

**DISCOURSE ANALYSIS OF CALL-IN CONVERSATIONAL TEXTS OF  
VERNACULAR RADIO STATIONS: THE CASE OF *VUUKA* FM**

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**A Thesis Submitted in Partially Fulfilling the Requirements for the Award of  
the Degree of Master of Arts at Masinde Muliro University of Science and  
Technology in Applied Linguistics**

**November, 2023**

**DECLARATION**

This thesis is my original work prepared with no other than the indicated sources and support and has not been presented elsewhere for a degree or any other award.

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**CERTIFICATION**

The undersigned certify that they have read and hereby recommend for acceptance of Masinde Muliro University of Science and Technology a thesis entitled “**Discourse Analysis of Call-In Conversational Texts of Vernacular Radio Stations: The Case of VUUKA FM**”.

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## **DEDICATION**

I dedicate my thesis to my late mother., Emmy Sagina Azere Kasiera, whose dream was to see us educated to the highest level and whose words of encouragement kept fuelling my thirst to pursue and complete my studies.

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## ABSTRACT

This is a pragmatic study of call-in discourses in vernacular radio stations with a particular focus on *Vuuka* FM, a radio station that broadcasts in *Lulogooli*. The research determined and detailed the language discourse methods used in *Vuuka* FM radio station call-in talks. During a three-month period (September, October, and November 2020), call-in talks on the *Vuuka* FM radio station revealed images of the socio-cultural reality of native speakers. This link between language usage and these portrayals was another goal of the research. Lastly, the research aimed to ascertain how the *Vuuka* FM radio station's call-in discussions portray power dynamics via language usage. The following goals served as the study's framework: to identify and characterize the linguistic discourse strategies used by callers in the *Vuuka* FM radio station's call-in conversations; to clarify the connection between language use and the portrayal of native speakers' socio-cultural realities in these conversations; and to ascertain the power dynamics that emerged in these call-in conversations. within the CDA theory. The study was guided by Fairclough's (2001) Critical Discourse Analysis (C.D.A) approach whose tenets are the critical analysis of texts, in this case caller texts, in terms of their manifestations of power relations through their interpretations of discourse during call-in programmes. The study area was Vihiga County where some of the callers of *Vuuka* FM resided. Purposive sampling was employed. The study adopted a descriptive research design within the qualitative research paradigm. Text analysis and Focus Group Discussions were the main instruments of data collection. The call-in discourses were recorded, transcribed and translated after which the translated texts were analysed within the CDA. A total of 384 sessions from different radio programmes were targeted each of which ran between ten minutes to thirty minutes. A corpus of thirty sessions were purposively sampled, transcribed and translated for analysis. The findings of the study revealed that callers use linguistic strategies when addressing each other in call-in programmes. Secondly, the study showed that callers used language that depicted societal imbalance through the dominance of male talk and its resistance in women's talk during conversations. Thirdly, callers express diverse ideologies in their speech based on the roles that are given to various social groups. The study's conclusions are useful in providing insights to researchers on the use of linguistic strategies used by callers, the manifestations of power in the discourse of callers, and the societal evaluations of the call-in discourses in *Vuuka* FM radio station. They are also useful among media practitioners and *Lulogooli* literacy indigenous programmes and language researchers.

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## **LIST OF ABBREVIATIONS AND ACRONYMS**

<b>ANC</b>	:	Amani National Congress
<b>BBC</b>	:	British Broadcasting Cooperation
<b>CCK</b>	:	Communication Commission of Kenya
<b>CDA</b>	:	Critical Discourse Analysis
<b>C.O.K</b>	:	Constitution of Kenya
<b>FC</b>	:	Female caller
<b>FM</b>	:	Frequency Modulation
<b>FP</b>	:	Female presenter
<b>GOK</b>	:	Government of Kenya
<b>HIV</b>	:	Human Immunodeficiency Virus
<b>H, F, P, S</b>	:	Random letters assigned to conversational openings
<b>KNBS</b>	:	Kenya National Bureau of Statistics
<b>MAR</b>	:	Marriage theme
<b>MC</b>	:	Male caller
<b>MCAR</b>	:	The Media Council Annual Report
<b>MCK</b>	:	Media Council of Kenya
<b>MMUST</b>	:	Masinde Muliro University of Science and Technology
<b>MP</b>	:	Male presenter

**NACOSTI** : National Commission for Science Technology and Innovation

**RMS** : Royal Media Service

**POL** : Political Theme

**REL** : Religion Theme

**SOC** : Social Theme

## OPERATIONAL DEFINITION OF TERMS

**Attitude-** The way a caller thinks or feels about something.

Conversational texts – informal talk generated by callers during conversations

**Discourse-**A conversation between people who make calls to *Vuuka* FM and *Vuuka* FM presenters.

**Gender-**A kind of societal distinction of the participants of a call in station or those who listen to call in radio station.

**Linguistic Discourse Strategy** - Strategy employed by callers of *Vuuka* FM during call-in conversations as an attempt to understand each other in that particular context of the conversation

**Luhya-**A term that refers to one of the 19 tribes who live the Western part of Kenya in four Counties namely Kakamega, Bungoma, Vihiga and Busia.

**Lulogooli** – One of the Luhya dialects spoken by a majority of the inhabitants of Western province and used as a means of conversation in *Vuuka* FM radio station

**Mother tongue-** The first language that a child learns in this study *Lulogooli*.

**Perception-** How callers and presenters of *Vuuka* FM view themselves or talk about themselves or others.

**Perspectives-** Different views that may arise about something for instance societal beliefs

**Power Relations** – asymmetries between two speakers in their relative ability to exert power over others in conversational texts.

**Pragmatics** - A branch of linguistics that examines the use of language in particular situations; within context for instance, language users responding to situations that involved different cadres of individuals along social status, gender and the contextual variable of severity of offence.

**Prejudice-** An unfair and unreasonable opinion or feeling, that callers of FM radio stations may have, especially when formed without basis.

**Session** – A period of time within which a topical discussion in a radio programme takes in *Vuuka* FM

**Socio-cultural realities** – Callers’ beliefs, experiences and practices which are accepted as a norm by a social group.

***Vuuka* FM Radio Station-** A radio station under the Royal Media Services umbrella that broadcasts in *Lulogooli*.

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.1 Overview**

The study's preliminary components are presented in this section. It includes the problem statement, the study's purpose, its goals, and its background. The research topics, study importance, study scope and delimitation, and study limits are also included in the study.

#### **1.2 Background to the study**

Radio discourses are instances of verbal interactions that cooperatively address diverse issues of radio interest (Cheruiyot,2008). According to Nderitu (2008) radioconversations allow citizens v health (UNESCO, 2010).

The Kenya Audience Research Foundation (KARF) report of 2011, stipulated that the radio is by far the most accessible medium of communication. According to the KARF report, ninety-five percent (95%) of Kenyans regularly listen to the radio. According to the Media Council of Kenya (2015), vernacular radio stations have been proved to be the most effective ways of communicating with the grassroots. This is because they broadcast in local languages which audiences can understand and relate to. These stations are especially popular in rural areas, with a majority of listeners being older than thirty (30) years (KARF, 2011).

The Media Council of Kenya (2015) shows that vernacular stations now command 42 per cent of the total market share. In addition, it is reported that vernacular radio stations have a wider audience as they are listened to in the areas dominated by the speakers of their local languages of broadcast. Furthermore, vernacular radio stations

also appeal to listeners at the national and international levels, through the use of internet broadcasting.

In Kenya, the Royal Media Services Limited is the biggest provider of electronic media. (MCK, 2015). It has 14 radio stations, 12 of which broadcast their content in various Kenyan vernacular languages namely; *SulweFM (Bukusu)*, *VuukaFM (Maragoli)*, *Hot 96 (Sheng)* *Wimwaro FM (Embu)*, *Bahari FM (Kiswahili)*, *Egesa FM (Ekegusii)*, *Muuga FM (Kimeru)*, *Chamgei FM (Kalenjin)*, *Musyi FM (Kamba)*, *Inooro FM (Kikuyu)*, *Ramogi FM (Luo)* and *Mulembe FM (Luhya)*.

In the Western part of Kenya, Luhya is the language of most speakers. According to the Kenya National Bureau of Statistics (KNBS) Report , (2019), Luhya speakers are estimated to be around five million. The Luhya language is used as a communication tool. among a majority of the inhabitants of the Western region of Kenya which comprises of Kakamega, Bungoma, Vihiga and Busia Counties.

Olaoye (2013) observes that many Kenyans find it difficult to communicate fluently in English and Kiswahili, thus local language stations remain their preferred choice of communication Luhya speakers not being an exception. The Luhya community is well known to enjoy listening to the vernacular radio stations which broadcast in their ethnic languages for entertainment, news and talk show conversations. This allows them to interact with their culture. According to Olaoye (ibid) The mother language is a people's most powerful cultural engine. native tongues according to Olaoye (ibid) are treasures of culture and self-identity. In other words, they are indicators of history and self-identification (Solanke, 2006). This observation is in tandem with Alamu (2017) observation that mother language is an essential cultural heritage that is used in all human interactions As a result, indigenous people must be

included in all phases of sustainable development initiatives, including design, planning, implementation, and assessment., which makes the use of indigenous languages and knowledge indispensable (Olaoye, 2009).

Cheruiyot (2008) proposes the information must be shared, namely with the people living in slums and rural areas. for economic reasons and a cultural and heritage continuity is what led to the emergence of vernacular FM stations in Kenya. Cheruiyot (ibid) further argues that for a long period of time, foreign languages had locked out the bulk of the population from main stream socio-economic dispensation. Technology is thus viewed as a revolution in both rural and slum urban Kenya since it ensures that information in languages that could be easily accessed and identified with got to the audience (Nderitu, 2008).

Alexander (2003) further argues that it is in the vernacular radio stations that Kenyans actively participate in debate. Therefore, He implores any programs that support social, economic, or cultural development to acknowledge these languages as valuable assets. Girard (2001; cited in Chapman et al., 2003) asserts that rural radio is a valuable medium for informing the community about relevance since it encourages community engagement. The reason for this is because the community's accent is used while speaking. According to Chapman (ibid), information that is shared via vernacular radio stations is elevated from being just educational to being socially acceptable.

There are several different commercial, state-run, and locally based local language stations available on the air these days.. On average, four vernacular radio stations are set up annually. It is estimated that this has led to a huge transformation in the social, political, cultural and economic lives of the audience of the target audience

within and outside Kenya. This has bridged the gap between those at home and those living overseas. The two groups are able to discuss issues relevant to their Home Counties depending on their experiences in many parts of the world regardless of the social variables such as education level, age, class and gender.

Crystal (2003) states that a conversation is said to be the most basic and widespread method of managing human affairs. Language is used in so many different social contexts, with so many different people, and on such a diverse spectrum of subjects that language interaction is unexpected. However, determining the degree of systematicity in conversational conduct and drawing generalizations about it have proven to be very challenging. Crystal (ibid) further states that a Analysis reveals that conversation is really a highly organized activity in which participants implicitly follow a set of fundamental norms. Similar to a chess game, a conversation may be conceptualized as having an opening, middle, and end game.

There are extant studies on the underlying structure of the language of radio talk shows (Karanja, 1993; Kiai, 1996; Maloba, 2014; Mwai, 2018). However, for purposes of our present study, we have selected a few studies which resonate with this study albeit in a few instances. Mwai's (2018) study is a genre analysis of sampled radio and TV argumentative talk shows in Kenya. Mwai (ibid) study specifically evaluates studio audience debates in the English medium in which both experts and lay people are invited on discussion settings that are formal in nature. Mwai's (2018) study critically examines structural features of talk shows, the aspects that characterize arguments and the question types characterizing the talk shows. The current study examines the linguistic strategies used by radio callers in *Vuuka* FM a local Luhya language radio station. The present study thus establishes a gap in knowledge by it examining informal debates between radio host and callers with the

discussions concentrating on every day issues in social circles, politics and religion. Maloba (2014) examines differences in Men and women's conversational styles and ideas of power as a result of their respective sociocultural backgrounds. Our work relates with Maloba (2014) in terms of power relations and the use of vernacular texts in the analysis of radio discourse. However, the current study deviates from Maloba (2014) in that we examine linguistic strategies used by radio callers and how these texts impact on relations between members of a speech community. The current study also analyses how language use depicts societal imbalances. It finally establishes the relationship between language use and manifestations of socio-cultural realities as evidenced in radio call-in discourses.

Maloba (2014) notes that radio call-in programs are mostly spontaneous in that participants are not required to find a solution or reach a predetermined result. Although the themes of talks are not always spontaneous, they are usually predetermined by the presenter or hostess before the show starts. The presenter or hostess would introduce the program to the audience and callers were expected to participate in it.. Maloba (ibid) suggested that men would want to appear more competent in issues of politics, economy, sports and culture while women were keen on issues of health and marriage. Mills (2003) pointed out, however, that gender disparities should be analyzed more in light of the speech act's context than in terms of sex differences. This was one of the reasons that fueled the current study to be undertaken as it focuses on the socio-cultural realities that exist in our societies that influence the use of language.

Tannen (1994) claims that a person's gender is not just a biological characteristic but also allocates them to one of two social categories, with far-reaching social, economic, and political repercussions. Boys and girls, as well as men and women,

are expected to behave differently, have different experiences, and are treated differently in general.. This points out to the notion of power, where power is withheld by individuals and not spread throughout society. Different individuals have therefore clearly mapped out their societal roles thus locking out others. This brings about issues of societal imbalances and manifestations of power relations thus necessitating the study.

A number of linguists such as Fairclough (2001), Gordon (1980) and Wodak et al (2009) have reached the common ground that power is a discursive phenomenon by the way it uses language to refer to the domination of some people by others.

### **1.3 Statement of the Problem**

With the increase in the number of vernacular radio stations in Kenya, talk shows, especially call-in discourses have grown to be important forums for discussing a variety of topics. of public opinion drawn from varied thematic areas of public concern. These issues range from family to greater social concerns, religious, economic as well as political problems in communities. Call-in discourses are usually aired from five o'clock in the morning and seem to set the pace for topical issues for discussion by callers during the day. Given the interactive nature of call-in shows, they present a forum through which the media and citizens reconnect while constructing topical issues for debate that affect them in their daily lives. Radio call-in discourse is therefore establishing itself as a popular genre used for shaping public opinion and yet very little is understood about this novel genre, Alexander (2005). It is important therefore to give this genre a scholarly approach by investigating how call-in discourses in vernacular radio stations, especially *Vuuka* FM are structured, while exploring the discursive practices by callers and the societal interpretations of

power relations that are derived from such texts. In addition, Maloba (2004) argues that there is limited research on the role of Vernacular FM Radio stations, in particular, as tools for communicating with a view to evaluate linguistic markers of dominance and power relations in the context of cultural practices among the *Lulogooli* community of Vihiga County which makes this study timely.

#### **1.4 Purpose of the Study**

The purpose of this study was to conduct a pragmatic analysis of call-in discourses of callers in *Vuuka* FM radio station with a view to evaluate linguistic markers of dominance and power relations as well as how the social and cultural practices influence the use of language in call-in discourses.

#### **1.5 Objectives of the Study**

The study was guided by the following research objectives:

1. To identify and describe the linguistic discourse strategies employed in call-in conversations of *Vuuka* FM radio station.
2. To explain the relationship between language use and the depictions of native speaker socio-cultural realities evident in call-in conversations of *Vuuka* FM radio station.
3. to ascertain the power dynamics that were evident in the *Vuuka* FM radio station call-in discussions.

#### **1.6 Research Questions**

The study was guided by the following research questions:

1. Which linguistic strategies were employed in call-in conversations in *Vuuka* FM radio station between the months of September, October and November 2020?

2. How does language use depict native speakers' socio-cultural realities during call-in conversations of *Vuuka* FM radio station?
3. How are power relations manifested in the call-in conversations of *Vuuka* FM radio station?

### **1.7 Assumptions of the Study**

The study was based on the following assumptions:

1. That callers employ certain linguistic strategies in call-in linguistic discourses in *Vuuka* FM.
2. That there is a correlation between language use and manifestations of socio-cultural realities in caller conversations in *Vuuka* FM.
3. That power relations exist in conversations among the callers of *Vuuka* FM.

### **1.8 Significance of the Study**

The present study is significant since it will add linguistic knowledge in the area of discourse analysis. The study has analyzed the linguistic features embedded in call-in discourses of the callers in *Vuuka* FM radio station in the context of CDA thus contributing to new knowledge in the field of Discourse analysis in particular and linguistics in general.

This research is beneficial to students of communication and media studies because it offers a platform for areas of further research on issues such as turn-taking, power relations and politeness which are within the boundaries of communication via radio programs broadcast in colloquial language. It is crucial for media studies to build a body of knowledge on how this broadcasting situation is affecting rural audiences

because the liberalized market has caused vernacular broadcasting to emerge as a key component of radio broadcasting, drawing broadcasters' attention to rural audiences. Okayombo (2001) points out that in Kenya The majority of people speak a variety of indigenous languages, while a tiny national elite blatantly communicates in English, an ex-colonial language that is not native to the country. who link to the broad masses through the national language (Kiswahili). However, Okombo (ibid), notes that the national elite and a sizeable proportion of the masses are hardly competent in these languages lending credence to the use of vernacular languages as languages of communication and development in the media. This study is thus an addition to the literature on vernacular languages, which may be useful insights to future researchers in the area of indigenous languages and cultures.

Similarly, It is anticipated that this study's conclusions will assist in the implementation of the Curriculum in Kenya. This is because communication competency in mother tongue is one of the key areas that the new curriculum is emphasizing. Thus, data from this study could be of help in the teaching of *Lulogooli* in early years (PP1 to PP 3). Material writers of *Lulogooli* language course books canas well benefitfrom the findings of the study. The results from this study will help media practitioners who will include, journalists, presenters, media owners as well as media audienceto have a deeper understanding of the importance of call-in discourses as linguistic markers of dominance and power relations as well as lens of social and cultural practices of a given community as broadcasted through vernacular FM radio stations.

This will go a long way in promoting the use of indigenous languages through FM radio stations in this era of globalization through storage of archival information in libraries and other research repositories. Wabwire (2013) notes that apart from

community participation, radio stations in vernacular create a desire for transparency and accountability. This has a significant impact on accelerating the process by which communities establish successful leadership. Because they can exchange knowledge, community members are eventually able to make better, more educated judgments as a result of this, which in turn fosters an interactive environment. Communities that have access to information are better equipped to contribute to the growth of both their local and national communities because they are aware of the problems that impact them and know how to address them. Indigenous languages have a platform to communicate "development discourse" via vernacular radio discourse. Even while conversations on vernacular radio stations aim to empower listeners, it's crucial to look at how well they convey development-oriented subjects. Additionally, using indigenous languages offers a chance to prevent "elite closure" and the "masses'" lack of engagement in democratic processes (Wolff, 2006). This is the scenario that would occur if all significant conversations were conducted in English and Kiswahili. The need to speak the undervalued native tongues that are spoken by the vast majority of people with little to no schooling has led to the flourishing of the vernacular languages. It is on this basis that the researcher sampled *Vuuka* FM, a radio station which broadcasts in an indigenous language.

Policy makers in the fields of media, gender and power relations, and cultural communication will find the research to be equally helpful. The study's recommendations will guide media practice for media practitioners, consumers, owners, and the government in order to comply with Kenya's 2010 Constitution, Chapter 2, Section 7(3), which emphasizes the need to develop, preserve, and promote the country's linguistic diversity while fostering the use and growth of regional languages. The emphasis on FM radio stations that broadcast in vernacular

*Lulogooli* language is an avenue for promoting cultural values. According to The Media Council of Kenya (2015) In Kenya, vernacular radio stations have a great deal of influence on their listeners and can foster unity within the ethnic community.. The 42 ethnic communities residing in Kenya are the greatest supporters of these vernacular stations. The broadcasts are in languages that the audience can identify with and they offer a variety of programmes that they can relate with. These vernacular stations have come in handy many a times as they have proved useful to civil societies like the Kenya Human Rights Commission and the Transparency International, which have used them to educate the masses on governance and democracy (Cheruiyot, 2008).

### **1.9 Justification of the Study**

The research complies with Kenya's 2010 Constitution, Chapter 2, Section 7(3), which states that the country must enhance the use and development of regional languages while fostering the country's linguistic variety.. Therefore, the study fulfils a constitutional demand. The study is necessary in fostering awareness on gender disparity in call-in conversations and this could help narrow the gender disparity gap.

### **1.10 Scope and Delimitations of the Study**

According to Cheruiyot (2008), there are over 90 FM radio stations that broadcast in vernacular languages. However, this study was confined to broadcasts in *Vuuka* FM, which is one of three Luhya vernacular radio stations under the Royal Media Services Limited umbrella. *Vuuka* FM was taken as a representative sample of other FM radio stations which broadcast in vernacular. According to Miles and Huberman (1994), a representative sample is usually taken from the target population since no study can include everything and a researcher cannot study everyone everywhere

doing everything. Charmaz (2006) on the other hand argues that a larger sample would not necessarily yield varied interesting data and would reach a level of saturation.

There are various print and electronic media of communication in Kenya such as television, newspapers, and magazines as well as social media. However, this study settled on an FM radio station with a focus on call-in texts. This was because 95% of Kenyans routinely listen to the radio, making it the most widely used and accessible medium in the country, according to the 2011 Media Council Report.. *Vuuka* FM was therefore, purposively sampled for the study which mainly broadcast in *Lulogooli* language, targeting *Lulogooli* speakers.

The researcher settled on Western region of Kenya particularly Vihiga County since this is the region where a majority of the listeners of the selected FM radio station, *Vuuka* FM are domiciled. Mythology considers Vihiga as the cradle of the *Lulogooli* community, whose members comprise of the majority of the County population based on the 2019 Census Report. In addition, the researcher is a speaker of *Lulogooli*. Selinker (1969) argues that if one wants One has to be able to write and speak the language of the culture they are trying to enter and comprehend. Speaking someone else's language well will make you more accepted by that person's people and help you comprehend the subtleties and cultural components of that civilization.. Furthermore, the study required the researcher to analyze the discourses that occurred in the call-in vernacular station in a bid to find out the linguistic features evident in these discourses. This could only be done if the researcher had an understanding of the language used.

Although there exist many thematic areas within which data on conversations by callers would have been collected, the study was limited to six thematic areas namely; education, health, politics, agriculture, marriage and entertainment. The six thematic areas consist of areas rich in data because they are a reflection of every day conversations that callers are likely to be engaged in.

### **1.11 Limitations of the Study**

A number of challenges were encountered in the course of the study. First, since the researcher was focusing on one radio station *Vuuka* FM, there was the possibility that the findings obtained in this study might not be generalized to a whole population since there was a likelihood of sample bias. However, this was overcome by selecting a bigger sample of data from varied themes that would likely generate results which can be generalized to a whole population. Furthermore, the researcher was constrained in terms of an insufficient sample size to cover the proposed thematic areas from which to draw data. This is due to the fact that not all themes that had earlier been identified by the researcher for data collection were preferred in conversations by the callers in *Vuuka* FM. It was difficult, therefore, to draw data from all the anticipated themes since they did not form part of the conversations. For example, the study was unable to draw data from the theme of entertainment. This challenge was however addressed by selecting more units of the common themes found.

The researcher chose on *Lulogooli* dialect, one of the eighteen dialects of Luhya language in order to avoid a sketchy research which would occur should the researcher involve all the dialects of Luhya language.

Some data required an analysis of people's feelings, attitudes or opinions based on their discourses yet, these variables are not easily measurable. This was addressed by triangulating the research instruments to have a mix of both qualitative and quantitative methods of data collection and analysis.

### **1.12 Chapter Summary**

The backdrop of the study, the problem statement, the goal and objectives of the investigation, the research questions, the study's assumptions, the study's importance, its scope and delimitations, and its constraints have all been presented in this chapter. The research's theoretical framework and knowledge gap are established, and the literature is reviewed based on the goals of the study in the next chapter.

## CHAPTER TWO

### LITERATURE REVIEW AND THEORETICAL FRAMEWORK

#### 2.1 Introduction

This chapter provides a critical review of existing literature related to the study objectives. The chapter further provides a theoretical base for this study. This section reviewed literature on the linguistic strategies in call-in texts in radio as well as other media discourses, the socio-cultural realities and power relations.

#### 2.2 Language as Discourse

Scholars have used the term "language" in a variety of ways. According to Fairclough (2001), language is a social activity that is shaped by social structures; in other words, language is discourse. This means that language is not something apart from society, but rather a component of it; language shapes society, and society shapes language.

Language is seen as a social activity that involves social circumstances of production and social conditions of interpretation, according to Fairclough (2001) and Foucault (2000). These narratives are maintained, propagated, and created in social contexts. Pennycook (2001) observes that discourse is used to signify the world, constituting and constructing the world in meaningful ways. In this sense, discourse is a system of meaning within the society. Similarly, this study identifies discourse as a meaning\_making system in society, and specifically, the Kenyan society.

We shall regard the discourses that this research tries to identify as meanings in society. Society is a complicated notion. Many academics have defined the idea in different ways. For example, Kelly et al., (2012) define In a structural sense, society is a network of social ties that may take many different forms. However, Giddings

(1899; referenced in Northcott, 1918) provides a functional definition of society as the organization, the union itself, and the whole of formal interactions that bind persons who associate with one another. This research defines society as a sizable social group that shares a common geographic or social region and engages in significant interpersonal contact from both a structural and functional standpoint. Discourse is seen by Fairclough (2001; Caldas-Coulthard et al., 1996) as an instrument of power and control. This relation between discourse and power can be analyzed through an approach they call Critical Discourse Analysis (CDA).

According to Van Dijk (2006), vocabulary is the selection of words according to personal situation or discourse genre. Depending on the discourse genre, personal context (mood, opinion, perspective), social context (formality, familiarity group membership, dominance relation), and socio-cultural context, language users typically have a choice of several words that can be used to refer to the same people, groups, social relations, or social issues. The phrases and word choice highlight the good effects of group beliefs and values while downplaying the bad beliefs and values of other people. As a result, lexicalization favors members of the in-group while demeaning those of the out-group. A positive self-presentation of the in group (us) and a negative other representation on the out group (them) is the basic pattern of ideological control of language that we uncover. In the present research, words were examined in light of the context in which they were used. with a view to understanding the relations of power between callers and the societal evaluations of the texts in terms of the socio-cultural values attached to texts by the callers.

### **2.2.1 Media discourse**

Speaking or writing exchanges conducted over a broadcast platform that are directed at an absent listener are referred to as media discourse (O'keeffe, 2008). Interest in many academic fields, including CDA, has increased as a result of the media's ability to set societal agendas. The media is an essential public forum in contemporary democracies (Gurevitch & Blumler, 1990). Discourse's crucial role in creating realities has obvious consequences for media discourse's strength and impact. Every language usage is a reflection of the dominant ideological and discursive frameworks of the society in which it is used. One may argue that the discourse in the media is a social fabrication of reality. According to Fowler (1991), language used in the media may not accurately reflect current events, but rather, it generally expresses ideas, beliefs, values, and ideologies. According to Butegwa (1995) and Ogusanya (2006), the mass media has a significant role in shaping public opinion. They go on to say that there is no denying the power to both generate and change stereotypes as well as to propagate and maintain them. Radio hosts use various language strategies to convey their opinions and meet the ideological standards of their listeners. In this sense, ideology will be understood as a collection of concepts or viewpoints that media text producers consider to be legitimate. The same ideologies are also predicated on a collection of attitudes and ideas that both people and communities adhere to. Prior research has shown a favorable correlation between media exposure and voters' choice and involvement in elections (Isaksson, et al., 2014). As a result, by drawing more attention to certain topics, the media may shape public opinion. (Happer et al, 2013).

The Media Council of Kenya (MCK) regulates all media outlets, including radio stations, even though freedom of the press and speech are protected in Kenya. The Media Act of 2007 created an independent organization to oversee the behavior and discipline of Kenyan journalists. As a result, radio stations in Kenya are only permitted to broadcast after fulfilling the MCK's regulations. Spencer (1985; as cited in Sang (2015) notes that the opportunity for the functional development of vernacular languages to be used in formal and official domains is impeded by the use of English and Kiswahili as official languages. This means that vernacular languages have a limited role in terms of their domains of use. English is therefore able to permeate all the official domains including being used as a medium of instruction in schools. Kiswahili on the other hand facilitates inter-ethnic communication as a language of wider communication.

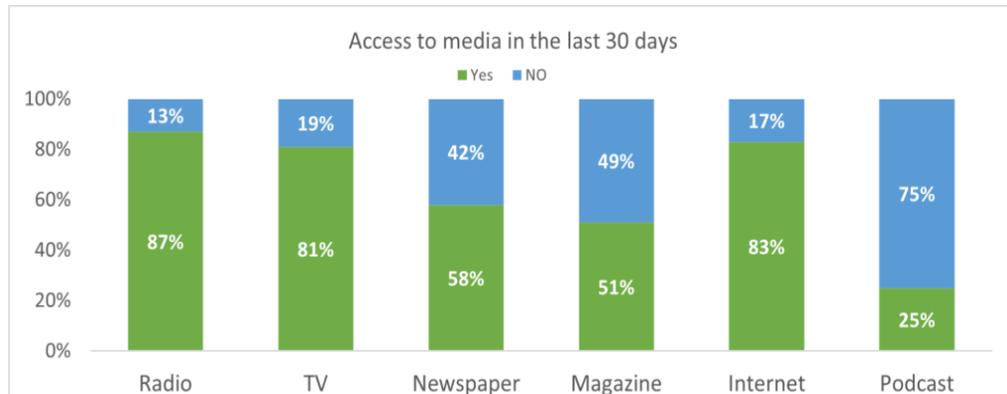
Shitemi (2012) asserts that despite the informal development and use of the numerous indigenous languages at the grassroots level, policy on the subject is quiet. According to Shitemi (ibid), the Kenyan government's attempts to legislate the national language, official language, parliamentary language, and other languages in order to actualize the linguistic rights of all citizens regardless of their dispositions have failed.

### **2.2.2 Radio discourse**

The public's life has always been significantly impacted by radio. Regular people often phone the radio station and voice their opinions in order to participate in radio programs. Cohen, Dori (2015). According to Crisell (1994), the radio's popularity stemmed from its capacity to provide the general people with a voice and to link the individual with the public via political discourse and entertainment. The contentious character of the genres and the presenters' deft linguistic usage are what make them

entertaining. Since radio is the preferred medium in Africa, it has a greater influence there than it does elsewhere (Gunner et al., 2012).

In Kenya, radio is the most widely used and accessible media, with 95% of Kenyans regularly listening to it. There are now ninety FM radio stations with licenses in operation; forty-six of them are situated in Nairobi since the bulk of them stream live online and are privately owned commercial stations that are a part of big media conglomerates. The government-owned Kenyan Broadcasting Cooperation (KBC) operates six stations. The nation is home to nine community radio stations. Since Kameme, the first vernacular radio station, opened its doors in 2000, the number of stations has increased significantly. There are several different commercial, state-run, and locally based local language stations available on the air these days. Thirty stations broadcast in languages other than English and Kiswahili, according to the Communications Commission of Kenya (CCK, 2019). KBC operates five vernacular stations and seven vernacular regional services, while Royal Media Services (RMS) is in charge of eleven of these stations. More local language stations, according to CCK, are awaiting licenses.. The move by many radio broadcasting stations resorting to air broadcasts in vernacular languages is an indication of an upsurge in the interest among listeners. This interest informs why the study was conducted to examine patterns of language use by radio callers and talk-show host and how they manipulate the use of language in their favour and/or to the disadvantage of other callers.



**Figure 2.1 Access to media coverage (by percentage) in last 30 days to June 2021 (Adapted from Geopoll)**

According to Mwesige (2009), Onyebadi and Kalyango (2011), there is a wider use of digital media vs conventional media in Africa for political mobilization. The development of digital communication has made it easier to expand and enhance interactive media involvement. Digital communication integration into broadcasts on radio, television, and the internet has advanced. The most engaged in interactive media seem to be the younger generations with the greatest IT literacy of media.

Development requires inclusive public participation with the media. It gives people the chance to voice their thoughts on matters of shared interest and participate in public discussions, even influencing the formulation of public policy. Development practitioners have expressed worry about the involvement of women, particularly in the media, in the field of development. Many studies reveal that although there has been liberalization of the media sector resulting in an increase of media outlets, there are more audiences who listen to interactive programmes but who do not engage with the programmes thus pointing to few people who actively participate in radio call-in programmes (Wood and Rhodes, 1992)

Hilbert (2011) notes that women are technophobic while men are much better users of digital tools. These gender disparities in the use of new communication technologies have attracted debate and research. Morley (1986) argues that there are gender differences in respect to programme preferences. Morley (ibid) further notes differences between the genders in many facets of a person's relationship with television, such as their favorite programs and the amount of time they spend viewing it. Women's television watching is often hampered by other domestic duties. Women may only watch television programs that they appreciate when the members of the household are asleep or when they are away from home. This sentiment was echoed by a presenter in the media sector suggesting that Between 10:00 a.m. and 1:00 p.m., while their husbands were at work, women tended to contribute more since they were at home and presumably listened to the radio more than the men did. When family members, including children, are away from home, women in Kenya are expected to take care of the home according to traditional norms around their duties.

Oketch (2013) supports this claim by saying that there is no way a woman can make a call to a radio station without the husband's permission when he is present. This demonstrates unequivocally that males serve as gatekeepers for women's participation in interactive television. Men are the ones who get in touch with the station, make contributions, and then bring their spouses to speak with the station.

Hafkin and Taggart (2001) argue that The marginalization of women in the access to and use of digital communication technologies has been linked in broader literature to a variety of problems, including lack of infrastructure, connection prices, computer knowledge, and language proficiency. Notwithstanding this, it is impossible to generalize about women's circumstances. However, it seems that

women choose which programs to Participate in, subject and timing included. According to a case study of the low-income Mathare slums in Nairobi, women mostly utilize digital communication technology for online services including money transfers and withdrawals, airtime purchases, bill payment, and merchandise purchases rather than participating in civic affairs. (Mitullah et al., 2013). This study evaluated the factors that hindered women in participating in radio talk shows. By this study examining language use by gender, it is assumed the study can arrive at generalisations on how either gender manipulate language to their advantage, and how language defines social and cultural differences among diverse groups such as men and women, politicians and the masses, as well as the depiction of modern versus traditional ways in the use of language.

### **2.2.3 Functions of radio call-in programmes**

Kuyucu (2016) notes that radio has several purposes. Radio serves as a news and information source, among other things. The mass media are there because of the news. The ability to rapidly broadcast news, even in the most distant regions of the globe, was made possible by radio technology. (Aziz, 2012). The radio serves another function of propaganda. Propaganda refers to imposing an idea, attitude and behavior to an individual, group or the entire society by using certain techniques and methods. Media is an important actor of the political communication as it is used frequently by political powers for spreading and multiplying the effect of political messages. In particular, the radio has been used frequently as it has maintained its dominance in propaganda (Kuyucu, 2016). Aziz (2012) identifies education as the most important function of the radio in developed countries such as USA, Canada and England. As an education function, the radio's purpose is to make individuals attain new forms of behavior they never had before and make them stop the

unacceptable behavior. The radio is further used in promoting goods and services. As such, it is important for the advertisement of goods and services thus increasing the sales of products. Furthermore, the radio plays an entertainment function that allows people to spend enjoyable time. It offers entertainment service to individuals in the cheapest way possible. People feel the need for entertainment in order to get away from the tiring and stressing rhythm of their busy daily life.

#### **2.2.4 Pragmatics**

According to Widdowson (1996), The study of pragmatics focuses on how individuals use language to achieve their intended meaning or how to utilize it as a communication tool.. Pragmatics, therefore, studies the expression in an actual utterance and in a specific context in order to achieve the intended message in a communication and enable people to understand what might be meant by the expression. According to Mey (1993), pragmatics tells us about the right to use language in various, unconventional ways, as long as people know what they are doing to deliver their speaker intentions. Leech (1983: 1) observes The knowledge of pragmatics is necessary before one can really comprehend the nature of language itself. It's the way a language is used in discourse. People often produce implicit utterances, meaning that what they say does not logically correspond to what they intend, in order to achieve their goals. By saying anything that is relevant to the setting or environment in which the interaction took place, speakers serve purposes.. To further understand the importance of pragmatics in language use, Yule (1996) outlines four areas that pragmatics is concerned with. Firstly, pragmatics is concerned with speaker's intent. This method focuses on the analysis of meaning as it is conveyed by a writer or speaker and understood by a reader or listener. Rather than taking people's words at face value, this method provides a more in-depth

examination of what they have said to determine their precise meaning.. This factor plays out in the radio call-in programmes that were recorded where speaker's intentions in their utterances have deeper meanings than what it is in the literal sense. This is due to the fact that speakers in their utterances seek to influence their listeners in a certain manner. Speakers use talk to legitimize certain actions. The study of contextual meaning is the second field of pragmatics. The conversational setting often influences what individuals say. This kind of research often entails interpreting people's intentions within certain contexts and how those contexts impact their speech. It necessitates thinking about how speakers arrange their points in relation to the people, places, times, and situations in which they are speaking.. Speakers in radio-call programmes intentionally use words according to specific contexts. Callers utterances in *Vuuka* FM would be determined by the people they are communicating with. One such factor that would influence context is gender of callers and the topic under discussion. Pragmatics is also concerned with how meanings are conveyed more strongly than words do. It looks at how inferences might be drawn from what is stated by listeners to determine the speaker's intended meaning. What is unsaid in a conversation is acknowledged as a communication element that significantly influences how the speaker intends for the message to be understood. For this reason, the method also looks at the unspoken or unseen meaning of a speaker's words. Finally, pragmatics is the study of how relative distance is expressed. The method addresses the viewpoint of what influences the decision between what is said and what is not said, where the two are related to the concept of distance. Speakers assess the amount of information that has to be delivered based on their perception of the listener's proximity.. Distance is further established in conversations by what Van Dijk (1993) categorises groups in text and talk as 'us' versus 'them'. Commands and

threats which presuppose relations of dominance and power is usually manifested in the utterances of people and may be issued to women or minority participants for purposes of group membership. Caller's discourses in *Vuuka* FM are used to determine group membership by either alienating a minority group as an outgroup (them) or establishing solidarity with a majority or ingroup (us) in conversations.

### **2.2.5 Gendered Discourses in radio call-in texts and talk**

Davies (2003) Gender is defined as the expectations placed on men and women by society about their thoughts, behaviors, and interactions as boys and girls and women and men. Davies (ibid) adds that sex, an abiological feature, is often contrasted with gender. Genes, hormones, and bodily parts—particularly the reproductive and sexual organs—all play a role in sex. According to Beauvoir (1997), a woman does not become a woman by birth. According to this perspective, gender should not relate to a person's whole gender identity, but rather to the societal constructs of masculinities and femininities. The duties, obligations, and expectations that are socially created and attributed to men and women are referred to as gender in this research. Hence, gender is a system of meaning that determines how we interpret what it means to be male or female, and language is the key tool we use to both preserve and create meanings in writing and conversation (Eckert & McConnell-Ginet, 2003). Every communication occurs against a backdrop of presumptions that are shared, and the key to integrating one's meanings into discourse is to establish these assumptions throughout a discussion. With the aid of symbolic communications, society—a social and cultural phenomenon—exists and is perpetuated (Lotman, 1994). This implies that discursive processes provide the basis of social group formation. According to Hall (1997), the majority of an identity's members are molded by the group's shared knowledge and ideas.. Hall (2000) adds that the construction of a social identity is an

act of power and that gender is one of social constructs of groups according to the ideologies that shape such groups.

According to Bhuiyan (2007) and Norton & Toohey (2004), gender identity is defined in this research as a person's identification with a certain category and how belonging to that category may exhibit distinct attitudes and values connected with that gender. Social disparities and disadvantages stem from these identities. Talk and writing consequently replicate political identities, distinctions, and inequities. According to this research, politicians and the media often use certain words, phrases, and sentences to convey particular connotations about both men and women in politics. These language strategies have the potential to elicit gendered discourses about elective politics in people's thinking.

Men and women are biologically distinct. People, however, explain and interpret biological distinctions in terms of expectations for proper behavior and activities. These biological distinctions are also used by people to determine their resources, rights, and authority. There are some glaring parallels among these differences, despite the fact that they differ greatly amongst civilizations. For instance, women and girls are primarily responsible for caring for babies and young children in almost all countries. However, males are often assigned to roles related to military duty and defense (World Bank, 2001). One interpretation of this would be biological determinism.

Gender division of labor, as defined by socially constructed notions and practices that specify tasks and occupations that are considered suitable for men and women, is a result of the social construction of gender (Reeves & Baden, 2000). According to Taylor (1999), males predominate in waged employment and the cultivation of cash

crops, while women typically do unpaid household chores and produce food for sustenance. As a result, women are often limited to low-status employment, whereas males are typically linked with high-status jobs. According to Anand (1992), women's lack of visibility may stem from a gendered division of labor that both devalues their productive labor and elevates women's roles as homemakers and caregivers. This is the rationale for the present study's investigation of gendered political and media discourses, voter attitudes, and the ways in which these discourses may influence and shape politicians.

It seems that the stereotypes of males and girls from traditional culture are still upheld in modern society. Early childhood education regarding sex differences forms the foundation for attitudes about what social roles are "natural" for men and women. According to Campell (2010), kids already have a strong understanding of what it means to be a man or a female in society by the time they enter school. But this gendered representation of the sexes is not limited to early life. Gender norms and preferences are perpetuated throughout life via language.

Gender roles are defined by the research as the ways in which individuals behave, talk, and act in order to represent being a girl or a boy, a woman or a man. Language consistently upholds, perpetuates, and reinforces power imbalances and gender relations. Thus, via regular social encounters, language takes part in gender practice (Eckert & McConnell-Ginet, 2003). In this research, language items and phrases that may be utilized to create and stereotype politicians and genders were categorized as gender discourses.

Thus, it is possible to argue that language and culture have an impact on how individuals think, and consequently, how they see and comprehend the "real world." The well-known statement of Rudyard Kipling (1923) that "Words are, of course, the most powerful drugs used by mankind" is cited by the author of an article published in the Standard Newspaper on May 4, 2004. According to the post, a female passenger refused to ride in a car with propaganda that denigrated women and portrayed them as objects of contempt. The following were a some of the phrases or graffiti found inside the matatu:

- i. Miss a woman, and you'll get the next one. Women are like matatus.
- ii. A lady is comparable to a corn cob that may be eaten by anybody with teeth.
- iii. A beautiful lady understands mathematics. She is a part of friends and family divided, money and fortune taken away, troubles multiplied, and enemies added.

It's well known that ordinary discourses find their way into other settings, including the media and politics, even though the piece specifically discussed women rather than female politicians. According to Lakoff (2003), when anything unusual about their private life results in criticism of their performance, women are more likely than males to have their public and private personae erode. It is meant to exclude a woman from a high post if she is deemed ambitious while seeking or holding the job. But a politician who is a man and doesn't seem to have enough ambition is written off as not having enough "fire in the bell."

Lakoff (2003) provides an example from American politics where, upon her election to the Senate, Senate Majority Leader Trent Lott referred to Hillary Clinton as "this Hillary." Trent said, "We won't let her forget it. If this Hillary ever makes it to the Senate, which seems unlikely given the possibility of lightning striking and she not

making it," According to Lakoff (2003), this emotional deictic denotes an emotional connection with the topic via disdain. The first name reference depicts unilateral closeness, which is normally allowed between men and women but not the other way around. According to Lakoff (2003), the statement serves as a reminder that Trent Lott's Senate was still run according to conventional gender ideologies. Prominent female politicians in Kenya are referred to by comparable discourses.

The way women are portrayed in the media often emphasizes their sexuality, attractiveness, and emotion to the almost complete disregard of morality (Lakoff, 2003; Meyers, 1997). Meyers (1997) points out that despite mocking or trivializing women's demands and concerns, press coverage of women reinforces misconceptions and preconceptions about them. The way guys are portrayed in the media seems to be more favorable than how women are. In all forms of media, males are often portrayed as being strong, powerful, physically fit, independent, and sexually appealing. Male characters are often portrayed as independent and self-sufficient. Women are shown as existing inside certain contexts, such as those of friends, family, coworkers, and teams that they work or think with. They usually play the passive, supporting or object role in theater instead of the active one. The Beijing Platform for Action's Section 236 also mentions the persistent projection of demeaning and negative images of women in print, electronic, visual, and aural media communication (UN Women, 1995).

Receiving political news coverage from the media is essential. The slogans portray women as having bad traits by taking use of rhetorical devices like similes and metaphors. They lack reason, are antisocial, careless, abrasive, and fixated on materialistic goals all the time. As a result, different beliefs about what women

should be like—passivity, inferiority complex, subservience, compliance, obedience—emerge (Richmond, 1992).

Stereotypes and gender are closely associated since gender has a role in the formation of stereotypes. According to Ghim-Lian (2001), stereotypes are socially produced mental pictures that may be used to organize and make sense of certain events and people. According to Peterson and Runyan (1993, 30), "the social construction of gender is actually a system of power that operates to value more highly those institutions and practices that are male dominated and/or representative of masculine traits and styles." It also typically divides men and women as masculine and feminine and elevates men and masculinity above women and femininity.

In bolstering the opinions of Peterson et al. (1993), Pilcher and Whelehan (2004) further refute the notion that masculinities are viewed as ideas about men that are created by men and women to make sense of their lives rather than as a characteristic, attribute, or attribute of specific people.

According to Richmond (1992), males have controlled societal structures and held positions of power for a very long time. As a result, men have been linked with success-oriented attributes and jobs that are seen as more desirable. These characteristics include their independence, the aggression and competitiveness that enable them to succeed, and their ability to hold positions of authority. Women will have a hard time altering institutions and the value system if they are taught to be submissive, docile, or feminine. But other academics, such as Njoya (2008), believe that males have suffered because of the societal construction of masculinity.

Stereotyping makes differences smaller, more necessary, natural, and solves them. It also makes it easier to connect or linked together all of "Us" who are "normal" into

one imagined community and it banishes all of "Them" symbolically (Hall 1997:258). The goal of emphasizing otherness is to make sure that people's perceptions of others decline while theirs rises. This is obviously a power play meant to demonstrate dominance over others. Power is undoubtedly a crucial factor in this case. Stereotypes are prevalent in hegemonic struggles and are often aimed at marginalized groups, including women and ethnic minorities. Hegemony is the control achieved by agreement as opposed to coercion. Hegemony is largely facilitated by the representational technique of stereotyping, which repeats stereotypes of oppressed people over and over again. Thus, stereotypes are perpetuated.

### **2.2.6 Power relations in discourse**

In order to understand power relations better, there is need to review literature on how power is a social construct that might influence use of language. There are extant studies that pay attention to how culture gives the many biological traits that distinguish men and females social significance. According to Lakoff (1973; 1975), women's inferior speech patterns to men's reflect and reinforce women's subservient status in society. Other research in this field notes that gender inequalities in language usage are caused by the uneven power relations between men and women (Fishman, 1983; Thorne, Kramarae & Henley, 1983; Thorne & Henley, 1975; Zimmerman & West, 1975). More research (Coates, 1986; Tannen, 1990) demonstrates that boys and girls engage in peer groups that are exclusively for one sex, which causes them to grow up learning language in distinct ways depending on the subcultures in which they reside. This research especially relates to studies conducted in the mid-1990s that examine the ways in which spoken, written, and visual discourses contribute to the construction of gender identities in diverse settings. The emphasis of language and gender in these studies is shifted from gender

differences and similarities to the discursive practices and discourses that produce femininities and masculinities (Fairclough, 2001).

The terms "femininities" and "masculinities" refer to the collection of traits and behaviors that are expected of men and women in Kenya by their culture and are acquired via socialization. The public social nature of language is acknowledged by the constructivist, or constructionist, approach to meaning in language. The method recognizes that language meaning cannot be fixed by objects or by specific language users. Nothing is meaningful. Concepts and signs, or representation systems, are how we create meaning. It is important to distinguish between the physical world, in which objects and people reside, and the symbolic activities and procedures that underpin language, meaning, and representation (Hall, 1997). According to Lakoff (2003), the social constructionist perspective on language and gender is the most up to date.

Yieke (2001) focuses on the ways that language, in settings including the workplace, courts, proverbs, and colloquial idioms, contributes to the construction of gender identities. The studies, however, do not emphasize the role of gender and power in politics. There aren't many studies that concentrate on how language shapes gender identities in Kenyan politics. For example, Ndambuki (2010) investigated the ways in which Kenyan rural women's interests and demands were shaped by politicians, community leaders, and other women. The present research filled up the void left by her lack of attention to the language used to create Kenyan politicians, both male and female.

The current study sought to find out social imbalances between the genders as it is produced and reproduced in caller discourses through text and talk, the study also analysed the bearing of these discourses on power relations between groups in radio call-in discourses in *Vuuka* FM. This would help reveal the salient issues of dominant discourse and whether such discourses could be attributed to the ideologies that groups possess depending on the nature of discourse.

### **2.3 Linguistic strategies used in radio discourses**

This section examines the linguistic features that characterize the language used by callers in radio stations. These features include the following; Double talk, obligation tactics, argumentation techniques, negation strategies, and semantic derogation are examples of these.

The use of derogatory language that casts a particular individual or group of people in an unfavorable light is known as semantic derogation. Demeaning metaphors and other figures of speech are often used to do this (Danforth & Kim, 2008).

According to Kraus et al. (1993), argumentation is an iterative process that results from interactions between actors trying to convince one another and alter their intentions. According to Andriessen et al. (2003), it is a semiotic and epistemic process that might result in knowledge restructuring and reflection. Argumentation methods refer to the linguistic techniques used to support and validate the negative attributions made about callers in order to validate the positive attributions made about the out-group. This tactic has a close relationship to deception, reasoning, and the discursive justification of prejudice.

The rejection of the negation's opposing statement is referred to as negation. We need to be able to conceptualize the positive statement that is being contested in order to comprehend a negated notion (Nahajec, 2009). Negation is the act of

presenting oneself as missing or non-possessing some essential characteristics that belong to another group.

One of the grammatical features of a modality that conveys the recipient's need for something is obligation. Modality is defined in critical discourse analysis as including considerably more than just the presence of overt modal auxiliaries. Instead, modality refers to the writer's (or speaker's) perspective on and/or level of confidence in the claim being made. According to Halliday's theory, modality is mostly found in the interpersonal component of the grammar. Decisions made in this component are made independently of decisions made about grammar in other components, such as the ideational component's transitivity choices (Halliday, 1985). Generally, the use of modal auxiliaries like "should," "must," and "have to" indicates obligation. The verbs that denote obligation convey the sentence's subject's requirement. Words that imply duty beg the listener or intended audience to comply. One tactic that makes advantage of implicature is double talk. A practical component of communication, implication serves to close the gap between what is spoken out loud and what is intended. However, implication utilizes the whole context and all the circumstances surrounding the speech in order to really understand the speaker's intended meaning (Grice, 1981). In daily and political conversation, implication may be used to express two assertions that are both taken to be true. Orwell (2013) calls this idea "double speak." Double talk constantly shapes people's awareness, preventing them from delving too deeply into a topic. Therefore, one tactic employed for ideological control is double talk.

When and how individuals take turns in conversation is referred to as turn-taking. (Page 18 of Burns, Joyce, & Gollin, 1996). It is focused on how individuals engage

in interactions by taking turns, passing turns, and entering and exiting conversations. Transition Relevance Place (TPR) is the place at which individuals change their turns (Yule, 2000; 72). People may often take turns by using certain language or paralinguistic strategies. These techniques include body language, eye contact, pauses, and overlaps. Backchannel comments like "mm," "yeah," "right," and "really" may sometimes be used by those who don't want to take turns to convey their disinterest (McCarthy, 2002, p. 27). Changes in socio-cultural elements may also affect how people take turns.

The two main components of turn-taking are control of contribution and frequency. In a discussion, frequency describes how many turns a person takes, but control of contribution describes how much control an individual has over what and how much they say. The ideal model for turn-taking would be "no gap, no overlap," which states that when one speaker ends, the other should pick up where the previous one left off in a predictable way with no overlaps or gaps. By doing this, the listener decodes a range of indications from the speaker. Among the infractions of turn-taking include interruptions, overlaps, hogging the floor, taking over, and silence (Coates, 1993).

Studies differ in how they define turn and floor. Turn is "an on-record speaking behind which lays an intention to convey a message that is both referential and functional," according to Edelsky (1981). It matters that the person doing the turn understands what a turn is and has an aim. Thus, "one at a time" refers to a turn in speech examples. An utterance must provide functional as well as referential signals in order to be considered a turn.

Males are assumed to be more powerful and dominating than females in language and gender literature (Lakoff, 2004 & Cameron, 1997). Additionally, it is

hypothesised that males often take advantage of their increased authority and dominate women using linguistic manipulation techniques such holding the floor longer (Mills, 2003).

Culture has a big impact on turn-taking, and as language is derived from culture, men and women utilize different linguistic methods in talks based on their cultural backgrounds. An investigation on gender disparities in politeness was conducted on BBC Radio 4. Mullany's (1998) broadcast interviews provide credibility to the current investigation. Mullany examined the following topics: minimum answers, simultaneous conversation, overlaps, taking turns, and interrupts. Based on whether the interviews were confrontational, supporting, facilitative, critical, or non-political, they were divided into two categories: political and non-political. It was noted that the question-and-answer format imposed constraints on the system during turn-taking. The interviewee was expected to respond appropriately, with the interviewer bearing primary responsibility for the turn-taking process.

In contemporary English, the most prevalent honorifics come just before a person's name. In terms of style and form of address, honorifics can be used as follows: for a male, "Mr." (regardless of marital status); for a female, the honorific will depend on her marital status: "Miss" if she is "single," "Mrs." if she is married, "Mrs.", and "Ms." if her marital status is unknown or not desired to be specified.

Other honorifics, such as Doctor, Captain, Coach, Officer, Reverend for all clergy and/or Father (for a Catholic, Eastern Orthodox, Oriental Orthodox, or Anglican Christian priest), or Professor, may be used to indicate the employment of the honored person. Academic doctinaire holders, including those with a PhD, are sometimes referred to as Doctors (abbreviated Dr). Although it is less frequent than it once was, elder people still use the prefix "master" before the names of boys and

young men up to roughly 16 years old when addressing the younger generation in official settings and writing.

In Salifu's (2010) research on politeness, power, and solidarity among Ghanaian Dagomba language speakers, he discovered that the connection between a speaker and hearer is characterized by the right address phrase used to address a person according to their age and status. He goes on to say that the Dagomba were forced to use language characteristics that were valued in their culture out of a concern for their face and the necessity to establish and preserve important social relationships, such as power and solidarity, in face-to-face conversations.

In Nairobi, a research titled *Politeness Phenomena: A Case research* According to Habwe's (2010) study on honorifics in Kiswahili, honorifics are utilized in both formal and casual settings and work well with other politeness techniques. According to him, honorifics have both social and personal appeal and are used in Kiswahili to convey face-saving ideas. Therefore, in Kiswahili, there is a strong recommendation for social life and civility centered on community rather than individual.

Honorifics are divided into four categories by Habwe (2010): age, family, occupational, and homily. He uses the examples of *kaka* (older brother), *dada* (sister), *baba* (father), *mama* (mother), and *ndugu* (brother) to illustrate how age honorifics are defined in relation to age disparities and relationships. Family and age honorifics are closely connected, but familial includes the extended family. Honorifics in the workplace have to do with social standing and the hierarchy of the profession. They include academic (*Lecturer-Mhadhiri*), political (*Mheheshiwa-Honorable*), and religious (*askofu-Bishop*). But he claims that honorifics denoting low-paying positions are seldom used as a face-saving tactic (*Mpishi, cook*). Homily honorifics, such as *hayati* or *marehemu*, allude to the deceased. According to Habwe, honorifics

are crucial as a social necessity in Kiswahili, and failing to use them might result in reprimands.

When engaging in contact, people have the option to make adjustments via repair on their own initiative (self-repair) or when other participants need it (other-repair) (Cook, 1989: 55). Repair, or "practices for dealing with problems or troubles in speaking, hearing, and understanding the talk in conversation," is another fundamental process of conversational structure (Schegloff 2000: 207). Anything may, in theory, go wrong during a discussion at any time and with reference to any topic. Therefore, the general machinery has to include provisions for handling such scenarios. There are five different kinds of repairs: self-initiated vs other-initiated, self-vs. other, self-initiated versus other, and other-initiated versus other. It is crucial to distinguish between the parties who begin repair (self- vs. other-initiated repair) and the one who actually completes the repair (self- vs. other-repair) in order to explain these practices. Self-initiated self-repair occurs when a speaker identifies the problem, starts the repair process, and finishes it by offering a solution. When two speakers engage in other-initiated self-repair, the one creates the issue form and the second starts the repair process. The second speaker starts the issue and then handles the repair immediately in an other-initiated repair. It is also necessary to indicate the turns in which these acts are carried out.

Adjacency pairs are described by Finegan (1999) as a series of two linked utterances made by two separate speakers. Usually, the second utterance is a reaction to the first. Adjacency pairs, according to McCarthy (2002:119), are "the pairs of utterances in talk, which are often mutually dependent." Adjacency pairs have three features, according to Finegan (1999). The first and second sections need to be properly matched to prevent strange exchanges. The two parts are ordered, contiguous, and

spoken by separate speakers. Examples of adjacency pairs that favor a specific second part or response include greeting-greeting, congratulations-thanks, question-answer, assessment-disagreement, compliment-acceptance, blame-denial, requesting-agreement, warning-acknowledgement, threat-counterthreat, and leave-taking. This would apply to inquiries, invites, and requests that often elicit a desired or disliked response (Cook, 1989:53–54). "A slight pause, or by a preface like 'Well' or 'you see', or by an explanation and justification of the response" are common indicators of an unfavorable reaction. Cook (1989) p. 54 Furthermore, the architectures of adjacency pairs differ across cultures and are influenced by social contexts, including role dynamics and circumstances (McCarthy, 2002:121). The six communication functions of messages are the phatic, referential, emotional, conative, poetic, and metalingual functions, according to Jakobson (1995). The most common function in communication, referential function, is identified by a reference to the situation, person, or thing that is being discussed as the context. Information is sent via the message, and most words have literal meanings (denotative). Factual facts, views, and observations are examples of referential messaging. Examples include views (like "He has a shot") and factual facts (like "Trump won the election"). where the message is the main emphasis, like in talks where figurative language is used, the poetic function emerges. Metaphor, alliteration, onomatopoeia, idioms, irony, and oxymorons are a few examples of figurative language. Kanaza (2020) is an example of an online forum where people often employ colloquial terms, which are also regarded as poetic. Slang ("Thanks Obama") and onomatopoeia ("ding ding ding") are two examples. The emotive function conveys the addresser's perspective or emotional state toward the information being conveyed. It's possible to interpret the message as expressing feelings like rage, excitement, grief, or pleasure. Emotional

communications emphasize the sender more than the content being delivered. People may discern emotions in text-based communication even in the absence of emotional tones and nonverbal clues (Hancock et al., 2007). Examples: Strongly sentimental phrases like "what a horrible human being" and emoticons like "lol" or "omg" are often used to convey feelings. A concentration on the addressee characterizes the conative function. A conative communication might cause the recipient to respond with a physical act (closing a door), a psychological act (changing a belief), or a verbal act (answering a question). More specifically, communications have a conative purpose when they convey directives, requests, recommendations, or desires, among other things. For instance, "vote for Bernie Sanders," "link please," and "don't count on it" are examples of commands. The goal of the phatic function, also known as small chat or backchanneling, is to maintain the emotional and physical relationships between speakers. The term "happy cake day!" refers to the platform in online forums, while "physical contact" refers to the actual setting in which the discourse is taking place. The personal relationship and participation in the discourse between speakers is referred to as the psychological contact. Examples include participation in the discussion ("I see") and speaker agreement and disagreement ("good point," "I don't think so"). The figure 2.3 below shows the elements of communication and the function each of them serves.



**Figure 2.2 : Functions of language with each function focusing on different elements of communication (adapted from Pearson et al., 2000)**

Conversations include openings and closings that indicate when to start or stop a discussion. Regarding the various speech communities, they differ.

Lakoff (1975) discovered that the usage of expletives varies between the sexes. It's common for women to use kinder, gentler language while speaking, such "oh dear!" or wiggle! Stronger expletives like "shit!" and "damn!" don't appear to bother whilemen. There are arguments that asserting males's greater access to expressive tools than women leads to men speaking in a more authoritative voice.

This opinion is further supported by Bailey and Timm's (1976) discovery that males tend to swear more than women do. The results of this survey confirmed the widely held belief that, on the whole, women prefer to use kinder, milder swear words, whereas males do not shy away from using stronger ones.

guys tend to swear more when they are among other guys than when they are with women, according to Coates (2003) and Bayard and Krishnaya (2001). According to

the research, tales with a lot of prohibited words—expletives—were always recounted in talks with just men. In mixed-gender conversations, male speakers use fewer expletives than female speakers, but both sexes were sensitive to the perceived cultural norms. Men typically used a lot of expletives in their stories when speaking to other men, while women hardly used any when speaking to other women. According to McEnery's (2004) comparisons, women prefer to use milder curse words, while males tend to use heavier expletives.

According to Jespersen (1922), women would sometimes purposefully opt to employ euphemisms in place of pronouncing particular words. In every country, women are often more reluctant than males to bring up specific physical parts or physiological processes. Women create euphemism words and phrases to substitute the straightforward and impolite terms that males like to employ. Women have a huge impact on language evolution because they use euphemisms and create new terms to replace offensive and vulgar statements.

Hedges are expressions that we use to hint that we are not quite certain that what we are saying is accurate or comprehensive enough. These kinds of utterances demonstrate our care for upholding the maxims while acting as cooperative participants in a discourse. Examples of hedges that individuals sometimes employ to start off their comments in conversations include:

1. *As far as I know...*
2. *Now, correct me if I'm wrong, but...*
3. *I'm not absolutely sure, but...*

Selinker (1972) first coined the term interlanguage. He defined the term as 'the separateness of a second language learners' system, a system that has a structurally

intermediate status between the native and the target languages (Freeman & Long, 1991; Gass & Selinker, 2008; Ellis, 1997) further defined inter-language as a linguistic system involving the interference of the first language that second language learners construct in their language acquisition. Second language learners employ specific communication strategies, which correspond to those of natural languages. Language is used to establish and maintain social relationships and to enhance solidarity.

However, Corder (1971:151) used the phrase "idiosyncratic dialect" to suggest that a learner's language is unique to them and that their language is governed by unusual laws that only they can understand. The fundamental tenet of each of these concepts is that speakers of second languages create independent linguistic systems.

Code-switching was described as "using two or more linguistic varieties in the same conversation or interaction" by Carol Myers-Scotton and William Ury in 1977.

Contrarily, code-switching is described as "the act of inserting words, phrases, or even longer stretches of one language into the other" by Brown (2000:67). Code

flipping is the active, creative process of combining content from both of a bilingual's languages into communicative actions, according to Dulay et al. (1982).

When a speaker switches between two or more languages or dialects within a single discourse, this happens. More often, in other studies and other formal linguistic contexts, the phrases "code switching" and "code mixing" are used interchangeably.

Callers sometimes switch to speaking in their native tongues during call-in radio programs, hoping that the listener would get the essence of what is being said.

Remarkably, learners may convey ideas to someone who is not acquainted with their own language using some of the universal non-verbal signals.

#### **2.4 Language use and manifestations of socio-cultural realities**

Discourse examines the enhanced role of language in the exercise of power. It is mainly in discourse that consent is achieved, ideologies transmitted, and practices, social identities, and meanings and values taught (Fairclough, 1995). Critical discourse analysis aims at systematically exploring opaque relationships of causality between discursive practices and the wider social and cultural realities.

Socio-cultural realities are reflected in social and cultural practices, social and cultural relations, and social and cultural processes. They constitute shared

meanings, practices and experiences of groups (Fairclough, 1989). Socio-cultural realities can take the form of beliefs which are either imbibed or accepted as a norm by a social group (Johnson et al, 2014). Other forms in which socio-cultural realities manifest themselves include religious beliefs and traditions, language, religious symbols and affiliations (Johnson et al, 2014). Culture influences human behavior through the values they acquire and ultimately as a means to an end (Swidler, 1986). According to Hall (1976) culture is a way of life of a people and it encompasses the behaviours, attitudes and material things which controls their actions. Culture impacts on ordinary and menial things in life such as greeting, eating, ability to express one self and the ability to interact in groups (Hofstede, 1991). Groups produce new discourses, new kinds of knowledge which shape new practices. What groups hold as beliefs eventually become a part of their social cognition which is expressed through text and talk (ElSharkawy, 2011). Language, therefore, is not merely an instrument for voicing ideas, but rather is itself a shaper of ideas.

One way in which social groups express themselves and share their beliefs and experiences is through sharing of text and talk in radio caller conversations. There exist shared values, beliefs and experiences among such radio callers in *Vuuka* FM. Such shared experiences are manifested in the way radio callers use language to express opinions about each other or about other people during conversations.

## **2.5 Power relations in radio discourses**

Critical discourse analysis further examines how social practices, events and texts arise out of and are shaped by relations of power and struggles over power. The way in which these relations of power are hidden in texts is in itself a factor of

securing power and hegemony (Bourdieu, 1977). The relations of power between groups is further expressed by associating in-group with superiority in the expressions of language use that favours members of that in-group (positive self-presentation) while the out-group is considered inferior in the expressions of language use by the in-group that does not favour them (negative other-presentation).

Two complementary techniques are positive self-presentation and negative other-presentation (Van Dijk, 1993). Rather than emphasizing individuals, these two techniques concentrate on participants as social groupings (Van Dijk, 2009). Ideology plays a significant role in "determining factor in the organization of discourse in terms of social representation of us versus them," as stated by Otkar (2001, p. 344). This includes what we are, how we typically act, how our goals and values relate to them, and how they typically act, how their goals and values relate to us.

According to Otkar (2001, p. 319), the analysis of the ideological square consists of four movements: expressing or emphasizing information that is "positive" about the in-group, expressing or emphasizing information that is "negative" about the out-group, suppressing or de-emphasizing information that is "positive" about the out-group, and suppressing or de-emphasizing information that is "negative" about the in-group (Van Dijk, 2004). Negative other-presentation is another semantic macro-strategy dealing with in-groups and out-groups, that is, the division between good and bad, superior and inferior, us and them (Van Dijk, 2004:42). Positive self-presentation, or in-group favoritism, is a semantic macro-strategy in the service of face keeping or impression management. This information is illustrated in Van Dijk's (2001) ideological square below:

**Table 2.1 Van Dijk's ideological square (Source Otkar, 2001; 319)**

1	Express/emphasize information that is "positive" about us.
2	Express/emphasize information that is "negative" about them.
3	Suppress/de-emphasize information that is "positive" about them.
4	Suppress/de-emphasize information that is "negative" about us.

Van Dijk (2001) notes the need “to relate properties of discourse with these underlying, socially shared, representations, which group members use as a resource to talk about members of other groups (Van Dijk, 1998; 2009).

According to Maton (1998) Experience is prioritized above knowledge as it is specialized based on identification and category membership. For instance, a curriculum that represents a supposedly "dominant" or "hegemonic" kind of knowledge might be classified as "bourgeois," "male," or "white," reflecting the viewpoints, stances, and objectives of dominant social groups. versus those others who represent the silenced or marginalized social groups. Therefore, knowledge as an aspect of social cognition is shaped according to the social group that such knowledge is intended for. This compares well with radio conversations where we can distinguish between the dominant and marginalized groups.

Nicola (2010) argues that at times hosts in radio talk shows employ language that expresses racial beliefs. According to the research, social identities and power dynamics are encoded in every contact. Fairclough (1995) examined the exchanges between medical radio program presenters and various caller categories. The research showed how social links and power were exposed by the interactions in the programs. The presenters established the physicians' authority throughout their conversation by being respectful and adhering to the standard interview format. Nevertheless, the presenter discounted the opinions of the common people throughout their conversation with the host. According to Fairclough (1995), political discourse on radio also illustrates power dynamics and social identities both outside and within of its institutions. Additionally, political debate on the radio has the ability to broaden the public conversation by bringing in a variety of viewpoints

and perspectives, revealing both the prejudices and the ingenuity of the general population.

Thimm et al (2008) state that one indicator of dominance in interactions and of powerful talk is the type of speech act used. Such speech acts include direct requests, indirect requests, commands, and orders. These are;

- i. A direct request: *All right, and now you could make some coffee for me please*
- ii. Indirect request: *Coffee would be nice now wouldn't it?*
- iii. Orders or commands: *And then make some coffee for me*

In the potentially face threatening situation callers are likely to use more indirect requests than any other strategy and they completely avoid orders or commands. Indirect request are generally regarded as one means of expressing politeness (Holmes, 1995).

A strategy used by male speakers is the application of the speaker's title or position. They often appended a title or position at the end of the dictation, referring to themselves as the manager, the head of the department, or frankly, Your board of directors. These titles highlight their higher status since they are related to official positions (Thimm et al, 2008). For example, commands and threats assume relationships of domination and authority and may be directed only at women or members of minority groups due to their membership in such groups. The same observations apply to other interactional methods including impression control, self-representation, and civility.

## **2.6 Theoretical Framework**

This study was guided by Critical Discourse Analysis (CDA) as propounded by Norman Fairclough (1992; 2001). Fairclough's critical discourse analysis theory has some semblance to Foucault's post-structuralist theory on discourse since they both

examine the relations of power and discourse. In this section, we briefly examine the nexus between Fairclough's (2001) Critical Discourse Analysis theory and Foucault's (1994) Discourse theory, its elucidation of power and how it is enacted in texts and in practice. Identifying the tenets of the two divergent theories in terms of power relations will help solidify the basis upon which this study used Fairclough rather than Foucault's theory.

### **2.6.1 Foucault's Discourse Theory**

Foucault (1994) observes that the 'new' political structure of the 'state' is responsible for the structural 'imbalance' of power between institutions that impose such discursal beliefs in knowledge systems, and the society that is the recipient of such skewed but targeted belief systems from institutions. Although supported strongly by contemporary institutional practices, Foucault stipulates that the varied manifestations and hierarchies of power are controlled by the organization of ideas and control of knowledge by institutions. As he says;

Finally, I believe that this will to knowledge, thus reliant upon institutional support and distribution tends to exercise a sort of pressure, a power of constraint upon other forms of discourse (Foucault, 2000;234).

Stated differently, the social forces and connections of the present constrain and govern speech, knowledge, and idea production. These forces uphold the existing power structures, political order, and social structure. Foucault (ibid) claims that these forces keep an eye on potential discourses by enforcing "rules of exclusion" via social and cultural restrictions, as well as by accepting or rejecting discourse norms and ideas through the use of political terminology like "true and false" or "reason and folly." Foucault (2000) asserts further that the production of discourse is simultaneously regulated, chosen, organized, and redistributed in accordance with a number of procedures, with the aim of avoiding its [discourse] powers and dangers, dealing with chance events, and avoiding its ponderous, awesome materiality. (Page 231, Foucault, 2000) Because Foucault (ibid) argues that these principles of power dynamics and social equilibrium are created in societies across time by institutionalizing what constitutes (or does not constitute) "truth" or "knowledge," his aim in discourse inquiry is to determine how the political structures and powerful factions make up a given discourse, what norms or regulations govern these discourse forces, how established procedures control their interactions, and how non-discursive social issues and problems affect these discourse forces. Thus, his discourse theory takes into account the institutional and social constraints that discursive change faces; the technique acknowledges that policy is about finding short-term fixes within a political "agonistics." By addressing the power structures governing the production of ideas and the structuring of knowledge, Foucault offers a framework that reveals the beliefs, objectives, and efficacy of groups of academics, practitioners, stakeholders, and policy makers. Additionally, they use institutional or organizational mechanisms—a technique that permits a close analysis of policy language as a political tool—to spread ideas and information via political text.

Like many other discourse theorists, Foucault promoted a theory predicated on the idea that human conduct is fundamentally political. Foucault's theory of discursive links, however, points to "a more radical and profound type of politicization of relations that have escaped normal political analysis and theory," as Shapiro (1981) points out. Shapiro (1981), page 154 Discourses, for example, are "working attitudes, modes of address, terms of reference, and courses of action suffused into social practices, rather than merely bodies of ideas, ideologies, or other symbolic formulations." (Holstein and Gubrium, 2000:493) Foucault believes that power structures dictate the range of choices, judgments, and/or actions in the ongoing construction of meaning within these elusive formations. In addition, he has the political notion that the ever-changing, delicate hierarchy of power shapes knowledge and establishes what constitutes "truth," even when this systematized authority may also contribute to social inequity. In a society like ours, it seems to me that the true political task is to criticize the way institutions that seem neutral and independent operate; to do this in a way that exposes the political violence that has always existed covertly through these institutions and empowers people to oppose them. (1984, Rabinow, 6) Nonetheless, Foucault's language, his political criticism, and his aim remain restrained, in contrast to many critical theories. While Foucault gives a method for analyzing political interactions, his suggested mode of inquiry is distinctly analytical and offers a methodical approach to social and political functions that may also serve more neutral objectives. As such, it does not bind the researcher to any particular political agenda. Like other critical theorists, Foucault employs political critique to increase awareness of political forces while also revealing the reality of discourse via discourse analysis. In a similar vein, Peters and Marshall (1996) have emphasized that discourse analysis and interpretation need not just lead

to the undesirable process of exposing ideology—which is understood to be a fabrication of claims to objectivity. It may also be used to confirm a group of people's common ideals, to set the stage for progressive change, to conceptualize interpretation as the release of hidden or forgotten meanings, or to imagine new meanings that might guide societal change. (Marshall & Peters, 1996:138) The fundamental tenet of Foucault's critical discourse analysis is that "language" is the principal tool of politics. The "discursive statement" is "language" that has been extended to include action, events, and speakers; it is not determined by content. According to Luke (1999), Foucault acknowledges the institutional and governmental use of discourse and language to control society. Language is used to effectively construct, regulate, and control social relations, knowledge, institutions, and even analytical and exegetical practices like research and scholarship. According to Luke (1999:163), nothing exists outside of or before its expression in speech.

The fundamental tenet of Foucault's theory is that discursive practices shape the political possibilities of the present and that discursive assertion corresponds to discursive choice drawn from the repertoire of ideological ideas and tactics.

Consequently, critical analysis, according to Shapiro, "offers a partial mapping of the political culture that is actualized in speech and may reside in a society's system of signification (language and other meaning systems)." Thus, discursive actions are political actions. At 129, Shapiro (1981) Shapiro notes that as a result, Foucault sees discursive assertions as facts that must be properly empirically examined, much like positivists do. It is only applied to a new empirical domain, one that requires a modified understanding of meaning in order to be recognized as an empirical domain. At 136, Shapiro (1981) As a result, Foucault's discourse theory and technique of investigation link political language to political action; by analyzing policy papers, the methodology offers a clue as to the wider political forces at play.

A thorough analysis of discursive practices and language in idea formation and policy formulation may discourage such political violence and may encourage positive community values in the formulation of institutionalized policy. Foucault argues that language and political activity limit the range of options available to some individuals or groups within a society and, as a result, foster social inequality.

The discursive statement, which relies more on an understanding of discursal function than on the meaning underlying a logical structure of signs and/or symbol systems, is Foucault's methodological emphasis. Foucault refers to discourse components as "the living plenitude of experience, the rules of discourse," rather than as a study of "words," in an effort to reunite language and experience. (1972:48, Foucault) Discursive statement "...does not replace a logical analysis of propositions, a grammatical analysis of sentences, a psychological or contextual analysis of

formulations; it is another way of attacking verbal performances, of dissociating the various regularities that they obey," according to the author, setting it apart from other popular systems of language analysis. (1972:108) Foucault He views the discursive statement differently from systems that are based on signals or sequences of signs, saying this: It is more of a function that functions vertically in regard to these different units, allowing one to declare whether or not a sequence of signs are present, rather than just one element among others, a division that may be found at a particular degree of analysis. Thus, the statement is not a structure (i.e., a collection of relationships between variable items). (1972:86, Foucault) Therefore, Foucault draws the conclusion that the discursive statement cannot be understood in terms of general categories of usage or the smallest measurable unit of language; language and statement do not exist at the same level, and it is not possible to say that there are statements in the same way that one can say that language constitutes a statement. (1972:85, Foucault) An "operational field of the enunciative function and the conditions according to which it reveals various units—which may be, but need not be, of a grammatical or logical order" is what a discursive statement is instead. (1972:106) Foucault Therefore, it should not come as a surprise if the statement does not meet structural requirements for unity. This is because the statement is a function rather than a unit that cuts across a domain of structures and potential unities and discloses them with actual contents in space and time. (1972:87, Foucault) Foucault defined "discourse" as "more generally to reiterated key words and statements that recur in local texts of all kinds." These claims are intertextually presented and consist of well-known disciplinary and paradigmatic knowledge and practice patterns. Matthew (1999:16) Put differently, fragments of other language systems, i.e., incomplete sequences or partial units of meaning, may be encountered while the

researcher identifies the elements of the discursive assertion. Foucault's approach of archeology and genealogy emphasizes the "value" of a construction above its truth in discursive statements. This allows one to distinguish between "truth" and "value" in discourse and discursive assertions. Even while Foucault's viewpoints may not be completely developed as methodological concepts, they nevertheless provide a workable technique for gathering information regarding institutional structures, discourse ideologies, and processes and analyzing how these factors affect the development of ideas and, eventually, the design of policies.

### **2.6.2 Critical Discourse Analysis Theory**

CDA is an interdisciplinary approach to the study of discourse, or talk and text, that views language as a form of social practice (Fairclough and Wodak, 1997) which takes into consideration context of language use as an element of discourse (Wodak, 2001). In CDA texts are a part of social events in which they are uttered. Thus, social and cultural dimensions are significant as part of texts. These dimensions are used to create and maintain relations of power between groups (Fairclough, 2000, 2001, 2003; Van Dijk, 2001). CDA follows a critical approach to social problems in its endeavor to make explicit power relations which are hidden in text and talk by examining the way social power, abuse, dominance and inequality are enacted, reproduced and resisted by text and talk in the social and political contexts. CDA highlights issues of power asymmetries, manipulation, exploitation and structural inequities that exist in text. In simpler terms, it tries to show the ways in which the dominant forces in the society construct versions of reality that favor their interest. When social relations of power are enacted and negotiated through discourse, ideologies of discourse are produced. These are social constructs embedded in the cognition of speakers in the different social, political, cultural and economic contexts

(Fairclough and Wodak, 1997). Van Dijk (2002) further argues that Critical Discourse Analysis emphasizes the need for interdisciplinary work in order to gain a proper understanding of how language functions in constituting and transmitting knowledge, and in organizing social institutions in their exercise of power. He also mentions two defining features of CDA. That is, it is concerned with power as a central condition in social life and that it is also concerned with the intertextuality and conceptualization of competing discourses in various public spaces. Van Dijk (2002) thus contends that it is the role of CDA analysts to understand, expose and ultimately resist social inequality.

CDA, therefore, aims at deriving results which are of practical relevance to social groupings through the study of texts in social, cultural, political and economic contexts (Fairclough and Wodak, 1997). CDA not only analyses texts, but discursive practices. Discursive practices examine how texts are interpreted and received and what social effects such texts have. This will enable analysts to understand how ideologies are produced.

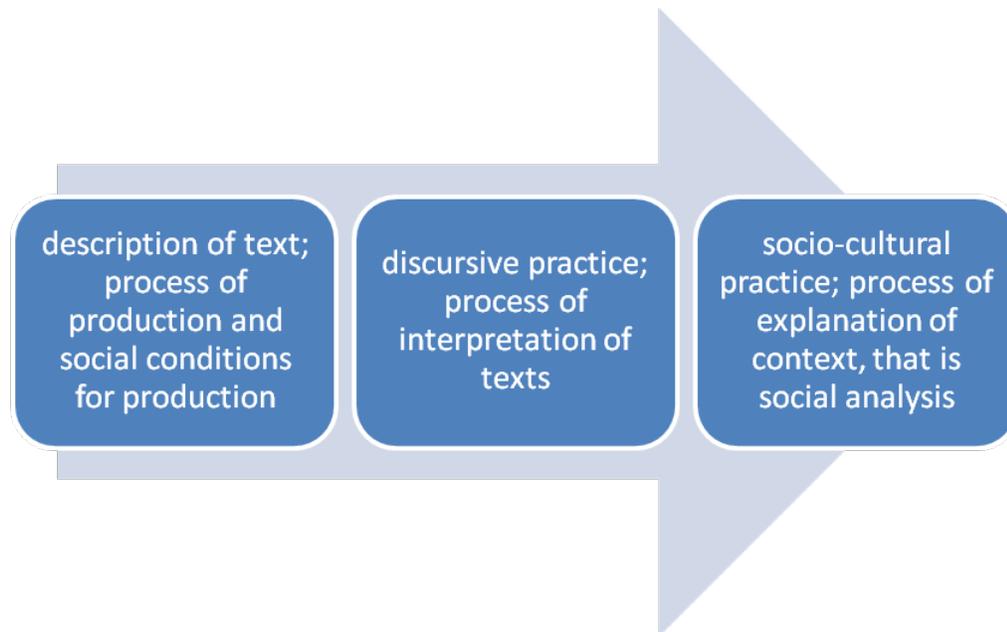
### **2.6.3 Fairclough's Approach to CDA**

CDA cannot be classified as a single method but is viewed as an approach to analyzing discourse (Atambo, 2019). This approach consists of different perspectives and different methods for studying the relationship between the use of language and the social context of the speakers. Fairclough's socio-cultural approach (cf Wodak, 2001) was used in this study. Fairclough's approach examines language use as social practice. The idea that discourse is a social activity suggests a dialectical link between language and society. This indicates that circumstances, knowledge objects, and individual identities are all comprised of discourse..CDA is concerned with the investigation of the relation between two assumptions about language use: that

language use or discourse is both socially shaped and socially shaping. That means that discourse is a medium which brings out the values, beliefs, norms, and conventions of a society. According to Fairclough (1995), language usage "is always simultaneously constitutive of (i) social identities, (ii) social relations, and (iii) systems of knowledge and beliefs." This operationalizes the theoretical premise that texts and discourses are socially constitutive.

A three-dimensional paradigm for researching conversation is developed by Fairclough (2001). The three-dimensional approach seeks to map three distinct forms of analysis onto one another: discourse practice (i.e., processes of text production, distribution, and consumption), analysis of spoken or written language texts, and analysis of discursive events as examples of socio-cultural practice. For instance, the analysis of a spoken text such as "iron lady" (first level) would center on the way it enacts power relations (second level). Attempting to comprehend the broad, social currents influencing the text under study would be the focus of the investigation at the third level. Fairclough (2001) makes a further distinction between three levels or aspects of analysis. Determining a text's formal qualities is the first step in the description process. The link between the text and interaction is the focus of the second stage, interpretation. The last phase is explanation, which focuses on the connection between social environment and interaction. The summary of Fairclough's (2001) CDA strategy is shown in Figure 2.1

below.



**Figure 2.3: Fairclough's (2001) Three-Dimensional Model of CDA (adapted from Fairclough (1995: 98))**

Based on Figure 2.2 above, in the present study the diagrammatic description of the analysis of discourse is illustrated to be linear for purposes of our study in order to explain the order in which we have tried to respond to our objectives. In the first stage, we have identified and described texts in terms of the linguistic strategies used by callers in *Vuuka* FM. The discursive practices follow next in the process of interpretation of the texts. This stage analyses the power relations that exist in texts in terms of the abuse of power and dominance which create societal imbalances. At the final stage, the study analyses the socio-cultural realities that exist in the social groups through the language used in the text. Therefore, discourse is analysed in three levels with each level dependent on the other. No one single text can be understood alone. The text at the first level informs discourse practices at the next level, which informs socio-cultural practices. This is what is referred to as intertextuality since the three texts are inter-related.

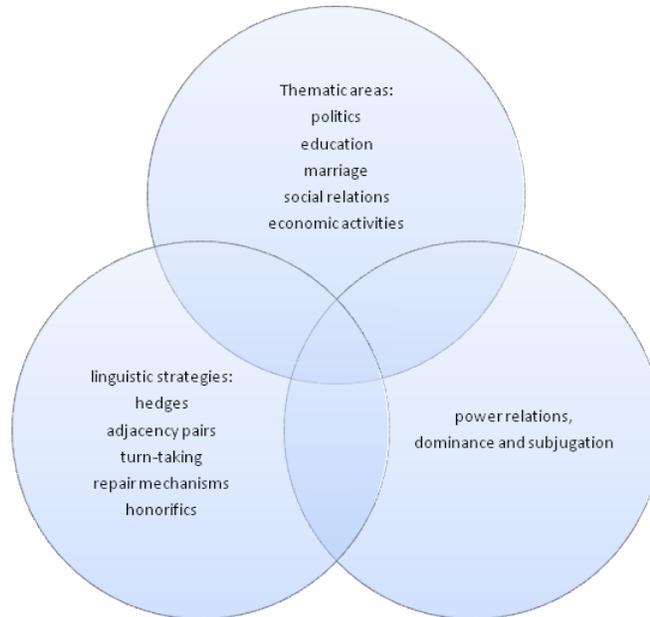
According to Fairclough and Wodak (1997), CDA focuses on the discursive conditions, components, and consequences of power abuse by dominant groups. Secondly, it examines patterns of access and control over contexts, genres, text and talk, their properties, as well as the discursive strategies of mind control. Furthermore, CDA studies discourse and its functions in society and the ways in which forms of inequality are expressed, represented, legitimated or reproduced in text or talk. Finally, CDA does evaluate texts in terms of a dichotomy between two societal groups, that is, those groups and institutions who abuse their power versus those groups that are dominated or marginalized through text and talk. A critical evaluation of texts and talk through CDA further develops a framework for discovering or denouncing discursive dominance while cooperating in the empowerment of the dominated.

Van Dijk (2015) explained that the primary focus of CDA is on social problems and political issues rather than the mere study of discourse structures outside their social and political contexts. Furthermore, the critical analysis of social problems is usually multidisciplinary. CDA is not only interested in describing discourse structures, but also evaluates the texts by interpreting them in relation to social meanings of the texts and cultural beliefs and contexts of the targeted groups (Fairclough, 2001). More specifically, CDA focuses on the ways discourse structures enact, confirm, legitimate, reproduce or challenge relations of power abuse or dominance in society. We can summarize the divergence and convergences of the two theories of discourse as follows; the emphasis by Foucault on the study of discursive texts is on political language and political activity through an examination of policy documents. Foucault (1972) observes that discourse comprises of reiterated key words which he calls statements that recur in local texts thus forming familiar patterns of a certain

discipline of knowledge, in this case the political sphere. According to Foucault (ibid) in examining policy documents, we can discern valuable relationships in discourse especially its ideology, processes and institutional structures. The final stage if this theory is the interpretation of the text or policy documents in order to assess its impact on idea formation and policy formulation. On the other Fairclough views language as a form of social practice which takes into consideration the context of language use as an element of discourse. Apart from political ideology which seems to be the *raison de tre* of Foucault's discorsal theory, Fairclough's CDA theory adds on the social and cultural dimensions as significant parts of texts which can be used to create and maintain relations of power between groups. Fairclough's methodology involves a critical approach to analyzing social problems in its endeavor to make explicit the hidden power relations in text and talk. Fairclough's theory, just like Foucault goes ahead to examine how dominant forces in society construct versions of reality that favour their interest, thus producing certain ideologies of discourse. This study adopted Fairclough's Critical Discourse Analysis theory to analyse radio text and talk in order to examine the social practices of callers in *Vuuka* FM radio station. The theory was considered more relevant in this study since the study sought to examine social practices of radio callers in an informal setting, where the actors are the people enacting text and talk rather than institutions shaping text and talk as is the case with Foucauldian discourse theory. The study also examined the three aspects of text and talk, namely; social identities, social relations and systems of knowledge and beliefs of radio callers on *Vuuka* FM. The study therefore examines how shared knowledge enacted by the radio callers shapes their system of knowledge and beliefs using extracts obtained from the different thematic areas of text and talk.

## 2.7 Conceptual Framework

The Figure 2.3 is a representation of the conceptual framework developed for purposes of analysis of data.



**Figure 2.4 : A Conceptual Model of the analysis of radio call-in discourses in Vuuka FM**

The CDA complements the conceptual model shown above in the following ways. Fairclough (1995) conceptualizes CDA as a three-tiered discourse analysis paradigm that was created as a crucial first stage in analyzing language and power in various text formats. According to the paradigm, discourse is text—spoken or written—discourse practice, and discourse as a social activity. The approach proposed by Fairclough (ibid) examines the text itself as well as its creation and interpretation in relation to a broader social environment.. The conceptual model above looks at texts in terms of their thematic areas with the linguistic strategies used in the spoken texts as discourse practice. The linguistic strategies used by the callers as shown in the conceptual model are explicated in the discourses of dominant social groups and the marginalized social groups.

## **2.8 Summary of the Chapter**

The study examines language use as social practice. Viewing language use as social practice implies viewing language as a mode of action that is socially and historically situated and existing in a dialectical relationship with other facets such as beliefs and ideologies of a speech community (Fairclough (2001). Language use as a social practice also studies the way in which influence and control of the mind is socially or morally illegitimated through social action. The basic tenet of CDA used in this chapter is the belief systems that come to be accepted as “common sense”. These are specifically those beliefs that encourage the acceptance of unequal power arrangements as natural and inevitable or even right or good. Fairclough (2001) views language as discourse. He further observes that discourse is a social practice which involves the whole process of social interaction. The social interaction constitutes the process of production and the process of interpretation. Fairclough (2001) sees the process of interpretation as cognitive. That is, interpretation draws upon internalized meanings or ideologies, which Fairclough (2001) calls “Members Resources” (MR) for interpretation. People acquire these internalized MR through social interaction in order to engage in social practice including discourse.

This chapter reviewed literature based on the objectives of the study. Moreover, the knowledge gap in literature review was established, and thereafter a discussion on the theoretical framework within which the study was carried out. The next chapter introduced the research methodology, which included the research design, target population, sample size and sampling techniques, data collection tools, their validity, pilot testing, data collection procedures, data analysis and presentation.



## CHAPTER THREE

### RESEARCH METHODOLOGY

#### 3.1 Introduction

This chapter discusses the methodology used to carry out the study. The chapter covers the research design, study area, target population and the sampling procedures. It also discusses the research instruments employed in the study, data collection techniques, data analysis and presentation. The chapter also provides ethical considerations for this study.

#### 3.2 Research Design

The study adopted a descriptive research design. A qualitative research paradigm analyses data through descriptions. It describes data and evaluates the linguistic value in the data for the purposes of analysis by answering the whys and hows of the phenomenon in question (Yuane, 2005:12). This study was particularly concerned with the linguistic aspects that characterize the call-in sessions in *Vuuka* FM, and how language use among callers to the radio programmes was used to show power relations in caller texts in the call-in programmes. This research design was best suited for the study since it accounts for not only what was said, but also the manner in which something was spoken or carried out by a participant. The study has specifically analyzed data in terms of a description of texts found in the discourse of discussants in the radio call-in programme. Hiltlem and Simon (2002) observed that the basic purposes of qualitative research are to describe, interpret, verify and evaluate.

### **3.3 Variables of the study**

The study used the independent and dependent variables. The independent variables of the study included the linguistic strategies used by callers in call-in discourses in *Vuuka* FM, the discursive practices showing power relations, and the societal evaluation of the socio-cultural realities in the call-in discourses of callers in *Vuuka* FM. The dependent variable on the other hand was the topic choice in call-in conversations. The independent variables were checked alongside the dependent variable to find out whether the use of linguistic strategies was influenced by topical choice, whether discursive practices of the callers depicted the power relations, and whether the socio-cultural realities was evidenced in the call-in discourses.

### **3.4 Study Area**

The area of study was in Vihiga County in Western part of Kenya (see Appendix 2). According to Fasold (1990) ,the ideal setting for any study is one that is directly related to the researcher's interest hence Vihiga County was the most ideal. Vihiga County borders Nandi to the East, Kisumu County to the South, Siaya County to the West and Kakamega County to the North. Vihiga county is located at latitude 0<sup>0</sup> 4'19''N and longitude 34<sup>0</sup> 42'43''E. The County has five Constituencies; Luanda, Emuhaya, Hamisi, Sabatia and Vihiga. The study targeted traders who were frequent callers on *Vuuka* FM radio station hence the choice of Vihiga County which was the convenient location closer to a market centre. It was easy to find a majority of the callers of *Vuuka* FM during the market days since they were also market traders. This ensured that the callers could participate in the interview as well as revert to their businesses at the same time with minimal interference by the researcher.

### **3.5 Target population**

The target population of the study comprised of all listeners who are the callers in *Vuuka* FM radio station residing in Vihiga County. In addition, the study targeted sixty call-in programmes (cf Table 3.1 and Table 3.2 below). The study also targeted *Lulogooli* which is predominantly used in Vihiga County for airing the five programmes namely; Kumiynzi, Zanzarika, Kosoosa, *Vuuka* vuuche, and Garaha ku Miyinzi in *Vuuka* FM radio station. The linguistic units which were targeted were phrases in the conversations that had the following characteristics; hedges, adjacency pairs, turn-taking, repair mechanisms and honorifics in *Vuuka* FM radio station.

### **3.6 Sampling Techniques**

A total of 384 sessions from 60 programmes were targeted for recording out of which 30 sessions were systematically and randomly selected by identifying every tenth session for purposes of audio recording along the identified thematic areas. Stratified sampling was used to select the thematic areas from where the data was obtained. These sessions were recorded over a three-month period. The themes selected had linguistic characteristics that the study was interested in, namely; linguistic strategies used by callers, speech events that contain discursive practices depicting societal imbalances, speech events depicting socio-cultural issues in call-in programmes in *Vuuka* FM radio. *Vuuka* FM has several call-in programmes on a variety of topics aired on a daily basis. Each of the programmes is aired along some thematic areas. The themes discussed are education, politics, health, entertainment, marriage and agriculture. These were the common and repeated themes which could easily generate more data for analysis. Programmes that represent each of the thematic areas were selected so that each item in the sample population could be represented. The call-in programmes aired on *Vuuka* FM are listed below;

**Table 3.1 Table showing the call-in programmes in *Vuuka* FM**

<b>Programme Name</b>	<b>Translation</b>	<b>Day</b>	<b>Time</b>	<b>No. of sessions per day</b>
Kumiyinzi	‘at work’	Monday	10.00 a.m – 12.59 a.m	6
Zanzarika	‘to be happy’	Tuesday	1.00 p.m – 3.00 p.m	4
Kosoosa	‘resting’	Wednesday	8.00 p.m – 12.00 a.m	8
<i>Vuuka</i> vuuche	‘good morning’	Thursday	5.00 a.m – 9.00 a.m	8
Garaha ku miyinzi	‘relaxing after work’	Friday	4.00 p.m – 7.00 p.m	6

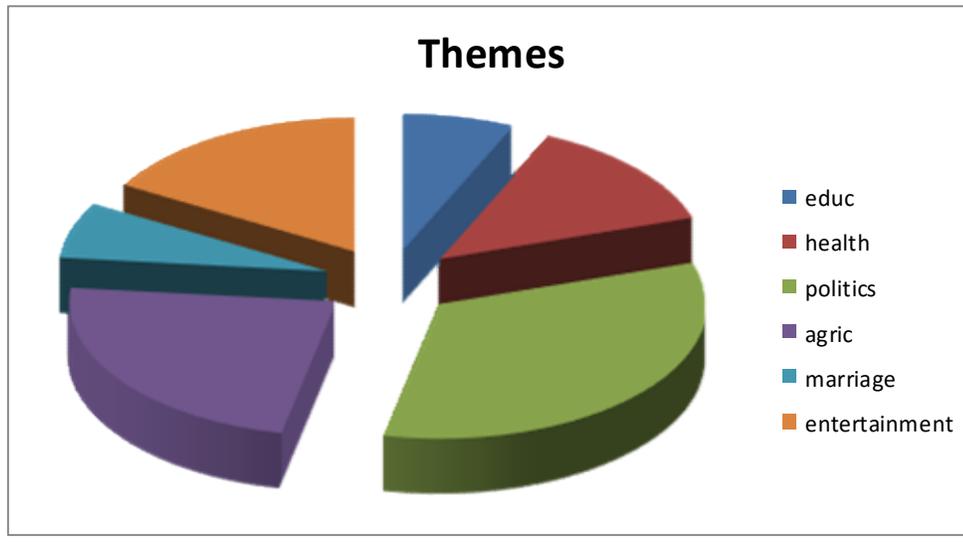
Table 3.1 above reveals that five (5) programmes were targeted namely; Kumiyinzi, Zanzarika, Kosoosa, *Vuuka* vuuche and Garaha ku Miyinzi.

### 3.6.1 Sample Size

The study selected every tenth session for a total of thirty sessions from each of the thematic areas identified. In strategic sampling, data that seem to have similar characteristics in terms of belonging to the same thematic area is grouped together (Kothari, 2004).

**Table 3.2: Sampling Frame**

<b>Thematic area</b>	<b>Sampling size (n sessions)</b>	<b>Percentage</b>
Education	2	6.7%
Health	4	13.3%
Politics	10	33.3%
Agriculture	7	23.3%
Marriage	2	6.7%
Entertainment	5	16.7%
Total	30	100%



**Figure 3.1 Percentages of themes**

### 3.7 Pilot Study

A pilot study can also be the pre-testing or ‘trying out’ of a particular research instrument (Baker 1994:182) such as an interview schedule, a questionnaire, or a tape-recorder. One of the advantages of conducting a pilot study is that it might give advance warning about where the main research project could fail, where research protocol may not be followed, or whether proposed methods of data collection will not adequately respond to the objectives being studied. The pilot study for the current study was carried out on a Luhya vernacular radio station called Mulembe FM in the month of September 2020 before the actual collection of data for the main study. There are seven call-in radio shows on Mulembe FM namely; *Bushiele (Good Morning)*, *Omucheni Wefu (Our Guest)*, *Akabakofu (Adults Only)*, *Witole ()*, *Emibayo (Sports)* and *Khuli Khumuramba (As We Work)*. *Bushiele* is aired on week days between 6-00 am and 7-00 am, *Omucheni Wefu* runs on Thursday between 10-00 am and 11-00 am. *Khuli Khumuramba* runs between 9-00 am and 10 am on Wednesdays and Fridays. *Emibayo* is a sports commentary that runs daily for half an

hour between 4.00 pm and 4.30 pm. *Akabakofu* (Adults only) is aired on Friday night between 11.00 pm and 12 midnight. The pilot study targeted three radio talk shows namely; *Bushiele*, *Akabakofu* and *Khuli Khumuramba* for the pilot. These programs provided data which was similar to what was collected in the data of the main study. Mulembe FM which was selected for the pilot test was not in the sample but had the same characteristics as those that were selected in the main study. The results of the pilot study helped to revise, rephrase and clarify some of the items on the instruments (Yin, 2003).

### **3.8 Validity and Reliability of findings**

#### **3.8.1 Validity**

Creswell et al (2000) cite the following: establish the validity of a study's results in qualitative research by considering them from the perspectives of the participant, the researcher, and the readers of the account.. The validity of the study is likely to be affected by certain inherent biases of the researcher. One of the characteristics of analyzing discursive texts, especially those of a pragmatic nature such as this study, is that although there are clear and standard procedures for the analysis of such texts, the end product is usually reflective of the researchers' opinions and evaluations of such data. That would mean the researcher bringing her world view into evaluating social practices of participants in the study, as well as her independent judgment in eliciting extracts of discourse from the corpus. The researcher has her own cultural, political, socio-economic background (Creswell, 2014). Data from the FGD transcripts was taken back to the participants I interacted with for their own verification and perceptions since the respondents were still in their settings so it was possible to take the research findings back to them. Secondly, the aspect of bias was overcome by the study giving rich and thick descriptions of the audio-taped transcripts to portray the

interpretive nature of the transcripts (Schwandt, 2007). Such descriptions may be valuable in providing readers with the setting and thus give the discussion an element of shared experiences that they can easily identify with (Creswell, 2014). The study made sure that personal attitudes, opinions, experiences and expectations of the researcher were free from bias by carefully presenting callers' views as reflected in the transcripts.

### **3.8.2 Reliability**

Reliability, according to Kombo and Tromp (2006), is a gauge of how consistently test findings are obtained. The quality or consistency that an instrument or technique exhibits throughout time by yielding consistent results each time it is used is another definition of reliability. (Best et al., 2011). Validity and reliability of qualitative studies hinges on the truth value, the transferability and consistency of the findings of the study (Merriam, 2001). This is the extent to which one's findings match reality. One way in which qualitative studies generate consistent and, therefore, stable findings is by documenting as many of the steps of the procedures as possible used previously in such studies. Such a process can be done by reviewing literature related to this study in order to identify a niche in the study which would contribute new knowledge and new insights into linguistic strategies used, as well as the manifestations of power in the pragmatic analysis of call-in discourses in vernacular radio stations. Secondly, I ensured that data collection and analysis was logical, traceable and well documented (Creswell, 2007). The use of high-quality audio recordings and use of FGD transcripts improved the reliability of instruments.

### **3.10 Data Collection Instruments**

Data for this study was collected using two instruments, namely; key informant interview and tape recordings of radio conversations.

### **3.10.1 Key Informant Interview**

The study employed this tool to collect information from native speakers who the researcher considered were competent in the Lulogoli language. A group of ten native speakers who reside in Museywa village were purposively selected to participate in the study. The criteria for selecting the ten was that they listeners of *Vuuka* FM as well as native speakers of Lulogoli. Other characteristics that the native speakers were to have are; they were to be picked from both genders, that is male and female. Secondly, they were to be local opinion leaders. They also had to be elderly people with a good knowledge of the socio-cultural issues of Lulogoli. The two participants who were finally selected to take part in the study were people who had earlier participated in translating the Bible and it is assumed that they were quite familiar with the use of the language. The two native speakers were selected for the purpose of validating the recorded and finally translated transcripts from the radio conversations after responding to questions from a guided interview.

### **3.10.2 Audio Tape-Recording**

The study employed use of an audio tape-recorder to record call-in conversations from the callers and hosts on *Vuuka* FM radio station. The study identified conversations for tape recording from a number of thematic areas where there were informal discussions between callers and the hosts. The conversations recorded took between ten minutes and thirty minutes. A total of thirty sessions from different programmes were recorded for a period of three months from September to November 2020. The sessions to be recorded were randomly selected as well as the days when the recordings were made. The researcher then listened into the interactions at least twice before interpreting and drawing conclusions on the data to be transcribed. Extra-linguistic features that were not of a pragmatic nature such as

pauses, long silence, repetitions and hesitations were deliberately left out of the recorded texts.

### **3.11 Data Analysis Procedures**

Data was analysed using content analysis based on the tenets of CDA. Presentation of data was done thematically followed by descriptive narrations. Data that was obtained through audio recording was transcribed according to research objectives and then translated from the source language, that is, Luloogoli to English. This was done with the help of two translators in order to avoid bias in the translation that would have been relied on by a single translator. The translators were those who were competent in *Lulogooli* language on the basis that they are first language speakers of *Lulogooli* who originate from Vihiga County. They were purposively sampled on the criteria of advanced age and one member from either gender. The translators made an effort to keep writings written in the source language—in this instance, English—relevant to materials written in the target language. Since a target language version of a source language text cannot exist that is both formally and dynamically similar, Hatim et al. (1990) define relevance as the closest approach to the meaning of the source text.

The units for analysis for the purpose of this study consisted of

phrases in the conversations that had the following characteristics; hedges, adjacency pairs, turn-taking, repair mechanisms and honorifics in *Vuuka* FM radio station.

. Pragmatic studies evaluate words and discourse texts in order to decode meanings (Van Dijk, 2001). A three-step structural analysis of the data was done. Firstly, data that was of a specific content thematic area or topic was obtained from the corpora. Data was then analyzed of linguistic devices of interest in terms of membership

categorization (Sacks, 1992; Bakker, 1997). The study delineated the linguistic aspects of the radio conversations and the communicative and aesthetic descriptions of metaphors, hedges, and expletives among other devices that depicted various social groups among discussants in radio call-in programs. The study also identified predication strategies evident in the selected texts. These were texts which appeared stereotypical of either gender and which portrayed positive or negative traits of either gender, the 'us' versus 'them' dichotomy in power relations (Wodak, 2001). Finally, the study gave an interpretation of the texts in terms of gender evaluative functionality in projecting socially constructed gender perspectives.

### **3.12 Ethical Considerations**

Research ethics were observed throughout the research process. The study used human respondents specifically callers and radio presenters, hence ethical issues were considered necessary in ensuring privacy as well as the integrity of the respondents. The study considered the four principles of ethics, namely; autonomy, beneficence, non-maleficance and justice (Lapan et al., 2012). Autonomy of the individual was important and participants were treated with dignity as human beings in the context of their social, political and social environments. Effort was made not to cause physical or psychological harm to the participants. A letter of introduction was obtained from the Institutional Review and Ethics Committee (IREC) at Masinde Muliro University of Science and Technology that allowed the researcher to proceed for fieldwork (*See Appendix IV*). The researcher further obtained authorization to do research from National Commission for Science, Technology and Innovation as guarantee to the respondents that the study was purely for academic purposes.

The informants were also informed about the researchers' intentions and were allowed to give their informed consent to participate and their participation was voluntary and their freedom of choice was safeguarded (*See Appendix I*). The basic rights of participants and the study site were respected through use of pseudo-names and signing the Confidentiality Agreement Form (See Appendix V). To achieve the ethical principle of justice, fairness and objectivity, the study guarded against exposing participants to intentions and motives not directly attached to this study. Throughout the data collection and analysis stages, the researcher endeavored to maintain utmost confidentiality and anonymity in order to protect the identities of all the informants (*See Appendix I*). All the research documents such as transcriptions, audio-tapes and archival documents were safe-guarded (See Appendix V).

### **3.13 Chapter Summary**

The chapter presented a discussion on the research design, the target population, sampling techniques and sample size. The content analysis as the main instrument of data collection and how the data was analyzed and presented was also covered in the chapter. In addition, the chapter also presented ethical considerations for the study.

## CHAPTER FOUR

### DATA ANALYSIS, PRESENTATION AND DISCUSSION

#### 4.1 Introduction

In accordance with the goals outlined in Chapter 1, data is examined, evaluated, and discussed in this chapter.. The first objective focuses on the linguistic strategies employed by callers to facilitate communication in *Vuuka* FM radio station followed by the analysis of how the use of language depicts societal imbalances in the call-in discourses of *Vuuka* FM radio station and the last objective seeks to establish the relationship between language use and manifestations of socio-cultural realities evident in call-in discourses of *Vuuka* FM radio station.

#### 4.2 Linguistic Strategies Employed by Callers of *Vuuka* FM Radio Station

With regard to objective one of the study, the researcher identified and described linguistic strategies employed by callers to facilitate communication in call-in programs under the themes of Education, health, entertainment, agriculture and marriage. The conversation between the radio presenters and callers on the aforementioned themes were recorded, transcribed and translated into English text. The identified strategies are discussed in the following sub sections;

##### 4.2.1 Adjacency pairs

Paltridge (2000) and Yule, (1996) define Adjacency pairs are defined as speech acts made by two speakers in succession such that it is clear from the second utterance that it is a follow-up that is anticipated. Paltridge (ibid) classified adjacency pairs into eleven categories. Requesting-Agreement, Assessment-Agreement, Question-Answer, Compliment-Acceptance, Leave-Taking Adjacency Pair, Complaint-Apology, Greeting-Greeting, Warning-Acknowledgment, Blame-Denial, will all fall

under this category. Threat, Counter-Threat, and Acceptance of Offer. McCarthy (2002) on the other hand, refers to adjacency pairs as pairs of utterances in talk, which are often mutually dependent. Jakobson (1995) notes that adjacency pairs serve six communicative functions, namely; referential, phatic, conative, poetic, meta-lingual and emotive functions. The adjacency pairs used in the extracts below serve specific functions as cited by Jakobson (1995). In this study we have identified the adjacency pairs by callers and analysed the specific functions that the adjacency pairs serve in the extracts.

a) *Greeting –greeting adjacency pairs*

Extract 7SOC : Male Presenter: *Vuuka Hello...***Translation:** *Vuuka Hello....*

Male Caller: Hello, *uyu ni Amadi kutura iluombei*

**Translation:** Hello, this is Amadi from Luombei...

Extract 8SOC: Female Presenter : *Hello Vuuka FM...*

**Translation:** Hello *Vuuka* FM...

Male Caller: Hello *Maggy, uyu ni Kevo...*

**Translation:** Hello *Maggy*, this is *Kevo...*

Extract 9SOC: Female Presenter:*Hello Vuuka FM...***Translation:** Hello *Vuuka* FM.

Female Caller: Hello *Vuuka, uyu ni Hellen kutura imahanga*

**Translation:** Hello *Vuuka*, this is *Hellen* from *Mahanga...*

Extract 10SOC : Female presenter: *Cateline Makenzia* also says that women should also give their lovers presents, that is now true love. Hello *Vuuka* FM?

Male Caller: Hello?

Female Presenter: Yes, *Enos*.

Male Caller: Good evening Maggy Asava. Like Nyabera has said, happiness is when there is food in the house. However, on a day like today the husband should give the wife something and the wife should give the husband something as well. Like today was market day at Luanda, so if mine went to walk....

The Greeting-greeting-adjacency pairs are used to create rapport between speakers and also as opening sequences that invites participants into the discussions. They serve the phatic function. For instance, in extract 7SOC the greeting by the male presenter 'Hello, *Vuuka* FM' is followed by a preferred response by the male caller, 'Hello, this is Amadi from Luombei...'. This adjacency pair shows a courteous curiosity on the part of one speaker and a reciprocating interest in that curiosity on the other. One way in which the talk show host creates rapport or solidarity with his/her speakers is through greetings as this example illustrates. In extract 8SOC and 9SOC the female presenter uses greetings to open a new conversation with his/her audience. This acts as a way of introducing the new speaker (refer to extract 10SOC) as well as a new topic given that there are many callers as well as listeners to the radio programme. Greetings are also used here to show an exchange of turns between the host presenter and his/her audience. The response given by the callers in the extracts 7SOC, 8SOC and 9SOC serve to introduce the callers by their names and the places they come from as a way of creating solidarity between the host presenter, the caller and the people listening in to the programme. This is in tandem with Jakobson's (1995) observation that adjacent pairs have the phatic communicative function. This function according to Jakobson (ibid) is used to establish a social connection between interlocutors without communicating any meaningful information. An acknowledgement of the host presenter's greeting with a response sequence also allows the conversation to proceed since it signals acceptance by the

receiver of the message to engage in the conversation as has been illustrated by the examples given in the extracts below.

*b) Question-Answer adjacency pair*

Extract 2POL Female presenter: Tell me, what angers you the most?

Male caller: I don't have much to say but what annoys me the most is our politician. Since we elected him for the last four years, like now he has come back to lie to us by trying to make our roads. Where have they been all along?

Extract 3POL Female presenter: *Okey! Nikwisundaga imbiri, riteva riveyage hano kutura ku Mama Yao, Violet Agosi, atevanga ndi rigari yive umwene sai usingila hai, na niva unyara kumoroma ku rigari ku makuva gene ga ANC, ngotwa uve hai vurungi?*

**Translation:** Okey! As we proceed there's a question here from 'Mama Yao' Violet Agosi, she wishes to know which position you will vie for and if you can tell us more on ANC issues, I don't know where you stand?

Male caller: *Riteva rya Mama Yao ateva irio ni riteva illahi sana, na inzi ndasingira ku chama cha ANC. Madiku yaga gosi muma muhula ni mbora amang'ana ga Mudavadi, muhula nembora amang'ana ga ANC, na vusa umanye rwa ikura iduka avandu va ma vahenza varina vavo, noho vahenza ni vwaha ave nisisendi.*

**Translation:** In response to Mama Yao's question, I will vie for a Senatorial position on ANC ticket. All along I have been talking of Mudavadi and ANC. When the voting day comes, people will look for their friends or those who have money.

Extract 4POL Female Presenter: *Mmmmh! Kove hano na riteva kutura ku Angel Hope, atevanga ndi rigari kari kuri saa hii vogoyani vuveyage mu vyama, especially after coalitions. Ororanga kurava nindi uwwitulu, kutakuwa na amani?*

**Translation:** Mmmm...! There is a question here from Angel Hope, she says there is a lot of confusion in political parties, especially after coalitions,

do you think there will be peace even if one is not given a ticket by a political party?

Male Caller: *Eee! Coalition rwa yaza si yavora ndi avandu viivili avandu vaakuza ni ivyama dave, rwa coalition yaza yenyekana coalition ira ndi ireete ivyama yivi hala na vuri chama kimanyange kunyi uno ni witu wa kwakuza naye kutura rwa kwatanga mpaka rwa kumaliza ni Swadi noho ni mundu Fulani, lakini chigira sasa rwa coalition yakuuza, chigira kove nindi avavee imbiri muvyama, avandu vene yava fwana vasacrifaise avandu vala kunangwa vazizagile yavo kusingila ku zindeve zineneene yizi ndi, for example, kuri inzi yavora ndura Isavatia, na vuyu atura Isavatia na undi kandi atura Isavatia. Lakini rwa vahenza mang'ana yago yavora ndi wa genya kusacrifaise ni Swadi chigira oyo ni MCA kandi ni pastor wa Divine, si vahenza ku ni vwaha avee popular dave, kurwa yago, mang'ana gi ivyama kutaa kurekana nago, lakini rwa ridiku rimaa riduuki avandu vene vamaa vamanye ndi ni vwaha wa kove naye, ni vwaha mugenda naye, ni vwaha kukubira ikura.*

**Translation:** Yes, when coalition was started, it was not intended for people who started the coalition to be forgotten, but instead it was meant to bring unity in political parties and for every party to recognize their founders. Ever since coalitions started, however, there are those founders who do not wish to sacrifice their leadership positions, so you find several leaders from the same area like Sabatia who do not want to step down for people from other areas. Instead, the person that is sacrificed could for example be Swadi since he holds the post of MCA and is also a pastor, they do not consider popularity, but I believe that when the time comes, people will know whom they wish to vote for.

The essence of question-answer adjacency pairs is to seek for information (Finegan, 1999). For example, Extract 2POL the female talk show presenter seeks information from her callers by asking each caller the same question and anticipating their different opinions.

In extract 2POL the presenter seeks to find out from the caller what angers him the most. The male caller responded to the question by giving information on what annoys him. The response to this question is also a way of the presenter seeking opinions of callers and gauging the attitude of the callers towards certain topical issues. The example above is on politics. The extract clearly brings out attitude that the common people have towards politicians, that of politicians being unreliable and people who rarely keep their promises.

The same applies to Extract 3POL where the presenter asks a question on behalf of a caller who sought to find out the position the male caller who is a politician would vie for and his opinion on ANC political party. Question and Answer is an adjacency pair that seeks information with a view to gauging attitudes of listeners towards certain issues while the same time they are a linguistic device used in the extracts to illustrate the power imbalances between two groups at different ends of the political divide. This especially applies to groups which do not share some things in common. In this case, one of the groups is of the masses who appear deprived of certain benefits and are at the mercy of the group of politicians who dictate the affairs of the masses and are, therefore, a privileged group. These observations are in agreement with Jakobson (1995) who observes that language can serve a referential function where callers transmit information through their responses to questions by giving observations, opinions, and factual information about an existing situation. By the presenter asking these questions, they seek opinions, information, as well as gauge the attitudes of the callers who common but shared knowledge of the community over a number of issues affecting them.

In Extract 4POL the presenter enquires whether there will be peace after the political party nominations if one was not granted a ticket by a political party. The presenter is seeking the opinion of the politician on an issue that involves him or her as a politician. The response given by the politician is that in support of the move of forming coalitions. He seems to agree or conform with fellow politicians thinking, especially those who might be in a similar dilemma like his, that the action taken is the right one. This is in order to be in solidarity with fellow politicians who are part of his in-group with common desires.

In all the three extracts (Extract 2POL, 3POL and 4POL), the callers respond by giving the required information as sought by the presenters, or as sought by the other callers for whom the presenter asked the questions on their behalf. This is in line with (Jakobson, 1999) on the referential function of language that seeks to provide information or give opinions over a topical issue such as politics.

Extract 2MAR            Male Presenter: *Mukere wovo akukuba ku mutwii gugwo yigwo?*

**Translation:** Does your wife beat you on that head of yours?

Male caller: *Aii! Yinzi vangong'onda ku dave! Kandi anyara kukora ku gene yago dave! Awa! Umanyi vakere va karunu vave ni mitwii midinyu sana!*

**Translation:** Aii! I am not beaten at all! She cannot even dare do that! No way! Women of today are very rude!

Although question-answer adjacency pairs largely seek to convey information, observations, or opinions, they do not always serve that function alone. The extract 2MAR though appearing to seek information from the caller as to whether men are beaten, seems to serve another function, the emotive function of language. The emotive function of language is reflected in the addresser's disposition or attitude

toward the information being conveyed. Emotional communications emphasize the sender more than the content being delivered. People are still able to discern emotions in text-based communication even in the absence of emotional tones and nonverbal clues. (Hancock et al.2007). The extract above is in tandem with Hancock et al (2007) who illustrates that responses to a question can be expressed in an emotional way where the respondent shows the attitude or mood that they have towards the information being communicated, that of beating women, by using equally strong sentiments when he says, ‘Women are rude’. However, not all responses to question- answer adjacency pairs were straight forward. Not in all cases were the responses given by the recipients a direct response to the question. The following examples below suffice:

#### Extract 1POL

Female presenter: *Okey! Ni kwiisundaga imbiri riteva riveyage hano kutura ku Mama Yao Violet Agosi. Atevanga rigari yive umwene saa hii usingila hai na niva unyara kumoroma ku rigari kumakuva gene ga ANC ngotwa uve hai vurungi?*

**Translation:** Okay! As we proceed there is a question here from MamaYao, Violet Agosi. She wishes to know what your stand is and if you can say something about ANC and your position in it.

Male caller: *Asande. Ni nda moromi ku riteva rya Mama Yao avoye iryo ndio, nyenya chigira manzivili mugorova ryari ridiku rya kusherekea avakaye vosi. Avakaye dave! Umanyi kove nindi vakari kovora vakari chigira kove nindi mukari na mukaye na mukere. So, ryari ridiku rya kusherekea avakari vosi murirova rino ndi na yinzi mbasandiza sana chigira avandu vakari vaveye nindi igasi ineneene sana murirova rino ndi kwa hivyo nziranye vuyari sana kuvakari vosi nembee ku nende mamange omenya himbi na mukere Robai na mukere Federike vamenya HaMbale. Mbizominya sana chigira avene yavo vakora igasi ineneene sana yokoreta kunyi mukivara nu kukurinda. Kwa hivyo riteva rya Mama Yao*

*ateva iryo ni riteva illahi sana na inzi ndasingira ku chama cha ANC madiku yaga gosi muma muhula nimbora amang'ana ga Mudavadi muhula nembora amang'ana ga ANC, na vuza umanye rwa ikura iduka avandu va ma vahenza varina vavo noho vahenza nivwaha ove nisisendi.*

**Translation:** Thank you. Before I comment on Mama Yao's question, I want to say that yesterday we were celebrating World Women's Day. Not just women. You know we have women, respectable women, then we have aged women. I appreciate all women and recognize the work that they do. Therefore, I appreciate them all and in particular my mother who stays next to Robai and Federike. I really praise them because they did a great job in giving birth to us. In response to Mama Yao's question, I will vie for a Senators position on ANC ticket. All along I have been talking of Mudavadi and ANC, and when the voting day comes, people will look for their friends or those who have money.

In this question- answer adjacency pair the caller's response deviates from the question asked by introducing a topic for discussion that was not relevant because it does not form part of the discussion on political party matters which is an area of discussion relevant to the caller who is a member of county assembly. The topic shifting by the caller to an issue on World women's day is meant to talk on a topic favorable to women who form part of the voters. The topic shift moves the discussion in his favor. By the caller identifying with the course of women in the topic shift, the caller is also identifying with the common 'mwananchi' and therefore posing as one of them.

*c) Blame-denial adjacency pair*

Extract 1MAR

Male Presenter: *Kindiki chijiramukuba vasaza vinyu mumadara? Muvavunaga ivirenge, imikono, mwaniitu vavasigamira vurinyinga kari muzia korogendo kandi mujaga kuviita? Mmm... na ole yivi waretwa hango hara ndio nangwa kuri umukari wa mugizi gura ndio nangwa. Uza ugirung'anya ikatiba yive ugwa*

*musakuru wu mugizi guraKira kindu noo vora genyekana mumbulizi mmba yimu ndinangwa. Eeeh...Vuuka hello...?*

**Translation:** What is making you beat your men? What is making you break men's hands, legs, gouge out their eyes. You are even taking a bold step to kill them? Mmm...and imagine you just came to the homestead as a wife, yet, you come and change the rules, and now become the man of the homestead. You command people to listen to you and do as you say. Eeeh...Vuuka hello...?

Male caller 1: *Hello? Uyu ni Amadi kutura Iluombei. Umanyi vakere vala vaveza aviiti. Rwa agosa mmba noo mugosoa avora gusaza yigu ni gudamanu. Ku amang'ana gene yago genyekana kuvasale vagirung'ane.*

**Translation:** Hello? This is Amadi from Luombe. Some women are usually murderers. When she does a mistake in the house and you correct her, she says that this man is bad. Therefore, on this issue we should just pray for women.

#### Extract 3MAR

Female caller: *Vwiraganga? Uyu ni Rhoda Ubaga. Inzi ngovola vuza sa uve ndi wizukana vuza uzuya yengo ma uzuya ni kindu mba akurindanga vuza uzuya ni kindu mba, uzuya ni kindu mba, karunu agutuma uzye wenye igasi, nuutanyo uze makono gaviri uze kandi makono gaviri, oooh! Endeve urakuywa! Ukubwa vuvi sana!*

**Translation:** Good afternoon? This is Rhoda Ubaga. I want to tell you that if you go home empty-handed frequently when she sends you to go look for work you still go home empty-handed; you will be beaten with a chair. You will be beaten badly!

In the extract above 1MAR the presenter is laying blame on women whom she accuses of beating their men. The rebuttal from the male caller is a denial of the allegations by the presenter that men are indeed beaten. In extract 2MAR and 3MAR, there is a mixed response. Whereas the male caller in 2MAR denies the accusation

from the presenter of being beaten by women resulting into a blame-denial adjacency pair, the second response in 3MAR by the female caller affirms the accusation and thus results into a blame-acceptance adjacency pair.

The blame-denial/acceptance adjacency reflects the roles assigned to the genders. Men are expected to provide for the family as is clearly depicted from the exchanges by the men and women supporting such actions. Women on the other hand stay at home as housewives and expect to be taken care of by the men. Blame-denial adjacency pair serves the emotive function. It seeks to positively convey the attitudes of the listeners towards the speaker and away from the addressee. This observation is similar to Kanaza (2020) who observes that the addresser is the center of the emotional function, which seeks to communicate the speaker's attitude toward the topic directly.

From the examples of Adjacency pairs given above, threotypes of adjacency pairs that are commonly used in call-in conversations in *Vuuka* FM are Greeting –Greeting, Question-Answer and Blame-Denial/Acceptance adjacency pairs.

#### 4.2.2 Back channels

Back channels according to Drummond and Hopper (1993) are a type of feedback response in conversations initiated by the speaker to indicate that they are listening. They include words such as *ummh, okay, that's right, uh huh, yeah, oh*.

The back channels used in the call-in programmes are illustrated below:

Extract 1MAR

Male Presenter: *Mmm... na ole yivi waretwa hango hara ndio nangwa kuri umukari wa mugizi gura ndio nangwa. Uza ugirung'anya ikatiba yive ugwa musakuru wu mugizi gura Kira kindu noo vora genyekana mumbulizi mmba yimu ndinangwa. Eeeh...Vuuka hello...? Translation: Mmm...and imagine you just*

came to the homestead as a wife, yet, you come and change the rules, and now become the man of the homestead. You command people to listen to you and do as you say. **Eehh.** *Vuuka* hello...?

Extract 5SOC

Female Presenter: **Okay...** Hello *Vuuka*?

**Translation:** Hello *Vuuka*?

Female caller: *Hello Maggy. Ni Mama Jeniffer neembe Iluvai. Agamazi, vindu vyosi vyakama nziza mmuchera makandi kugenya vuza ni mang'ana ki gene yaga?*

**Translation:** Hello Maggy? This is mother to Jeniffer. I am calling from Luvai. When it comes to water, we do not have any water and I am forced to go to the stream, I am just wondering what is happening?

Extract 6SOC

Male caller: *Hello Maggy? Uyu ni Onzere kutura St Claires. Vandu genyekana vahenze maisha gavo. Kuri ni vave nu umwana aziza mufomu one noho mugredi five vanyara kuvagula zinguvu ridiku rindi.*

**Translation:** Hello Maggy? How are you? This is Onzere from St Claires. People should look at their future. For instance, if they have a child joining Form One or Grade Five, you can buy them clothes at another time.

Female Presenter: *Okey! Asande sana Onzere.*

**Translation:** **Okay...!** Thank you so much Onzere.

The identified backchannels are meant to encourage the speaker to proceed with their conversations. They are a way of the presenter and the caller creating solidarity in their discussion. For instance, in extract 1 MAR when the male presenter begins Mmmm... he is simply signaling the listener to go on with the

conversation. These observations are in tandem with Jakobson's (as cited in Chandler, 2007) observation that speakers would use back channels in communication to serve a phatic, that of maintaining physical and psychological contact between the speaker and the hearer.

Schegloff (1982) and Sacks et al. (1974) who say that the main function of backchannels is to encourage one to continue talking. In Extract 1MAR the presenter encourages the callers to continue talking by the use of words such as mmh, eeh. Extract 5SOC and 6SOC there is the use of the word **okay**...serves different purposes. In Extract 5SOC the use of the backchannel **okay** indicates that the speaker is ready to hand over the floor to the next speaker. However, in the Extract 6SOC the use of the word **okay** by the female presenter shows that she is attentive and has heard the caller.

#### **4.2.3 Lexical borrowing**

Fromkin (1983:292) describes lexical borrowing as the process by which a linguistic element from another language or dialect is taken and incorporated into one's own.

In the same vein, Ronald et al. (1968:180) clarify that phonological borrowing is the process of adapting a borrowed term to the phonological structure of the target language. Conversely, Heine (1968) explains that the routes of lexical borrowing mirror the channels of cultural impact to some degree. Heine suggests that lexical borrowing often results from the necessity to invent new terms for unfamiliar ideas, locations, and things. Creating a new phrase is more difficult than borrowing an existing one from another language.

In the recorded call-in conversations under study, callers find it easier to incorporate some linguistic elements borrowed from other languages and use them to conceal some words that seem offensive or to replace words that do not exist in *Lulogooli*.

It is the most noticeable characteristic of the call that has been chosen in talks. They mostly took English lexical terms as their own and added some linguistics elements to the works. The borrowed terms are often treated as if they were a part of the language's lexicon and are therefore incorporated into the borrowing language's grammatical structure (Annaji, 2005:143).

According to Bentahila and Davis (1982) and Habwe (1999:90), an utterance must be incorporated into a language's phonological and morphological system in order to be considered an instance of lexical borrowing. In the research, instances of lexical borrowing include: Extract 4SOC: *Mudavadi genya avee shimbi **musystem***

**Translation:** Mudavadi should be close to the system.

Extract 3SOC: *Ndari vuza mu vu **local tourism** ndagenda mu kaarea.*

**Translation:** I was just on local tourism, I walked in the area.

The term “*musystem*” in extract 4 which directly translates to ‘system’ is a borrowed word from English which has adopted the *Lulogooli* phonology and morphology by adding the prefix ‘mu’ before the root word ‘system’. Usually, Maragoli words especially nouns begin with prefix mu-such as mu-serikali, mu-maganisa. The prefix mu- is a preposition attached to a noun meaning ‘in.’

In extract 5, the term “local tourism” is directly borrowed from English and it adapts to the morphological and phonological form of the English equivalent. It can be noted that most callers during the call-in programs use this strategy whenever there is no correspondent in *Luloogoli*. For instance, there exists no Maragoli native word for “system.” The reason for this kind of borrowing is also supported by Kenstowicz (2006) who observes that loan-words entering a target language are adapted into the phonotactics of the target language by the speaker as a form of repair mechanism. While When a speaker receives a loanword, they attempt to maintain their commitment to the source word while also ensuring that the loanword fits within the prosodic structures, phonotactic restrictions, and segmental inventory of the local language.

#### **4.2.4 Honorifics**

Honorifics are words which come before somebody’s name to indicate their status, office, or show deference (Levinson, 2004). Titles are a kind of honorific, according to Levinson (1983). Honorific forms convey the speaker's social attitude toward other people as well as the closeness and social rankings of the conversation participants (Nariyama et al., 2005). Honorifics may be exploited for ideological purposes even when their primary function is politeness (Levinson, 2004). According to Barke (2010), honorifics might contribute to the formation of social identities.. The following extracts exemplify cases of honorifics in callers’ conversations.

Extract 1POL

Male caller: *Asande. Ningiri kujiba riteva rya **Mama yao** atevi irio.*

**Translation:** Thank you. Before I answer the question that **Mama Yao** has asked...

Extract 2POL

Female Presenter: *Saul...nohoo mboore Saoro Madegwa avora **reverendi** nakutambua sana.*

**Translation:**

Saul...or should I call him Saoro Madegwa says he recognizes the **reverend**.

Extract 3POL

Presenter: *Vujumbe vuve hano kutura ku Emily Kamonyeri avora following up from Givole. Say 'Hi' to **mheshimiwa**.*

**Translation:** A message is here from Emily Kamonyeri. She says she is following from Givole. She says 'Hi' to **Mheshimiwa**.

Extract 4POL

Male caller: *Asande. Ni ndamoroma kuriteva rya Mama Yao avoye irio ndio, nyenya, chigira ma nzivili, mugorova ryari ridiku rya kusherekea **avakaye** vosi...avakaye dave, umanyi kove nindi vakari, kovora vakari chigira kove nindi **mukari** na **mukaye** na **mukere**, so ryari ridiku rya kusherekea avakari vosi mu rirova rino ndi, nayinzi mbasandiza sana, chigira avandu vakari vaveye nindi igasi ineneene sana mu rirova rinondi kwahivyo nziranye vuyari sana kuvakari vosi nembee kunende mamaange omenya ahimbi namukere Robai namukere Federike vamenya Haambare, mbiizominya sana chigira avene yavo vakora igasi ineneene sana yukureta kunyi mukivara.*

### Translation

Thank you. Before I comment on Mama Yao's question, I want to say that yesterday, we were celebrating International Women's Day...not just **women**, you know we have **women**, **respectable women**, then we have **elderly women**. I appreciate all women and recognize the work that they do, therefore, I appreciate them all and in particular my mother and her neighbours Robai and Federike. I really respect them for the great job they have done bringing us to this world.

#### Extract 5POL

Female Presenter: *Mbe hano nu vujumbe kutura ku James Zione Lumumba, avora ave Imuochi kuvanyorayo vurahi njerizira **umwami** Swadi.*

**Translation:** I have a message here from James Zione Lumumba, he says that he is at Imuochi and he is receiving us loud and clear and he sends his greetings to **Mheshimiwa** Swadi.

#### Extract 6SOC

Female caller: *Hello Maggy...ovendi **mama**?*

**Translation:** Hello Maggy...how are you **mama**?

Female presenter: *Yaani kutura rwa ndangii kipindi Kumiyinzi saa inne, the first woman.... Happy Valentines...?*

**Translation:** Imagine since I started the programme Kumiyinzi at ten, the first woman Happy Valentines...?

Female caller: *Happy Valentines **mum**. Oveendi? Uyu ni **senge** Agneda neembee Ha Majengo yaha ndi **mamaa**.*

**Translation:** Happy Valentines mum. How are you? This is aunt Agnetta from Majengo mama.

In the above extracts 1POL, 2POL, 3POL, 4POL, 5POL, and 6SOC, the following honorific words are employed. In extract 1POL the male caller refers to the one of the participants as *Mama Yao*, which appears to be a stage name for the participant. In the extracts 3POL and 5POL men are referred to as *Umwami* (the leader) and *mheshimiwa* (his Excellency). These honorifics word is used to confer respect to

leaders and the elderly among the Maragoli community. In extract 4POL the women, on the other hand, are referred to as *mukere* (an elderly woman) a word that confers respect to women who are of age. *Mukari* (woman) is a general term used to refer to all women, while *mukaye* (a respectable woman) is a term used to address a woman who is married. The word *senge* (aunt) which has been used by the female caller to refer to herself is what is generally referred to as a kinship title. The use of this honorific by the caller signifies a close relationship between her and the presenter or other regular listeners and callers. It is a word of endearment for one who is loved by many. Similarly, the female caller refers to the female presenter as *mum* and *mamaa* respectively to reciprocate respect to the presenter. The word *reverend* has been used in extract 2POL metaphorically by a male caller to confer respect and attribute values of trust to the MCA. *Mama Yao* is an address of respect in extract 1POL used to refer to someone who takes care of many people.

The use of honorific words to confer respect is in agreement with Keating (1998, 42) who states that speakers use honorifics can denote social ties, one's standing, respect, and a variety of other meanings. Most people use honorifics to express some form of camaraderie with people with whom they share a common destiny.

#### **4.2.5 Openings**

Martinez (2000) observes Openings are the first recognizable segment or transaction in the general speech encounter structure. The opening is the first step in getting to the core of any discussion. This implies that people don't just start talking about a subject without first partaking in certain activities designed to help them navigate the transition into that spoken discussion..

Talk show beginning segments may first seem to contain nothing particularly noteworthy or fascinating. But a strong and very specific set of social customs

controls the openings. It is helpful to think of these conventions as adjustments made to the specific job of conducting interviews and the institutional setting in which the discourse is conducted (Clayman, 1991). The first section accomplishes three goals. First, the topic—also known as the headline—is announced at the beginning of the opening. The interview proper begins with the panelists' introductions, which comes after the topic's history is covered in the second and third sections (Clayman & Heritage, 2002; Montgomery, 2007). We will look at the beginning segments of the selected talk shows to see whether they exhibit any of the structural standards that the 'host' category has been known to implement in previous studies. The starting portions that demonstrate how the argumentative conversation is open are shown in the examples that follow. Wardaugh (1991) states that starting a conversation, raises the issue of how you address the other person. In most communities, the way in which you address someone particularly at the beginning of a conversation is a serious matter. It involves a choice between which name comes first, whether it is the nickname, first name, last name or the last name with a title or last name without a title. Names establish relations between a speaker and the listener- whether older or younger, related or unrelated, and superior or inferior. These address systems are mandatory and unavoidable.

The openings as call-in strategies in the current study are illustrated below:

Extract H4: Presenter: **Hello** ...*ovendi? Vuuche?*

**Translation:** Hello...how are you? Good morning?

Male caller: **Hello**...*riita ryange ni Ominde. Cherizaku Sharon.*

**Translation:** Hello...my name is Ominde. Please greet Sharon.

F5: Presenter: *Kumiyinzi...*?

**Translation:** Kumiyinzi?

Male caller: Hello *Vuuka?*

**Translation:** Hello *Vuuka?*

c. Presenter: *Uvendi?*

**Translation:** How are you?

d. Male caller: *Mbe muramu. Ni Francis Imbulika kutura Izimbaro.*

**Translation:** I am fine...Francis Imbulika from Zimbabwe.

F6: Male presenter: *Kumiyinzi?*

**Translation:** Kumiyinzi...?

Male caller: Hello *Vuuka? Ovendi? Inzi ni Murogori, mwana wa Murogori.*

**Translation:** Hello *Vuuka?* How are you? My name is Murogori, son of Murogori

In the extracts H4, H5, F5, and F6 the openings ‘Hello *Vuuka*’, ‘*Kumiyinzi*’, *Vuuka vuuche*’, and ‘How are you’ have been employed by callers. The reasons why the openings are used are in order to introduce a new speaker into the discussion space or sometimes a new topic. These reasons are in agreement with Hopper (1989) who notes that openings serve as pre-invitations into a discussion than as merely an inquiry into one’s state of health. They are a way of welcoming a caller into the discussion while at the same time informing another caller to be on hold.

Hopper's (1989) observation that different opening sequences may serve different functions in reference to Hopper's description, greetings in sequence H4a and b and sequence F5c and d could be referred to as inquiry sequences in which each participant offers an initial inquiry about the other. These preliminary introductions where participants exchange pleasantries before embarking on the business of the day, that is, discussions on topical issues, is quite a common phenomenon in the culture of *Vuuka* FM radio station participants.

It appears that radio participants generally observe some polite conversation skills before talking about business. The opening sequences in the conversation between the presenters and the callers in H4a, H4b and F5c and F5d are significant because they serve more as a 'pre-invitation' into the discussion than as a mere enquiry by the presenter of the callers' state of health. It also serves the function of notifying the other callers 'on hold' that the presenter is currently on another call.

#### **4.2.6 Repetition**

Tannen (2007) "The repetition of words and collocations of words in the same discourse" is the definition of repetition. ". According to Van Dijk (2011), it is a linguistic strategy employed in pragmatic discourses to persuade listeners to agree with a speaker's point of view. Repetition involves grammar and meaning as well as vocabulary which functions to signal solidarity in a conversation.

Consider example below as used in *Vuuka* FM;

**Extract 9SOC:** *Avana vadi vagenda genda ichova iyo kari vamanyi vurwaye vuve eyo dave*

**Translation:** Young children are roaming without knowing there is sickness out there

**Extract 10 SOC:** *Kumaa kukoreki? Kumaa kukoreki? Kivara cha damana*

**Translation:** What will we do? What will we do? The world is rotten.

Extracts 9SOC and 10SOC indicate instances of a linguistic strategy dubbed “repetition.” In extract 9, “*vagenda*” which directly translates to “are roaming” has been repeated two times. In extract 10, “*kumaa kukoreki?*” which implies ‘What will we do?’ has appeared two times. This is meant to attract the attention of the listeners by emphasizing the subject matter which the people consider quite important since it involves the lives of their children and continuity of life in the community.

In extract 10SOC on the other hand, “*kumaa kukoreki? Kumaa kukoreki? kivara cha damana*” translated as ‘What will we do?’ ‘What will we do?’ ‘The world is rotten.’ This phrase in extract 10SOC has been repeated twice. The speaker tries to show the gravity of the matter at hand that teenagers are roaming around oblivious of the fact that they are endangering their lives. This is in agreement with Koech (2013) who says that, repetition has always created a special effect of emphasizing the subject matter.

#### **4.2.7 Code Switching**

Code-switching is defined as "using two or more linguistic varieties in the same conversation or interaction" by Carol Myers-Scotton and William Ury (1977). Contrarily, code-switching is described as "the act of inserting words, phrases, or even longer stretches of one language into the other" by Brown (2000:67). Code flipping is the active, creative process of combining content from both of a bilingual's languages into communicative actions, according to Dulay et al. (1982). When a speaker switches between two or more languages or dialects within a single discourse, this happens. More often, the words code switching and code mixing are

interchangeably used in different studies and other formal aspects of language. Koech (2013) also asserts that, code mixing and code switching are terminologies which are used interchangeably. However, the current study separates the two terms. In this study, CM will refer to code mixing whereas CS refers to code switching.

In the call-in radio programmes, callers sometimes switch into their native languages with the hopes that the message may be understood in its entirety by the listener. It may surprise you to realize that by using certain common nonverbal expressions, learners may explain concepts to non-native speakers of their native tongue.

There are a number of instances depicting code mixing in the recorded conversations. For instance, in **text 1** on the political theme.

Extract P1: *Umany*e western as a whole *avandu vavora mubunge oyo*

**Translation:** You know western as a whole people are saying that MP)

Extract P2: *Kuvugure indeve ya vupresident*

**Translation:** We should take the presidency.

Extract S1: Presenter: *Hello Vuuka FM, moroma ni inzi, niridiku rya mapenzi, siku ya wapendanao, niitari neembora siku ya wapendanao, yivu nivuyanzi vuveye wide.*

**Translation:** Hello *Vuuka* FM, talk to me, it is a day for love a day for lovers, even though if I say a day for lovers this is a day for love worldwide.

In extract P1 above, the caller code mixes English and *Luloogoli*. In the phrase, “*Umany*e **western as a whole** *avandu vavora mubunge oyo*” which directly translates to, “You know western as a whole people are saying that MP). The phrase “western as a whole” is an English phrase which has been used by the caller because she does not have an equivalence of the phrase in *Luloogoli*. Myers (1993:30-2) asserts People use code switching for a variety of reasons, the main one being that they desire to exclude someone from the conversation. They may also use terminology that is difficult for an outsider to understand.. Further, Myers (ibid) observes that at times,

speakers may code mix when they lack a word to use in their native language hence resort to mix.

In extract P2, the phrase, “*Kuvugure indeve ya vupresident*” which translates to ‘should take the presidency chair’ the term “*vupresident*” is an English utterance which has been mixed in Lulogoli for the purpose of using a more familiar word where the target language alternative is lacking.

In extract S1 the presenter is commenting on Valentine’s Day by saying that this is a new phenomenon in the African context. Code mixing is used to create familiarity between the new concept of love in European settings, concepts that are culturally not familiar with members of the given community, and relating the new concepts to what the local society can identify with.

#### **4.2.8 Euphemisms**

When a distasteful phrase is used, a euphemism is employed as a substitute to prevent embarrassing oneself or the audience or a third party by offending them. (Allan & Burridge, 1991:11). According to Chamizo (1994) Only in the context of a statement can euphemisms be identified, and the knowledge, body language, and beliefs of the interlocutors all play a role in how they are understood.. Radio callers use euphemisms. Mitchel (2001) observes that euphemisms serve a variety of important societal purposes, the primary one being to hide or mask a disagreeable thing or the negative repercussions of it.. This function is illustrated in the extracts below:

Extract 7SOC

Female presenter: *Sasa yive kuri umwiikura wakenyi kuhevwa ki ridiku rya karunu?*

**Translation:** Now, you as a man, what kind of present would you wish to be given today?

Male caller: *Ridiku rya karunu sasa hee mundu niva akenyi kumba kindu ambeku kindu kuri **kanguvu ku mugati** anoho ambeku kavesti na **kanguvu kandi kara** baasi mbe vurahi. Mamanye basi anyanza. Asande.*

**Translation:** A day like today if someone wants to give me something, let them give me something like **inner garment** or a vest and **that other garment** and I will be fine. Then I will know that the person loves me. Thank you.

In Extract 7SOC the caller uses the euphemistic expressions ‘inner garment’ and ‘that other garment’ which are politer forms of language as compared to a direct word such as ‘underwear’ that would have been used in their place in order to avoid offending the other party. Euphemisms are a necessary part of every culture and they are probably as old as language itself (Keyes, 2010). They show a speaker’s good manners and respect towards cultural taboos. The use of euphemisms in radio caller interactions are significant because radio stations have a wider listenership and people of all ages, and callers would want to be sensitive to all listeners regardless of age, status, or race or cultural inclinations.

#### 4.2.9 Metaphors

Hayton (2017) defines metaphors as a technique where a term with a different meaning is used to swiftly express the message. A metaphor, according to Davis (1998), is an implicit comparison or identification of one item with another that is not the same.. Kovecses (2002) says metaphorical extension is a domain of experience where something is understood through another conceptual domain. Kovecses (2002) notes that by drawing a comparison between the non-physical and the physical world, the conceptual metaphor aids in understanding the former. Because metaphor depends on a contradiction between what is stated and what is meant, it is beyond the purview of semantics. It is seen as a form of artistic embellishment or as something alienated and detached from common language. It is a channel for the transmission of meanings.

The study combined all these and summarized metaphorical extension is the process of expanding meaning by use of a novel metaphorical analogy that is widely adopted (meaning shift). In practically every language, a word goes through this very universal and natural process. It is often not even thought of as changing meaning in every instance. Users do not even consider it to be expanding the meaning of a term when it is least apparent. For instance, the term "illuminates" has developed to imply "to clarify," "to edify," and originally meant "to light up" anything dark or faint. After some time, these additional interpretations grow to seem organic and essential to the term, with senses like "to celebrate" and "to embellish a page with designs" being accepted as natural extensions. which could point to meaning change. In *Bukusu* for example, to beat someone on the head *khukhupa emurwe* literary means 'to hit someone on the head', but there is a metaphorical interpretation 'to frustrate someone in life in such a way that none of their plans succeeds'. Van Dijk (2006)

notes that metaphors are meant to demean, belittle, marginalize or dehumanize people. The following metaphors were identified from the call-in discourses of *Vuuka* FM radio station.

#### Extract 7SOC

Female presenter: Now, you as a man, what kind of present would you wish to be given today?

Male caller: A day like today if someone wants to give me something, let them give me something like **inner garment** or a vest and **that other garment** and I will be fine. Then I will know that the person loves me. Thank you.

The association between ‘inner garments’ and love in the discussion on ‘Valentines Day’ by the male caller is meant to serve as a hedge which demeans women. The metaphor constructs women as inferior and incapable of performing bigger roles. The women are assigned mundane roles such as buying ‘inner garments’ while more serious roles are left for the men, like buying clothes for the women and even children. This metaphor demeans and marginalizes women by constructing them as subordinate or secondary to men.

#### Extract 1REL

Female presenter: *Kindiki ki kusinyi mwana witu?*

**Translation:** What annoys you the most?

Male caller: *Hello...? Vuuka FM, uyu ni Oliver, Majengo. Asande mno kwa kuambuka muhiga vurahi...Nzizi kwa mujadala kwanza ring'ana rya mukere wa munene wetu ... (Ida). Mang'ana ya maganisa kuvora girigari kari yachereva kuhana ring'ana irio...yenyekana yari yahana kare mihigajia kare. Maganisa yavee yo manyingi yakoranga ivituko, kari nuurora mang'ana ga vakora ugenya vuza ai! Yaga mang'ana ki, vindu vila kali vya vakoraa na virwazi vala, mang'ana ga vatumikira vakere va vandu, avana va vandu, ni vindu vinyingi vuza mu maganisa ga vandu, agandi gayiza ku ati panda mbegu gu kunyanyasa vuza avananchi... na vandu vavola avandi ndi panda mbegu...enza vuza ku vandu venaavo kuri vuza vafwanaa...ku vatumikira avandu va Nyasaye kunyanyasa ni rikuva vya Nyasaye. Ku*

*kari mang'ana ga mukere oyo avoye gave marungi navuza agavoye mu nyinga imbi inyinga ya zikura chigira inyinga yindi vave muhatari ikindu chekoreka varavora ndi ya kuononya iring'ana na vuzi ni ring'ana rirahi genyekana serikali odava serezemaganisa geene gana zitaronda kanuni zia kisheria zia serikari, na kanuni zia sheria zia Mungu kubibilia na neno la zituri yo ...*

**Translation:**

Hello...*Vuuka* FM...This is Oliver from Majengo. We are grateful for having seen the New Year. I have a contribution to give on the current discussion. Talking of the wife of our leader, Ida, on the issue of churches, to say the truth, I feel it is a bit too late to solve the issue. This issue should have been solved long time ago. There are many churches there that are not doing the right things. Some pastors are misusing people's wives and people's children. There are so many issues in the churches. Other churches are lying to believers to '**plant a seed**' but in reality they are conning them. So they are using God's word to con God's people. Whatever the lady is speaking are good things but she has chosen the wrong time to pass them to people-political time. If it were at a different time, people would have said they are misusing God's word. The government should assess the churches and those churches that do not follow the rules should be banned.

In extract IREL the male caller refers to the use of the metaphorical expression '**plant a seed**' as is usually used by preachers in churches. The expression 'plant a seed' means to give offerings in the church with the hope of being rewarded 'abundantly'. The seed metaphor in this case is manipulative. This is because the congregation is unlikely to understand the real intentions of the manipulator, the preacher in this instance, particularly when those who receive this communication may not possess the particular information required to fend against manipulation (Van Dijk, 2006). Because of the nature of metaphors, the caller attempts to elicit emotional reactions by taking use of the associative power of words. which recipients would naturally never question. In manipulation, the recipients of the message are typically assigned a more passive role, that of being victims of manipulation (ibid.)

Extract IMAR

Male caller: ...*Umanyi vakere vala vaveza aviiti. Rwa agosa mmba noo mugosoa avora gusaza yigu ni gudamanu.*

**Translation: Some women are usually murderers.** When she does a mistake in the house and you correct her, she says that this ‘gigantic’ man is bad.

Extract 1MAR the male caller refers to the feminine gender as murderers. One of the principle reasons why people use metaphors in their speeches is to make a speech more memorable. Metaphor also arouses an emotional response, which might influence how people are perceived. The construction of women as murderers in the above extract by a male caller portrays all women as capable of committing murder. This is positive self representation of the male gender with negative other presentation of the female gender. Metaphors are often used for ideological reasons because they elicit unconsciously felt connections, which aid in the formation of myths and provide the correct narrative. (Chateris-Black, 2011).

### **The analogy of ‘Happiness and food’ as metaphor.**

Male Caller: *Vwiragaa Maggy Asava. Vuyanzi kuri Nyabera avori chukuria keve za mmba noo. lakini genya vuza ridiku rya karunu naave yive uhee ku ki mukaye noho mukaye naakuhe ku kii, Kuri karunu riari ridiku rya Iluanda ku wange naazyi kugenda ku yo amaandetere ku gusuzi gwene gurahi, gukiri guvisi vuza gura ndio, baasi maandetere ku.*

#### **Translation;**

Male caller: Good evening Maggy Asava? Like Nyabera has said, happiness is when there is food in the house. However, on a day like today the husband should give the wife something and the wife should give the husband something as well. Like today was market day at Luanda, so if mine went to walk there, she will bring me good fish that is still fresh.

In this extract, the male caller compares happiness with food. He states that in a household there can only be happiness when there is food. The relationship between partners should be cordial and there should be reciprocal treatment of each other. The male caller here is alluding to the fact that there should be a

balance in life and love which seems to be missing most of the times since the female gender expects to be on the receiving side most of the times. This creates an imbalance in expectations where men are the providers.

### **‘Empty stomach’ as metaphor**

*FP: Evans Mokeyosi kutura Rongai avora gadukana avakaye kandi navo vaheku avikura ivihanwa kuvasandiza. Lakini vandu genyekana vahevwe ki? Orora! Vakari vakuchiring’ana! Vavora ni ihorodei! Varinda vasaza vavaretere vindu. Oragona ni inzara!*

**Translation:** Evans Mokeyosi from Rongai says that wives should also give their husbands gifts to make them happy. But then what should people be given? You see! Women have kept quiet! They are saying it is a holiday! They are just waiting for men to bring them things. You will sleep on an empty stomach!

The presenter has used the phrase ‘empty stomach’ metaphorically to refer to the fact that if women continue waiting upon the men, they will lose out on many good things. The presenter seems to be affirming the fact that men are the providers in African settings while women are seen as recipients. That portrays the female gender as weaker. It affirms men as the stronger gender who have to toil in order to provide not only for the women but also the entire family.

#### **4.2.10 Insults**

Mateo & Yus (2013) define ‘insult’ as "statements made by speakers with the intention of upsetting their listeners by acting or saying something offensive, disrespectful, or inconsiderate." According to Van Dijk (2006), insults denigrate the target of the insult while implying the superiority of the one who delivers it.. Examples of insults are illustrated in the extracts below:

Extract 1MAR

Male caller: *Hello? Uyu ni Amadi kutura Iluombei. Umanyi vakere vala vaveza aviiti. Rwa agosa mmba noomugosoa avora gusaza yigu ni gudamanu.*

**Translation:** Hello? This is Amadi from Luombe. **Some women are usually murderers.** When she does a mistake in the house and you correct her, she says that this ‘gigantic’ man is bad.

Extract 2MAR

Male Presenter: *Yive mugogo wovo akukongonda kumutwi yigwo?*

**Translation:** Does your wife beat you on that head of yours?

Male caller: *Aii! Yinzi vangong'onda ku dave! Kandi anyara kukora ku gene yago dave! Umanyi vakere va karunu vave ni mitwi midinyu sana!*

**Translation:** Aii! I am not beaten at all! She cannot even dare do that! No way!  
**Women of today are very rude!**

Extract .3MAR

Female caller: *Vwiraganga? Uyu ni Rhodah Ubaga. Inzi ngovola vuza sa uve ndiwizukana vuza uzia yengo ma uzia ni kindu mba. Karunu agutuma uzie wenye igasi, nuutanyo uze makono gaviri.ooh endeve urakuywa. Ukubwa vuvii sana.*

**Translation:** Good afternoon? This is RhodahUbaga. I want to tell you that if you go home empty –handed frequently, when she sends you to go look for work, you still go home empty-handed **you will be beaten** with a chair. You will be beaten badly.

Extract 4MAR

Male caller: *Hello Vuuka FM? Uyu ni Timona Mwashu kutura Ichavakari. Rwa uretanga mukari umanyi ni mundu ave ni miika vuza sa yivi. Utamuzarava dave niyenyi kukukweya anyara kukukweya. Anyara kukukuya nuutakori cha yenya dave.*

**Translation:** Hello *Vuuka* FM? This is TimonaMwashi from Chavakali. When you marry a woman, you should know that **she is just as strong as you are**. Do not despise her because **if she wants to beat you she is capable of doing that**. She can beat you if you do not do what she wants.

In Extract 2MAR the male presenter alludes to the fact that men undergo oppression in the hands of women when they fail to provide basic needs. Since they assume power and dominance relationships, threats and insults are considered pragmatic (Van Dijk, 1995). The excerpt above illustrates how men deal with insults and threats from women in a domestic setting, both vocal and nonverbal. Similarly, in extract 1MAR the male caller insinuates that **women are murderers**. This is a form of verbal insult on the feminine gender that is meant to paint a negative picture about them while portraying the male gender favourably as the victims of actions by the feminine gender who are seen as perpetrators. **Table 4.1** below gives a summary of the linguistic strategies employed by callers in *Vuuka* FM radio station:

**Table 4.1 Percentage of linguistic strategies used by callers in *Vuuka* FM radio station**

Number	Strategy	Number of extracts	Percentage usage (%)	Theme
1	Adjacency pairs	12	26.09	
2	Back channels	4	8.7	
3	Lexical borrowing	2	4.35	
4	Use of honorifics	6	13.04	
5	Openings	8	17.39	
6	Repetitions	2	4.35	
7	Code switching	3	6.52	
8	Euphemism	2	4.35	
9	Metaphors	5	10.87	
10	Insults	2	4.35	
	Total	46	100%	

From the table 4.1, the most frequently used strategy was adjacency pairs at 26.09%, followed by openings at 17.39%. The least applied strategy were lexical borrowings, repetitions, euphemisms and insults each at 2%.

There are reasons for the high percentage of usage of some linguistic strategies. For instance, adjacency pairs had the highest percentage at 26.09% because they are used to invite participants into the discussion, to create rapport between the talk show host and the callers and to create harmony between participants in a talk show. This high percentage is also reflected in openings which usually signal the onset of a conversation between participants and the point at which the talk show host invites new participants to make their contribution to the topic of discussion.

On the other hand, there is low usage of linguistic strategies such as insults and euphemisms seemingly due to the fact that participants in discussions would wish to be seen to be cooperative rather than offensive in their talk. The use of repetition is rare since in a radio talk show, participants have little time to put across a point and would avoid being too wordy. Lexical borrowings are rarely used in such informal talk since Luloogoli as a language is self sufficient especially when used in informal discussions such as is the case in this particular talk show.

#### **4.3 Language use and Manifestations of Socio-Cultural Realities among radio callers in *Vuuka* FM Radio Station**

The third objective of the study sought to ascertain the power dynamics that were evident in the Vuuka FM call-in discussions. Discourse studies how language has become more important in the exercise of power. Consent is primarily obtained, ideologies are conveyed, and behaviors, social identities, meanings, and values are taught via speech (Fairclough, 1995). Analysis of critical discourse aims at

systematically exploring opaque relationships of causality between discursive practices and the wider social and cultural realities. These realities are reflected in social and cultural practices, social and cultural relations, and social and cultural processes. Critical discourse analysis further examines how social practices, events and texts arise out of and are shaped by relations of power and struggles over power. The way in which these relations of power are hidden in texts is in itself a factor of securing power and hegemony (Bourdieu, 1977).

When one regards language usage as a social practice, they must see language as a form of action that is located in both social and historical contexts, and that interacts dialectically with many aspects of socio-cultural structures and occurrences. The emphasis is also on how social activity enables influence and power over the mind to be ethically and socially invalidated. The belief systems that become recognized as "common sense" are the fundamental CDA tenets that are used in this chapter. Specifically, these are the viewpoints that propagate the idea that uneven power structures are normal, unavoidable, even desirable or appropriate. Language is seen by Fairclough (2001) as discourse. He adds that discourse encompasses the whole social interaction process and is a social activity. The processes of creation and interpretation are constituted by social interaction. According to Fairclough (*ibid*), interpretation is a cognitive process. In other words, interpretation is based on internalized meanings or beliefs, or what he refers to as "Members Resources" (MR). Through social contact, people pick up these internalized MR, which they then utilize to participate in social practices like conversation. When one regards language usage as a social practice, they must see language as a form of action that is located in both social and historical contexts, and that interacts dialectically with many aspects of socio-cultural structures and occurrences. The emphasis is also on how

social activity enables influence and power over the mind to be ethically and socially invalidated. The belief systems that become recognized as "common sense" are the fundamental CDA tenets that are used in this chapter. Specifically, these are the viewpoints that propagate the idea that uneven power structures are normal, unavoidable, even desirable or appropriate. Language is seen by Fairclough (2001) as discourse. He adds that discourse encompasses the whole social interaction process and is a social activity. The processes of creation and interpretation are constituted by social interaction. According to Fairclough (ibid), interpretation is a cognitive process. In other words, interpretation is based on internalized meanings or beliefs, or what he refers to as "Members Resources" (MR). Through social contact, people pick up these internalized MR, which they then utilize to participate in social practices like conversation. The ideologies among the callers in *Vuuka* FM radio station are believed to originate from the wider Kenyan society - political and media discourses, and other day to day discourses. The ideologies among the callers as represented by the different cadre of callers calling in to the radio station were similar despite the radio programmes representing different thematic areas as analysed in Section 4.2. The discourses that were discussed in section 4.2 were drawn from a cross section of thematic areas including politics, religion, social, and economic areas within which callers responded. Therefore, it was important to establish whether there was any relationship between the ideologies held by the different thematic groups as presented in section 4.2. Wetherell (1998) argues that analysis of discourse data cannot be complete without a critical analysis of the ideologies that make discourse socially interpretable. He further points out that CDA should focus on ideologies that are produced by texts and ideologies that produce texts.

Section 4.2 analysed the dominant ideologies that were produced by the texts whereas this section (4.3) is concerned more with the ideologies that produce texts as illustrated in the themes below:

#### **4.3.1 Women as care givers of their families**

Care giving entails informal caregiving is the provision of unpaid assistance to a close relative, friend, parent, child, or other person who is managing a handicap, disease, or frailty.’ (Carers UK, 2019). The role of caregiving is supported by a World Bank Report (2001) which states that women are often ascribed to socially acceptable home duties and caring for others, such as the ill, the handicapped, children, and spouses. This is expected of the patriarchal kind of society from where the callers come from where caregiving roles are usually assigned to women. Such are the beliefs shared by the male respondents who hold a shared belief the role of women as home carers and fending for their families and the wider patriarchal society. These opinions align with those of Anand (1992), who contends that the gendered division of labor—which both devalues and elevates women's roles as homemakers and childrearing—may be the cause of women's invisibleness in public domains like politics. productive labour. The same views are found in Nkinyangi (1994) and Yieke

(2001). The following extracts support the belief that women are caregivers.

#### **EXTRACT 2SOC**

Female Presenter: *Karunu ni ridiku rya mazi mulilova riosi. Osi niva **mazi kwareterwa** kuduka mmigizi jiitu, anoho **vamama viitu vakigendanga zingendo zindambi kuzia kwenya mazi kuvidaho.***

**Translation:** Today is International World Water Day. I don't know if you have **water in your homesteads** or if your **mothers are still going for long distances in search of water**.

In Extract 2 SOC the female presenter is asking a female caller to comment on the issue of water which she knows the female caller is familiar with. The assumption that the female presenter is making is that the role of female members in the homestead includes fetching water which is part of the chores performed by female members of the family in the home. This role of women is supported by World Bank report (2001) which notes that society assigns certain roles to women, especially the role of household chores such as fetching firewood, cooking, washing, and preparing meals for the family.

#### EXTRACT 3SOC

Female caller: *Hello Maggy? Ni mama Jenniffer. Mbe Iluvai. Agamazi, vindu vyosi vyakama nziza mmuchera ma kandi kugenya vuza ni mangána ki gene yaga.*

**Translation:** Hello Maggy...this is mother to Jenniffer. I am calling from Luvai. When it comes to water, we do not have any water and **I am forced to go to the stream**. I am just wondering what is happening.

In this extract 3SOC the female respondent supports the female presenters assertion on the role of women in carrying out domestic chores in the home. The female caller agrees and fortifies the belief held by men of the act of fetching water being a feminine role. From the way the female caller puts it, '**I am forced to...**' clearly illustrates the fact that one of the gender roles assigned to women is fetching water and they should do that without question. This claim is supported by Moore (2002) who contends that how people use language could embody and sustain attitudes to gender and finally perpetuate ideologies held by either gender (Van Dijk, 2001)

#### EXTRACT 4SOC

Male presenter: *Kuhula mwakuamua kandi. Muvarugira vasaza kandi muvakuba. Muturiza hai zinguru zya kukuba vasaza vana vitu?*

**Translation:** We have heard that you have decided again. You **cook for them** and **you beat them. Where do you get the strength to beat men?**

The extract 4SOC above by the male presenter further illustrates and supports the role of women as being that of caregivers in the home by ‘cooking ...’ which is considered a role socially assigned to women. The rhetorical question by the male presenter, ‘**you beat them...**’ and ‘**where do you get the strength to beat men?**’, is a strategy meant to inform the female callers of their position in society to be submissive and obedient to their husbands as expected. Where women take on a ‘manly’ role of punishing the man then they are considered as rogue. Meting punishment is considered a manly trait and behavior and is therefore construed as being beyond the normal roles that a woman should do. This view is shared by Lakoff (2003) who notes that powerful women are usually seen as having ventured into the non-norm.

#### Extract 4POL

Male caller: *Yinzi mbandiza vakere vosi ku igasi ya vakora. Nziranya vuyari sana ku vakari vosi neembe ku nende mamange omenya himbi na mkere Robai na mkere Federike. Mbizominya sana chigira avene yavo vakora igasi inenene sana **yukoreta kunyi mukivara.***

**Translation:** I appreciate all women and recognize the work that they do. Therefore, I appreciate them all and in particular my mother who stays next to Robai and Federike. I really praise them because they did a great job in **giving birth to us.**

Extract Pol 4 is an illustration of yet another role of the woman, that of bringing forth children and caring for them. The above extracts (Extract 2SOC, Extract 3SOC, Extract 4SOC, and Extract 4POL) clearly point to the fact that society has outlined

the roles of women as fetching water for the whole family (Extract 2SOC and Extract 3SOC), cooking for their husbands and children (Extract 4SOC), and ensuring the continuity of their lineages by giving birth to children (Extract 4POL). These roles are assigned to women by societies they live in, such as among the male and female callers of *Vuuka* FM, as well as the male and female presenters who have a shared set of beliefs about masculine and feminine roles in the society they live in. The World Bank (2001) supports this claim by arguing that women and girls are primarily responsible for caring for newborns and young children in almost all nations while men are assigned roles outside the home in politics and work where they provide sustenance to their families.

#### 4.3.2 Women as aggressors

Aggression is behavior that is intended to harm another individual who does not wish to be harmed (Baron & Richardson, 1994).

Society has a set of traits and behavior that it uses to define men and women. Consider the extract below:

EXTRACT 5 SOC

Male caller: Ombogo *Ali uyu. Umanyi chigira vandu vakaye vakuba vandu vasaza, rwa vavugura zilongi zyetu viivika ku varora vuza kurengani. Navuza ni vuoni mundu mukari kukuba musaza.*

**Translation:** This is Ali. The reason why women are beating their husbands is that nowadays **women take our trousers and wear them** and that makes them feel that we are equal. **It is however a sin for a woman to beat the husband.**

In the above Extract 5SOC, the male caller implies that the reason that makes women beat men is that women are nowadays putting ‘on their trousers and this makes them feel that they are equal to men hence capable of beating them.’ The male caller insinuates that women are taking on roles not assigned to them, that of aggression.

The first act of aggression is that of putting on what are considered men's attire, the pair of trousers. The second aggressive act is that of beating men. Women are expected to be subservient to men and being aggressive is considered not normal for women but fairly normal for men. Women being beaten by a man is a normal occurrence in many societies such as the one where the callers of *Vuuka* FM belong (Kishor and Johnson, [2004](#); Kimani, [2007](#); Hindin et al.,[2008](#); Owoaje and OlaOlorun, [2012](#); Tenkorang et al., [2013](#); Solanke, [2014](#)). This belief is in tandem with what Hall (1997) calls gender stereotype that is meant to reduce, essentialise, naturalise and fix differences and facilitates the 'Us –Them' dichotomy between men and women. The stereotypes are clearly an enactment of power to show superiority over others. Hall (1997) says that stereotypes tend to be directed at subordinate groups.

### 4.3.3 Men as providers

#### EXTRACT 6SOC

Male Caller: *Hello Vuuka FM. Uyu ni Timona Mwashu kutura Ichavakari. Rwa uretanga mukari umanyi ni mundu ave ni miika vuza sa yivi. Utamuzarava dave ni yenyi kukukweya anyara kukukweya. Anyara kukukuya nuutakori cha yenya dave. Kari anyara kukwita. Naakodekera ichukurya nuurya vuza umanyi unyala kukuza. Yive mwene si uyinzira kuye vurahi dave niwakanywa uza mmba mwere varakukuba.*

**Translation:** Hello Vuuka FM. This is Timona Mwashu from Chavakali. When you marry a woman you should know that she's just as strong as you are. Do not despise her because if she wants to beat you she is capable of that. She can beat you if you don't do what she wants. She can even kill you. Remember she cooks for you as you eat therefore you can easily die. **If you do not give her what she wants and come home empty handed and drunk, then you will be beaten.**

#### Extract 7SOC

Male Caller: *Margaret Asava uvendi? Karunu ni ridiku rya vandu vayanzana. Niiva kuri niinzi, niva chanyora vuza umanye lazima vusyi vuve mmba, koogende nu mukari lakini vusyi ni vuvura mmba ma ugende nu mukari kweri? Ogenda nu mukari dave. Mpaga wenye vusyi. Ola kuri inzi, inzi mbenze uvusyi makuzi kuragire mmba, tosha!* **Translation:** Margaret Asava, how are you? You are saying today is a day for lovers. As for me, whatever I get I will have to ensure that there's flour in the house so that I can walk with my wife, but if there's no flour in the house, will you really walk with your wife? **For me, my duty is to look for flour, then we go and eat in the house, that is enough.**

The above extracts 6SOC and 7SOC point out to the fact that there is a belief that men are supposed to provide for the needs of women, failure to which they are subject to receive a beating from women. Culturally, men were viewed as the heads of their families, thus giving them an upper hand over their female counterparts (Bourdieu, 1977). Their physical strength was also seen as an added advantage since the society believes that providers have to be strong people. Consider the extract below:

Extract 10SOC

Male Presenter: *Yivi orora risara rinyara kugirung'anya makuva kuri gene yaga? Nunu vakukong'ondi umukono guvunichi, uzyi muganisa usaale mukari. Wirane hamugorova vakusunduli amazi mashu. Irisara ryene riraturiza amakuva yene yaga? Vakong'ondwa mumadara yimu. Kari avikura vatura mumadara asubuhi vavora ndinangwa reka mbisi ichahonyo change ndamoroma ku dave, neemoroma ichova yino avikura vacho varaseka. Nuuzizagila kuvisavisa ndio uma uhula genyekana kushiri izingu wa marehemu mukari ya mukwii na mwitira mmba.*

**Translation:** Do you think that prayers can change such issues? Imagine they have beaten you and your hand is broken then you have gone to church to pray for your wife. When you come back in the evening, they pour on you hot water. Do you really think that prayers will put an end to such things? People are being beaten in these homesteads. You even see old men coming from their homes in the morning but they say they would rather hide what they are going through and not say a word because if they do other men would laugh at them. **If you continue hiding that is when you will hear, we are supposed to take firewood to the deceased's homestead or that the wife beat him and killed him in the homestead.**

The extract above points to the fact that work that requires physical strength like splitting and ferrying firewood to a deceased's family are a reserve of the masculine gender. These views of men concur with Richmond's (1992) assertion that, as a result of men's long history of dominance over societal structures and authority, men's professions and attributes are highly regarded, and that being a man is perceived as a set of qualities that lead to success.

#### 4.3.4 Men as hardworking

Extract 11SOC

Male Caller: Hello Maggy. Joseph Isavati from Eburnangwe. We are **very busy planting** maize.

Male Caller: Goodmorning. I have indeed woken up. It is God's will. I am **doing some work** here. Let me also tell my friends to go to work... Hamoli's child who lives down those sides ... and Charles Omamu.

Male caller: Eee...Good morning Margaret. I have already started my work today. I am even coming from Lubao where I was looking for something.

Extract 13SOC

Male caller: *Uyu ni Ridwei, mutagi wa majani mbeye Imasana. Kove hakiguti yaha korombayo kidogo*

Male caller: This is Ridweyi, a tea farmer from Masana. **We are preparing our field** here.

In extracts 11SOC and 13SOC, men portray themselves as hard working when asked by the presenters about what they are doing now that the rains are falling. This is in agreement with Bourdieu (1977) who avers that the relations of power between groups is expressed by associating an in-group with superiority in the expressions of language that favours members of the in-group.

#### 4.3.5 Politicians as unreliable

Consider the extracts below;

Extract 13SOC

Male Caller: *Uyu ni Ridwei, mutagi wa majani mbeye Imasana. Kove hakiguti yaha korombayo kidogo. Kurupande rwa mazi, kunyi kidaho keveku yaha handangu vakiranga Kiyanza. Charombwa kuvurahi dave. Kuhula kuvajumbe vavitira vuza kuzinduru kari varombaku dave.*

**Translation:** This is Ridweyi, a tea farmer from Masana. We are preparing our field here. In terms of water, we have **a stream** here called Kiyanza. **It has not been properly constructed.** We usually hear that agents have passed in the neighbourhood, but they do not bother to construct it.

In this extract 13 SOC the tea farmer who complains of a stream that the area people expect should be completed for them to draw clean water from it, but which has not been completed. Although the masses complain about this lack of commitment of politicians, they do so by hedging their comments and not being direct in their

comments. The treatment of politicians by the masses or proletariat takes the same trajectory as the treatment of men with dominant ideologies that treat politicians as superior just like men. In any case most of the politicians are men and are therefore associated with the dominant hegemonic ideologicaie that favour them as compared to the masses or electorate that they serve. This is in tandem with Lakoff (2003) who observes that just like denying expressive power to women is a political act, so is the denying of direct expression of disaffection by the masses on politician's wrong doing or lack of commitment to their work of providing services to the electorate.

Extract 15POL

Female Presenter: *Niitari si wavaha ikura vakovola varakuretera amazi hango?*

**Translation:** You gave those people your votes and they promised to bring you water in your homesteads.

Extract 13POL

Male Caller: *Kwamoroma navo vurahi sana rwari na venya viirane yo. Ku kuvarinda sana.*

**Translation:** We talked with them the other day when they wanted our votes. They still want to come back to the elected posts. We are really waiting for them.

The extracts 13POL and 15POL above are further evidence of the denial of expressive power by the masses on the political acts of the politicians. While commenting on lack of commitment to nation-building by the politicians, the callers do not directly express their dissatisfaction but use hedging to express their disaffection of what they feel the politicians have not accomplished. This is further proof of dominant and hegemonic discourses of groups that are superior as compared to the out-group that is considered inferior. According to Schegloff (1997) communities will hold presupposed beliefs supporting traditional assignments of status, authority, and power to dominant groups.

#### Extract 12POL

Male MCA: *Coalition rwa yaza si yavora ndi avandu viivili avandu vakuuza ni ivyama dave, rwa coalition yaza yenyekana irete vyama vyene yivi hala na vuri chama kimanyange kunyi uno ni witu wa kwakuza naye kutura rwa kwatanga mpaka rwa sasa coalition yakuuza. Chigira kove nindi avavee imbiri mu vyama, avandu vene yava fwana vasacrifaise avandu vala ku nangwa vazizagile yavo kusingira ku zindeve zinenene yizi ndi. For example, kuri inzi yavora nduraa Isavatia, na uyu atura Isavatia na undi kandi atura Isavatia, lakini rwa vahenza mang'ana yago yavora ndi wa genya kusacrifaise ni Swadi chigira oyo ni MCA kandi ni pastor wa Divine.*

**Translation:** Ever since coalitions started, however, there are those founders who do not wish to sacrifice their leadership positions. So, you find several leaders from the same area like Sabatia, who do not want to step down for people from other areas. Instead, the person that is sacrificed could, for example, be Swadi since he holds the post of MCA and is also a pastor of the Divine church.

Political parties as exemplified in the extract 12POL are presented as being unreliable vehicles when it comes to selecting candidates for political positions. They do not consider merit in selecting candidates for political positions. Instead they manipulate the electorate to vote in a certain predetermined manner.

#### 4.3.6 Masses as unreliable

#### Extract 10POL

Male MCA: *Ndakamoroma ku Mudavadi na ANC. Rwa ridiku ria kukuba ikura rimariduki vandu varakubira varina vaavo noho vandu vavee nisisendi.*

**Translation:** All along I have been talking of Mudavadi and ANC. When the voting day comes, people will look for their friends or those who have money.

In this extract, the politician depicts the masses as being unreliable and as people who cannot be fully trusted to keep their word when it comes to elections. The politician suggests from his discourse that the masses are informed by greed in making their choices rather than choosing leaders who have the desired qualities for

leadership. This further perpetuates the dominant and hegemonic ideologies of those who are superior looking down upon the electorate that they consider inferior and who should be directed towards making the right political choices.

#### **4.4 Power relations evident in the Call in Discourses of *Vuuka* FM**

The third objective of the study determines the power relations manifested in the call-in conversations used by callers. The chapter explores how texts exemplify dominance and hegemony between groups by the use of linguistic strategies to manipulate, legitimate or manufacture consent as a way of influencing the minds of individuals in the powerful's best interests. As a result, this section examines the formats and discourse techniques to analyze, in order to discover patterns of elite dominance or manipulation in texts.

##### **4.4.1 The portrayal of self and other in radio call-in conversations**

Janks (2004) asserts that all social practices of a society are bound to particular historical settings and serve as the vehicles for the reproduction or contestation of current social relations as well as the advancement of various interests. As a result, the placement of text and speech depends on whose interests are promoted and whose interests are undermined. Texts and speech are positioned based on the effects they have and how those effects connect discourse to power dynamics. The research addresses how social power abuse, domination, and inequality are performed, reproduced, and resisted via text and conversation in the social and political environment by critically analyzing these discourse relations of power. Societal imbalances between the different gender, politicians and the masses as well as the society's different ways of viewing the world along the lines of modernism and tradition are expressed through an ideological prism in text and talk of radio callers

and their hosts. This ideological prism expresses the use of language either as a means of positively presenting members of an in-group by other members who belong to that in-group, while negatively presenting members of an out-group by members of the in-group. This ideological prism is represented by Van Dijk (2009) in the form of an ideological square which identifies four moves:

- i. Express/emphasize information that is positive about us.
- ii. Express/emphasize information that is negative about them.
- iii. Suppress/de-emphasize information that is positive about them.
- iv. Suppress/de-emphasize information that is negative about us.

These are moves through which divergent groups seek favour for group members or disfavor other groups in conversations between radio callers and the hosts in *Vuuka* FM radio station.

#### 4.4.2 Men's negative presentation of others.

1. Extract 4MAR

Male caller: *Hello Vuuka FM? Uyu ni Timona Mwashiki kutura Ichavakari. Rwa uretanga mukari umanyi ni mundu ave ni miika vuza sa yivi. Utamuzarava dave niyenyi kukukweya anyara kukukweya. Anyara kukukuya nuutakori cha yanya dave.*

##### Translation

Male caller: When you marry a woman, you should know that she is just as strong as you are. Do not despise her because **if she wants to beat you she is capable of doing that.**

2. Extract 1MAR

Male caller: *Hello! Uyu ni Amadi kutura Iluombe. Umanyi vakere vala vaveza aviti. Rwa agosa mmba noomugosoa avora gusaza yigu ni gudamanu.*

##### Translation

**Male caller:** Hello..? This is Amadi from Luombe. **Some women are usually murderers.** When she does a mistake in the house and you correct her, she says that this 'gigantic' man is bad.

The extracts 1MAR and 4MAR above show the negative portrayal of women by men. The men create a perception to their audience that women are male beaters and murderers at the same time without giving examples of women who have committed such acts. This is in tandem with Maton (1998) who observes that dominant social groups that are represented by male talk in these extracts will always convey hegemonic forms of knowledge that enacts the existing status quo while de-emphasizing positive messages about the out-group or marginalized social group that is represented by women in the extracts. This is further illustrated by Van Dijk's (2004) second move which states that in-groups will generally emphasize or express information that is negative about them or the out-group.

1. Extract 2MAR

Male Presenter: *Yive mugogo wovo akukongonda kumutwi yigwo?*

**Translation:** Does your wife beat you on that head of yours?

2. Extract 4MAR

Male presenter: *Kindiki kijiranga mwanitu muvunanye aviikura vinyu imikono, ivirenge, muvafudura izimoni?*

**Translation**

Male presenter: What is making you break mens' hands, legs, gorge out their eyes?

3. Extract The reason why women are beating their husbands is that nowadays women take our trousers and wear them and that makes them feel that we are equal.

#### 4.4.3 Women's positive presentation of self

1. Extract 3MAR

Female caller: *Vwiraganga? Uyu ni Rhodah Ubaga. Inzi ngovola vuza sa uve ndiwizukana vuza uzia yengo ma uzia ni kindu mba. Karunu agutuma uzie wenye igasi, nuutanyo uze makono gaviri, ooh endeve urakuywa. Ukubwa vuvii sana.*

**Translation**

I want to tell you that if you go home empty-handed frequently when she sends you to go and look for work, you still go home empty-handed, **you will be beaten with a chair. You will be beaten badly.** In this extract the women callers resist the negative tag ascribed to them as murderers and men-beaters by suggesting that they only do that to men who are irresponsible. The women callers suggest that they care for their families and since the men are supposed to be the providers in families, those who fail in this noble duty need to be punished. Women consider their role as caregivers seriously and expect men too to take up their responsibility as providers seriously.

2. Female Caller: *Ai mkanaitu vucheyage mukere yatura vuza naazia musafari havundu Fulani akovolaga wenya uvuge vuchima sasaba mwenya muragiri, ku yivi umanzizange nu teva sai ni saa ngapi, saa saba iduchi chari ki kira.*

Translation: Ai my sister goodmorning, women used to leave the house to go on a journey. She would tell you to cook Ugali at lunch time so what you would do is to ask what time it was and whether it was lunch time, that was the good old days.

Similarly, the above extract points out to the fact that women would ensure that their families had food to eat even in their absence. This points out to their caring and homely nature.

#### **4.4.4 Politician's positive presentation of self**

Male Caller: *Mugorova riari ridiku ria vakere vosi mu kivara. Umanyeye kove nende vakari, nende vakaye, ma kove nindi vakere. Inzi nzizominya vakere vosi ku igasi inene ya vakora kukureta mukivara yiki ndi...*

Translation: I want to say that yesterday we were celebrating International Women's Day. We have women, respectable women, then we have elderly women. I appreciate all women and.... I really respect them for the great job they have done bringing us to this world.

The politician in the above extract is presenting himself in a positive yet cunning way. He reminds the listeners that it was International Womens Day. He further claims that he appreciates all women and in fact respects them a great deal for the pains they go through in bringing forth children. In so doing, he appeals to the callers' emotions as someone who is very caring and particularly so of the female gender, thus convincing them that he is a good person. This according to Van Djik (2009) is a clear depiction of how politicians cunningly woo voters to their side by portraying themselves as caring people.

Male Caller: *Vuche? Kwa kaduka mu madara gi Kigondi inzi ndona ndi...isiasa ive ni ichuki dave. Musalia ahambane vuza na Ruto kari aviiyama kuva muronderi wa Ruto na vuza igasi ikoreke mbura kwingira ku muserikali kwa kiikara ichova ku muda bwana.*

Translation: Good morning? We are now in the environs of Kigondi. My point of view is politics has no hatred. Musalia should just join hands with Ruto even if it means he will be the assistant of Ruto so long as work goes on that at least we can get into the government as we have stayed out of government for so long

In the above extract, the politician encourages fellow politicians to love one another and be united with each other for the good of the citizens. He further mentions that if they are united, they will get even bigger positions in the government. This points out to politicians as having a caring spirit.

#### **4.4.5 Politician's negative presentation of others**

Male Caller: *inzi ndasingira ku indeve ya ANC kuri Seneta. Rwa ridiku yirio rima riduki, avandu vamavahenze varina vavo vavee nizisendi.*

Translation: I will vie for a senatorial position on ANC ticket. When voting day comes, people will look for their friends or those who have money.

In the above conversation, the male caller, who is a politician alleges that his competitors, who are politicians are corrupt. This is so because during the

campaign season, they are often seen dishing out handouts in terms of money to naïve voters. These voters' choices of leaders are therefore influenced by the money that the politician has, at the expense of good leadership qualities that they should possess in order to be chosen. In the long run, the people end up choosing bad leaders, thus regretting their choices.

This clearly points out to the fact that there are groups of leaders as well, the haves versus the have nots. Unfortunately, the have nots, who are in many cases good leaders, end up not being chosen by the people, yet they are the ideal leaders.

#### **4.4.6 Masses's positive presentation of self**

Male caller: *kindu chisinya sana ni vanene viitu. Ole kutura rwa kwamukubira ikura mihiga jine jiviti, ku sasa yaza kukugada rwa aromba imbarabara.*

Translation: What annoys me most is our politicians. Since we elected him for the last four years, like now he has come to lie to us by trying to make our roads.

From the above conversation, the male caller alleges that they voted for the politicians in their areas four years ago and since then they have not heard from them. He further argues that now that it is the election period, the politicians are back again; repairing the bad roads in their areas so that the people will, as they usually do, vote for them again. The masses are thus presenting themselves in a kind way, by voting for their people. The politicians however, seem to be taking the people for granted, by deserting them at their hour of need and only turning up when they need the people to vote for them by pretending to be repairing their roads. The marginalized group here, the masses, are trying to resist dominance by the powerful group, that is the politicians.

Male caller: vuuche mukanaitu. Uyu ni mwasiagi kutura ivihulu. Kuvuuchi vura hi mugorova imbura ikubi ya magina. Reka mboore avandu yava vazie kugasi, Peter, Aganya, Florence.

Translation: my sister good morning. This is Mwasiagi from Vihulu. we have woken up well. Yesterday it rained hailstones. Let me tell these people to go to work, Peter, Aganya, Florence

The above extract points shows that the masses are hardworking and they are also their brothers' keeper. They are reminding each other that it is their duty to go to work so that they can be in a position to feed their families.

#### **4.5 Chapter Summary**

Data presentation, analysis, and debate have been the main topics of this chapter. The primary emphasis was on the linguistic tactics used by radio callers on Vuuka FM, the social imbalances represented by text and conversation, and the language usage and socio-cultural reality manifestations among these callers, all of which were guided by the research goals.

## CHAPTER FIVE

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

#### 5.1 Introduction

The study's results, suggestions, and a summary of the findings are presented in this chapter. It also provides the recommended areas for more study. A synopsis of the results has been provided in relation to the goals that the investigation set out to accomplish.

#### 5.2 Summary of findings

The study set out to examine the call-in discourses in *Vuuka* FM radio stations.

The sampling technique that was adopted in collecting data was purposive sampling on available data of recorded call in conversations from the *Lulogooli* dialect.

The study established that many callers employed a variety of linguistic strategies in their conversations. The identified strategies included adjacency pairs, back channels, lexical borrowing, honorifics, openings, repetition, code switching, euphemism, metaphors and insults. There was prevalence of openings and closings in caller conversations as a way of the callers connecting with the presenter as a way of creating rapport between them. Other reasons for employing the strategies by callers included creating emphasis, repetition, showing politeness in text and talk, codeswitching especially when conversing among elites, and presenting a positive image towards self and negative image on others.

The study further acknowledges that in the conversations there is a relationship between language use and socio-cultural realities as per objective two of the study. The callers of *Vuuka* FM used language that showed that there were social realities in the native speakers call in conversations of *Vuuka* FM. The social realities were

illustrated through the dominant relationships between groups, namely; men and women, politicians and the masses and traditions versus modernity. Although in a traditional setting, men talk is dominant, the discourse texts by both male and female callers show contested power relations. Women callers in the programmes resist dominant male talk as they seek to claim a place in the discourse in their favour.

Finally, there were manifestations of power relations in the discourse of callers of *Vuuka* FM as per objective three of the study. Callers manifest distinct ideologies through their discourse of the roles assigned to different groupings in the society. The groupings are divided into ‘us’ versus ‘them’ which is a social manifestation of belongingness according to Fairclough (2001). The ‘us’ group is the in-group with which callers would want to identify with, whereas the ‘them’ group is the out-group that the callers treat differently. These ideologies are ingrained in people’s minds and they affect group identity, tasks, goals, norms, values, positions and resources. These ideologies are identity markers, helping the in-group identify with group norms and values, while disassociating with the other out-group norms and values.

### **5.3 Conclusion**

There is the use of linguistic strategies in the discourse of callers and presenters of *Vuuka* FM. Linguistic strategies employed by callers have a significant role in the society. They a communicative function in discourse between callers. They are also used to define group identities between callers which would help us understand the perceptions that individuals or groups hold against or for each other. Linguistic strategies are used to create solidarity between callers as well as establish group membership. The study establishes that local languages are rich in aesthetics and are sufficient as a mode of self expression.

To a large extent, the discourses that are directed at diverse groups namely, politicians versus the masses, men versus women and traditions versus modernity are discriminatory. Hence, the verbal discourses construct the diverse groups differently. Women are constructed negatively while men are constructed positively. Women are variously trivialized and subordinated while men are always elevated.

**5.4** According to the research, the callers' varied beliefs—which often depict an in-group vs out-group dichotomy as a means of identifying group identities—are revealed. These viewpoints denigrate the outgroup and exalt the ingroup. According to the research, these kinds of beliefs are packed with language devices that help to legitimize them. Ideology arises because naturalized views are stereotypical. **Recommendations**

The recommendations are based on the study findings:

There is need for sensitizing callers on the existence of beliefs in the social and cultural practices of communities . This will help in creating socio-cultural awareness especially in the use of language when referring to, or describing social groups. Ultimately social awareness of communities on socio-cultural practices of groupings will help change the callers' perceptions and attitudes towards groups depending on language usage.

### **5.5 Suggestions for Further Research**

The present study examined the linguistic strategies used by callers in *Vuuka* FM. The following are the recommendations based on the study findings; the study recommends that further research be done on linguistic strategies employed by callers in televised talk shows to not only consider the verbalized strategies but also the non-verbalised strategies used by callers.

Secondly, since the study considered the social construction of groups, another study could be done to examine the gendered construction in caller discourses.

The study also recommends that a similar study on linguistic strategies in call-in discourses could be carried out using another theory such as politeness strategies.

### **5.5 Chapter Summary**

In this chapter we have outlined the three objectives that the study set out to research on at the beginning of the study. A summary of the findings and recommendations arrived at has been stated. Recommendations for further research on linguistic strategies employed by callers have also been provided.

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## APPENDICES

### Appendix I: Interview Guide

My name is Catherine Musimbi, a Masters student from Masinde Muliro University of Science and Technology (MMUST) carrying out an academic research on the *Discourse Analysis of Call-in Conversational Texts of Vernacular Radio Stations: A case of Vuuka FM*. I humbly request you to participate in the study by filling in the blank spaces or tick () the appropriate response.

#### Section I: Personal Information. (Please tick the appropriate box)

1. Gender  
Male  Female
2. Age category in years  
20– 30 yrs. (  ) 31 – 40 yrs. (  ) 41 – 50 yrs. (  ) Above 50yrs (  )
3. Level of education?  
Primary (  ) Secondary (  ) College (  ) University (  )

#### Section II: Radio Listenership. (Please Tick the appropriate box.)

1. Do you listen to *Vuuka* FM? Yes (  ) No (  )
2. Which programmes do you listen to? Kumiyinzi (  ) Zanzarika (  ) Kusoosa (  )  
*Vuuka* vuche (  ) Garaha Kumiyinzi (  )
3. Which is your preferred programme? Kumiyinzi (  ) Zanzarika (  ) Kusoosa (  )  
*Vuuka* vuche (  ) Garaha Kumiyinzi (  )
4. At what time do you listen to radio?  
10.00a.m – 1.00pm (  ) 1.00pm – 3.00pm (  ) 8.00a. – 12.00pm (  ) 4.00pm - 7.00  
pm (  ) 5.00am - 9.00am (  )
5. Which topics do you prefer to listen to? Religion (  ) Education (  ) Politics (  )  
Agriculture (  )  
Marriage (  ) Entertainment (  ) (*You may tick more than one box up to a maximum of three*)

#### Section II: Native Speaker Competency. (Please Tick the appropriate box)

1. Which languages are you proficient in? English (  ) Swahili (  ) Lulogoli (  )  
Others
2. Have you ever attended any training on language? Yes (  ) No (  )  
If Yes, give details.....
3. Which church do you go to? .....
4. What is the language of communication in the church? English (  ) Swahili (  )  
Lulogooli (  ) Others (  ) Give details.....
5. Do you attend Barazas in your village? Yes (  ) No (  )
6. Which is the common language used during chief's barazas? English (  ) Swahili  
(  ) Lulogooli (  )

THANK YOU



## Appendix III: Letter to conduct research from MMUST



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P.O. Box 190-50100  
**KAKAMEGA**

Dear Ms. Musimbi,

#### RE: APPROVAL OF PROPOSAL

I am pleased to inform you that the Directorate of Postgraduate Studies has considered and approved your master's proposal entitled: *'Discourse Analysis of Call-In Conversation Texts of Vernacular Radio Stations: A case of Vuuka Fm'* and appointed the following as supervisors:

1. Dr. Mandillah K. Lucy - LLE Department - MMUST
2. Dr. Atichi A. Reginald - LLE Department - MMUST

You are required to submit through your supervisor(s) progress reports every three months to the Director of Postgraduate Studies. Such reports should be copied to the following: Chairman, School of Arts Graduate Studies Committee and Chairman, Department of Languages and Literature Education. Kindly adhere to research ethics consideration in conducting research.

It is the policy and regulations of the University that you observe a deadline of two years from the date of registration to complete your master's thesis. Do not hesitate to consult this office in case of any problem encountered in the course of your work.

We wish you the best in your research and hope the study will make original contribution to knowledge.

Yours Sincerely,



Prof. John Obiri.

**DIRECTOR, DIRECTORATE OF POSTGRADUATE STUDIES**

**Appendix IV: Letter to conduct research from NACOSTI**

 <b>REPUBLIC OF KENYA</b>	 <b>NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY &amp; INNOVATION</b>
<b>Ref No: 810464</b>	<b>Date of Issue: 04/September/2020</b>
<b>RESEARCH LICENSE</b>	
	
<b>This is to Certify that Ms., CATHERINE MUSIMBI of Masinde Muliro University of Science and Technology, has been licensed to conduct research in Kakamega on the topic: GENDER PERSPECTIVES IN CALL-IN LINGUISTIC DISCOURSES OF SELECTED VERNACULAR STATIONS for the period ending : 04/September/2021.</b>	
<b>License No: NACOSTI/P/20/6513</b>	
<b>810464</b> Applicant Identification Number	 Director General <b>NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY &amp; INNOVATION</b>
	Verification QR Code 
<b>NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.</b>	

**Appendix V: Confidentiality Agreement Form**

My name is Catherine Musimbi, a Masters student from Masinde Muliro University of Science and Technology (MMUST) carrying out an academic research on the *Discourse Analysis of Call-in Conversational Texts of Vernacular Radio Stations: A case of Vuuka FM*. I humbly request you to participate in the study by filling in the blank spaces or tick (☐) the appropriate response.

This confidentiality Agreement is made by and between

-----Researcher

And

-----Respondent

In connection with the use of data in the above mentioned thesis,

The respondent agrees to provide information related to the study and the researcher agrees to keep information obtained from the respondent confidential by not disclosing names of respondents and holding information obtained from respondents in trust

Signed; -----Respondent

## Appendix VI. Samples of Transcribed Recordings in Lulogooli and their English Translations

### RECORDING 1

RELIGIOUS: GARAHA KU MIYINZI

PF (Female presenter): Garaha ku miyinzzi...kindiki ki kusinyi mwana witu?

MC (Male caller): Hello...? *Vuuka* FM, uyu ni Oliver, Majengo. Asande mno kwa kuambuka muhiga vurahi...Nzizi kwa mujadala kwanza ring'ana rya mukere wa munene wetu ... (Ida). Mang'ana ya maganisa kuvora girigari kari yachereva kuhana ring'ana irio...yenyekana yari yahana kare mihigajia kare. Maganisa yavee yo manyingi yakoranga ivituko, kari nuurora mang'ana ga vakora ugenya vuza ai! Yaga mang'ana ki, vindu vila kali vya vakoraa na virwazi vala, mang'ana ga vatumikira vakere va vandu, avana va vandu, ni vindu vinyingi vuza mu maganisa ga vandu, agandi gayiza ku ati panda mbegu gu kunyanyasa vuza avananchi... na vandu vavola avandi ndi panda mbegu...enza vuza ku vandu venaavo kuri vuza vafwanaa...ku vatumikira avandu va Nyasaye kunyanyasa ni rikuva vya Nyasaye. Ku kari mang'ana ga mukere oyo avoye gave marungi navuza agavoye mu nyinga imbi inyinga ya zikura chigira inyinga yindi vave muhatari ikindu chekoreka varavora ndi ya kuononya iring'ana na vuza ni ring'ana rirahi genyekana serikali odava sereze maganisa geene gana zitaronda kanuni zia kisheria zia serikari, na kanuni zia sheria zia Mungu kubibilia na neno la zituri yo...Na ni nziza mu kindu kindi kisinya mu Kenya vandu vitu vasingila kuvurindi vapolisi vavoriywi vuza ni vivara vya Ingereka hatari yiza kuva ku Mukenya muno, materoristi gaganyagana kukora ku kindu kivi, ma niva huyiza vuza kwanza musemaji wa vapolisi yamanya nazia neyeeteteya kabisa kwa kukora, kuronda ivindu vya habari mba, mang'ana ga habari gaveye ku nikivuni. Sasa si ola vakwita vandu zaidi kumi chigira mang'ana ga terrorist na rwa vahenya ring'ana ende vandu viingereka varavugura hatua kari ng'ani zimibarabara zya vasaspekta kuri ziene yizyo ndio vari vatange kurinda for some time, varaseta ivindu vyavo garaha, ku avandu va usalama vakushira vuvii va...kwavora ivindu vinyingi viekereka mu kivara yiki na vari warned. Na kindu kinyanziza, nuuhenza mu madara kuri witu, ndora machifu ga kuhambani gajagi kuvora venya vavodong'ane house to house kola ndi avandu vave na usalama, kora ndi avandu venya vakore izisiasa zyavo vurahi.

### SOCIAL 3 FEMALE

Helo? Vwira? Umoroma na shabiki mugeni kutura Ivona, Hellen Jahenda. Kukuvitii Corona. Haya.Vudiku vurahi.

Helo, Good evening? You are talking to a new fan Hellen Jahenda from Ivona. We are not fairing on well. Leave for Corona. Have a good evening.

### RECORDING 7 POLITICAL 1

Caller: *Vuuka* (FM) Vuchee? Mudasia...

FP (Female presenter): *Vuuka* (FM) Vuchee.

Caller: Ole kindu cha kuhuga mundu oyo aveye mang'ana yu vukonyi sana. Umanye, Westerni as a whole, avandu vavora mbunge oyo, na Malala ma vitu vya muno. Westerni kuvugure endeve yu vuPresident. Ikindu chu kuhuga mubunge oyo ndio omoromi mang'ana ga ziCDF, hwa vuumbaka zigorofa. Na umanye rwa vuumbaka ziskulu zya zigoroga ni zinyingi vakiri kumana itermu dave. Iweakness ya varusha vavandu vavugura zikura dave Ivihiga. Avandu vavugura zikura mu zisehemu zindi, vavugura maagenti vavashira mu vituo, ku nuurore rwa vandu venya kukuba zikura ku vanyagura kuhenza vibande.

Translation

Caller: *Vuuka* (FM) Good morning? Mudasia...

FP: *Vuuka* (FM). Good morning.

Caller: Imagine something shocking that caller has said words of great help. You know Western as a whole, people are saying that MP, and Malala and our own Western should take the President's chair. Something shocking that person has spoken about CDFs and how they are building storeyed buildings and when they build schools with storeys. One weakness with Luhyas is that they don't take voters' cards and in other areas they take agents they wait until it is too late then they want to take voters' cards.

RECORDING 7 POLITICAL 1

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Caller: Ole kindu cha kuhuga mundu oyo aveye mang'ana yu vukonyi sana. Umanye, Westerni as a whole, avandu vavora mbunge oyo, na Malala ma vitu vya muno. Westerni kuvugure endeve yu vuPresident. Ikindu chu kuhuga mubunge oyo ndio omoromi mang'ana ga ziCDF, hwa vuumbaka zigorofa. Na umanye rwa vuumbaka ziskulu zya zigorofa ni zinyingi vakiri kumana itermu dave. Iweakness ya varusha vavandu vavugura zikura dave Ivihiga. Avandu vavugura zikura mu zisehemu zindi, vavugura maagenti vavashira mu vituo, ku nuurore rwa vandu venya kukuba zikura ku vanyagura kuhenza vibande.

Translation

Caller: *Vuuka* (FM) Good morning? Mudasia...

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Caller: Imagine something shocking that caller has said words of great help. You know Western as a whole, people are saying that MP, and Malala and our own Western should take the President's chair. Something shocking that person has spoken about CDFs and how they are building storeyed buildings and when they build schools with storeys. One weakness with Luhyas is that they don't take voters' cards and in other areas they take agents they wait until it is too late then they want to take voters' cards.

RECORDING 10

MC: *Vuuka* (FM) vuchee? Uyu ni mwalimu kutura Imutiva. Ngovora ha, kwatura kwari iharena ndeva ichare ki kira, yara isaa kuri iyi kwakutimba mu mika, kwariza imika kuri imikonye kwa igula zing'ombe zizye kuigita kunyi kwa kuiguta kare madurenge bwana.

RECORDING 12

FC (Female Caller): Ngovola wamiha no... Nengovola wamiha na yive nu ukugodiza vuza ndi umanyi vwami vuve mumakono gogo. Makandi unzinzuriza chara ki kira...ula zing'endo ziene umanyi vinanda vya visahani vyari zina zya reka vuza. Ni va karunu vahenza ku zi CD va.

RECORDING 13

MC: *Vuuka* vuchee, chara ki kira, kiratu cha ngozi. Kiratu rienya ritura ku dave. Na kiratu cha menya sana, kiratu isafari buti.

RECORDING 14

SOCIAL

MC: Chara ki kira madiku gari gitu kwari ho na kindu cha varanga mental work...Mwigizi yaza vuza mu kirasi wa isabu mathematics yuku zyakudinya mwigizi yakora vuza zisabu zitano. Yatura yatangira vuza imarking yira.

RECORDING 15

FC: Ai mkanaitu vucheyage mukere yatura vuza naazia musafari havundu Fulani akovolaga wenya uvuge vuchima sasaba mwenya muragiri, ku yivi umanzizange nu teva sai ni saa ngapi, saa saba iduchi chari ki kira.

RECORDING 16

POLITICAL

MC: Vuche? Kwa kaduka mu madara gi Kigondi inzi ndona ndi...isiasa ive ni ichuki dave. Musalia ahambane vuza na Ruto kari aviiyama kuva muronderi wa Ruto na vuza igasi ikoreke mbura kwingira ku muserikali kwa kiikara ichova ku muda bwana.

TRANSLATION

MC: Good morning? We are now in the environs of Kigondi. My point of view is politics has no hatred. Musalia should just join hands with Ruto even if it means he will be the assistant of Ruto so long as work goes on that at least we can get into the government as we have stayed out of government for so long

## RECORDING 17

### POLITICAL

MC: Inzi cha mbora Musalia kayinzira na Ruto ni vuvi dave. Lakini Musalia atazia kumwenya dave. Areke Ruto amwenye. Naazia kumwenya ndora ipicha eyo kuri ifwana vurahi dave. Areke Ruto amusagare ma varore kuri vanyara kuyinzira.

### TRANSLATION

MC: What I can say is Musalia to work with Ruto is not a bad thing but Musalia should not be the one seeking Ruto, he should let Ruto come to him. If he goes looking for Ruto it does not look nice. He should let Ruto to look for him so they can see how best to join (government)

## RECORDING 18

### POLITICAL

MC: hallo *Vuuka*? Uyu ni Daniel. Vanyala kuyinzira hala navuza Musalia ave president ni kivuni sasa Uhuru Kenyatta yavora itemu yange niindura ku Ruto na ave president sasa niva Ruto arava president sasa watajivunia. Varavora iraundi ya vabanga kweri Uhuru naaturi ku Ruto naave president sasa watakuwa wamepata njia.

## RECORDINGS

### WATER

Female presenter : Today is International World Water Day. I don't know if you have water in your homesteads or if our mothers are still going for long distances in search for water. I don't know. Tell me on *Vuuka* FM. When people were campaigning in 2018, they promised to bring you water. I suppose everyone has tap water in their homestead. Hehehehe. Hello *Vuuka* FM?

Male Caller : Hello Maggy Asava.

Female Presenter: Yes Makokho.

Male Caller : Goodmorning. I have indeed woken up. It is God's will. I am doing some work here. Let me also tell my friends to go to work. Hamoli's child who lives down those sides and Charles Omamu.

Female Presenter : Thank you so much Makokho. Hello *Vuuka* FM. Yes, give me a call and if you have water in your homestead let me know that you were promised water and you already have it. We no longer go to the stream. Hello *Vuuka* FM?

Male Caller : The heart of Maragolis.

Female Presenter : Yes Peter?

Male Caller: Eee...Good morning Margaret. I have already started my work today. I am even coming from Lubao where I was looking for something. I wish to tell my friends that they should not be choosy about work, whichever they get let them do.

Female Presenter : Okay Peter. Hello *Vuuka*. I always want serious callers. If you know you are not a serious caller please let my telephone lines be. Hello *Vuuka* FM?

Male Caller : HelloMaggy. Joseph Isavati from Eburnangwe. We are very busy planting maize.

Female Presenter : Ok. Thank you. Hello *Vuuka* FM?

Female Caller : Hello *Vuuka*. It is Hellen from Mahanga. At Mahanga Primary they brought us water then turned the water off. They have brought water at the market but it is being sold. We do not have enough water here. At times we overcrowd in the stream. We are really suffering.

Female presenter : Okay. Thank you so much.

Male Caller : Hello Maggy Asava?

Female Presenter : Yes Ridweyi.

Male Caller : This is Ridweyi. A tea leaf planter from Masana. We are preparing our field here. In terms of water, we have a stream here called Kiyanza. It has not been properly constructed. We usually hear that agents have passed in the neighbourhood but they do not bother to construct it.

Female Presenter : You gave those people your votes and they promised to bring you water in your homesteads.

Male Caller : We talked with them the other day when they wanted our votes. They still want to come back to the elected posts. We are really waiting for them.

Female Presenter : Ok. Hello *Vuuka*?

Female Caller : Hello Maggy. This is mother to Jenniffer. I am calling from Luvai. When it comes to water, we do not have any water and I am forced to go to the stream. I am just wondering what is happening.

Female Presenter : Thank you. Let us continue listening to our news brief.

## **AGRICULTURE**

Female Presenter : Welcome to *Vuuka* FM. If you have not prepared your plants, this is the time to do so now that the rains have started pouring . I hope you are prepared and have started planting crops. Those that have also opened various businesses welcome to *Vuuka* FM. The heart of the Maragolis. Hello *Vuuka* FM?

Male Caller : Hello Maggy Asava. Goodmorning. You are speaking to Makondi Ongeru. We have woken indeed. People are planting. Really planting. Let me tell others to also wake up. Freddy, Enos,Akonya.

Female Presenter : Okay, thank you so much Makondi. People have started planting. Let us plant varieties of crops not just maize and beans. Hello *Vuuka* FM?

Male Caller : The heart of the Maragoli. Good morning Margaret. It is Peter. Here it has just rained hailstones. It rained for a few minutes,thirty, but it was just hailstones. I wish to greet Esther from Mwembe, Agesa from Senende. I wish to tell them it has now rained, now what they had not done they can accomplish.

Female Presenter : Have you heard? It rained hailstones. Anyway let's wait and see if it will be better.

Male Caller : Hello Maggy Asava. This is Cleo Agesa. I am at Masana. At Masana, there were no hailstones. Infact , we are waiting for the rains to come in plenty so that they can penetrate the ground so that we start planting. Okay.

Female Presenter : Thank you so much Agesa. Let us plant crops. Hello *Vuuka* FM?

Male Caller : My sister goodmorning. This is Mwasiagi from Vihulu. We have woken up well. Yesterday it rained hailstones. Let me tell these people to go work, Peter, Aganya, Florence. I wish to tell them to be strong.

Female Presenter : Thank you so much. He says we should go to work. We should put our heads together.

Female Caller : *Vuuka* Goodmorning. Its Farina Isiaho. We have not yet planted although I will try to plant. Allow me to greet some people,Hellen, Mahanga. Everyone should go to work.

## **VALENTINES**

Female Presenter: Today is Valentines day. In Nairobi people are selling flowers. Are they also selling flowers in Luanda?

Male Caller: It is Valentines Day. One should buy their lover a flower or a dress, but money is not available.

Female Presenter: Hehehehe,money will be available my brother , thank you, have a blessed day Martin Indegu. People wish to buy their lovers flowers or clothes, but they have no money. Run to Jambo Speed. Even if they give you two thousand shillings,it will help sort you out.

Male Caller: Nowadays, Valentines is for those with extra marital affairs. There is no love in marriages. People should build happiness in their marriages and not just live like they have no otherwise or are perservering.

Female Presenter : Have you heard that, people are just perservering to raise their children. Hehehehe. What kind of present should a man be given on such a day. Hello *Vuuka* FM?

Male Caller : Hello Maggy. This is Kevo from Chepsaga. Now Maggy love should just be given to everyone and if it is possible it should start from the parents.

Female Presenter : Now you as a man, what kind of present would you wish to be given today?

Male Caller : A day like today if someone wants to give me something, let them give me something like an inner garment, or a vest and that other garment and I will be fine. Then I will know that the person loves me. Thank you.

Female Presenter : Okay. Are you hearing that?Hello *Vuuka* talk to me. It's a day of love. A day for lovers. Hello *Vuuka* FM ?

Male Caller : Hello *Vuuka* FM?

Female Presenter : Yes Nyabera.

Male Caller : Margaret Asava. How are you ? You are saying today is a day for lovers.As for me, whatever I get I have to ensure that there's flour in the house so that I can walk with my wife, but if there's no flour in the house will you really walk with your wife? For me, my duty is to look for flour, then we go and eat in the house. That is enough.

Female Presenter : Do you hear that? He says enough. In these houses school fees has not yet been paid and someone is telling you that today is that day. Today is the day I will know whether you love me. Adlaid, father to Shelmith says that even men should be given money, he is listening in from Nairobi. Cateline Makenzia also says that women should also give their lovers presents, that is now true love. Hello *Vuuka* FM?

Male Caller: Hello.

Female Presenter : Yes Enos.

Male Caller : Goodevening Maggy Asava. Like Nyabera has said,happiness is when there is food in the house. However, on a day like today the husband should give the wife something and the wife should give the husband something as well. Like today was market day at Luanda, so if mine went to walk there, she will bring me good fish that is still fresh, then she will also bring me inner garments and I will be very happy. On another day, when I will go out I will also bring her something different.

Female presenter : Okay. As you can hear, times are changing so don't say you are waiting for someone to bring you something. Do not put your needs before those of others and forget others. Evans Mukeyosi from Rongai, Nairobi says that wives should also give their husbands gifts to make them happy, but then what should people be given? You see women have kept quiet they are saying it's a holiday. They are just waiting for men to bring them things. You will sleep on an empty stomach.

Male Caller : This is Aluvache. On the issue of Valentines Day, Maggy, I feel that children will have to go to school. Then your wife will demand for a red dress or a flower. I feel that the most important thing is that you should have food in the house. If you can get flour or milk, that is enough. It will be a good day then.

Female Presenter : Stop running away from your responsibilities. A man is determined by his effort. Be responsible. Work hard, you know, there's even a flower that costs only twenty shillings.

Male Caller : Hello Maggy. How are you? This is Onzere from St.Claire's. people should look at their future for instance if they have a child joining from one or grade five. You can buy them clothes at another time.

Female Presenter : Okay. Thank you so much Onzere. Hello *Vuuka* FM?

Female Caller : Hello Maggy. How are you Mum?

Female Presenter : Imagine since we started the show *Kumiyinzi* at ten, the first woman, happy Valentines. Hehehehe.

Female Caller : Happy Valentines mum. How are you? This is Aunt Agneta. I am at Majengo mum. Are you fine? We are also fine at Majengo. We thank God that we have woken. Things are changing mum. In the past Valentines' Days I have been selling a lot of flowers and cards, but today people are just coming and picking flowers and returning them without buying. In the past, at a time like three p.m, that is when now Valentines used to be at its climax. People would go to have fun at Guji, but today I have not even sold anything. Whom will I sell to? People don't want to give out money and today is a very important day.