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**AN INVESTIGATION INTO THE REASONS BEHIND THE PATTERNS OF CODE
SWITCHING IN RADIO BROADCASTING:
ACASE STUDY OF MUUGA FM RADIO STATION IN KENYA**

By

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**A dissertation submitted to the Faculty of Social Sciences and Humanities,
University of Fort Hare, for Masters of Arts Degree in Applied English Linguistics**

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January 2015

DECLARATION

I declare that “An investigation into the reasons behind the patterns of code switching in radio broadcasting: A case study of Muuga FM radio station in Kenya” is my own work, that it has not been submitted for any other degree or examination in any other university, and that all sources I have used or quoted have been indicated and acknowledged by complete references.

Njeru K Pamela

Signed...



January 2015

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To my departed dad William Njeru through the love of my beloved son Liam Ohuru Njeru

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ACKNOWLEDGEMENTS

My greatest gratitude is to the Almighty God for the far he has brought me and His greatest blessings upon my life and upon the life of my son Liam.

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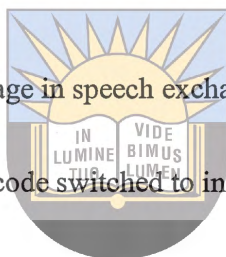
To my great friends Robert Kajiita, Samuel Mwenje, Lydy Mumbembe, Josphat Njenga, Liz Gatakaa ,Zoliswa and others that I haven't mentioned. Thank you very much for your support.

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DEFINITION OF TERMS

- Code:** A neutral label for any system of communication involving language
- Code switching:** The alternate use of two or more languages in the same speech exchange.
- Matrix language:** Main language in speech exchange.
- Embedded language:** Languages code switched to in the matrix language
- Interlocutors:** People engaged in a conversation
- Convergence:** A situation where interlocutors modify their speech to be like that of the person they are speaking with.
- Divergence:** A situation where speakers move away from their interlocutors in speech
- Local Media:** A radio station broadcasting in indigenous languages.
- Right and obligations:** The social advantages a member claims in certain groups and the conditions that influence or make it necessary for individuals to code switch.



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ABSTRACT

This research attempts to identify the patterns of language behaviour in media discourse through the analysis of code switching occurrences in everyday conversational interactions. The goal of this study is to analyse code choices and the motivation behind such patterns, in order to see whether there are differences among the cases studied, and most of all, what is causing these differences in linguistic behaviour to occur.

The study utilised the qualitative approach, with the case study design. Data used in analysis were collected and recorded during informal conversations by presenters and respondents in aired Muuga FM programmes. The recorded data along with the observational notes collected were analysed sentence by sentence and separated into several dyads in order to understand the relationship between the presenters' code switching and that of the listeners. The data set for this work came from recording four interactive programmes in Muuga FM involving sampled media presenters and callers into the station, using purposive sampling as proposed by Mugenda and Mugenda (1999). Twenty call-in respondents from various purposively sampled programmes were interviewed to validate the recorded data. Each interview session lasted twenty minutes and the required data was indicated in the interview schedules.

An attempt was made to demonstrate that code switching (CS) in the Muuga FM station's programmes is influenced by extra linguistic and social factors. Muuga FM anchors are found to use CS as a communicative strategy for effective communication between Muuga FM anchors and Muuga FM listeners.

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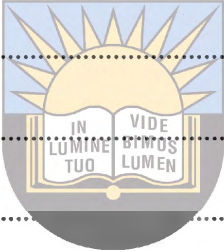


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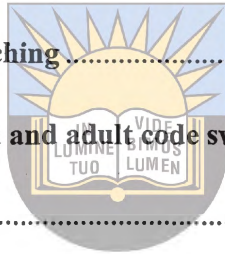
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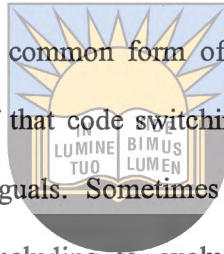
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CHAPTER ONE

GENERAL INTRODUCTION AND BACKGROUND TO THE STUDY

1.0 INTRODUCTION

The multilingual nature of the world population has necessitated code switching. Code switching is a widely observed phenomenon, especially in multilingual and multicultural communities (Sert 2005). Code switching has evolved as a common form of communication all over the world contrary to the traditional popular belief that code switching is a compensational strategy for language incompetence among multilinguals. Sometimes multilinguals and bilinguals code switch as a communicative strategy, including to exclude someone or to show expertise (Gumperz 1982). This practice has become very popular in day to day conversations especially in media discourse.

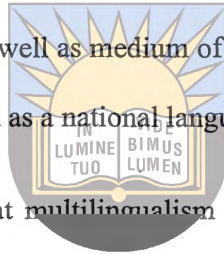


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Myers-Scotton (1993) observes that there have not been enough data from bilingual settings in Africa on the socio-psychological functions of code switching. Wanjohi (2005) looks at translation strategies employed by radio presenters in Kikuyu FM radio station and Ndegwa (2009) looks at code switching in Nairobi based radio stations. In his recommendations on areas for further research, Ndegwa proposes a study involving a radio station targeting rural populations. This study therefore seeks to explore the reasons behind the patterns of code switching involving Kimeru, English and Kiswahili in Muuga FM which services a rural area.

1.1 BACKGROUND TO THE STUDY

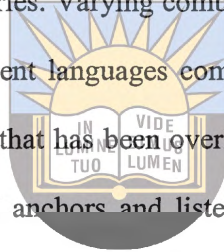
The language situation in Kenya is complex. This is because the country is culturally, racially and linguistically heterogeneous with policies that are somewhat ambiguous. It is difficult to state the exact number of indigenous languages used in Kenya (Ogechi 2013). According to Abdul-Aziz (1982), there are more than forty indigenous languages in Kenya. He argues that these languages are classified into three language family groups, namely: the Bantu, the Nilotes and the Cushitic group. In addition to these indigenous languages are English and Kiswahili. English is used as an official language as well as medium of teaching and learning in educational institutions while Kiswahili has been used as a national language since 1974.



Hammer and Blance (1982) observe that multilingualism may be considered a psychological state of the individual who has access to two or more linguistic codes as a means of communication. This communication gives rise to a phenomenon referred to as code switching (hereafter CS) and code mixing. The term code refers to a system or a subsystem of linguistic communication and as such can refer to a dialect, a style of speaking or a distinct language such as English, Kiswahili and Kimeru. Several scholars such as Amuda (1989), Atoye (1994) and Belly (1976) have tried to define code switching and code mixing. For instance, (Gumperz 1973) defines code switching as the alternate use of two or more languages in the same utterance or conversation. Milroy and Muysken, (1995) define CS as the alternate use by multi-linguals of two or more languages in the same conversation. It includes the juxtaposition within a speech exchange of passages of speech belonging to two grammatical systems. Chana (1984) and Gardner (1991) observe that the use of the term CS implies that there are two distinct entities or codes and that it is possible to move cleanly and neatly from one code to the other. This is the definition that is adopted for this study since it subsumes any kind of language alternation.

Gumperz and Hymes (1972) and Milroy and Muysken (1995) observe that various terms have been used to describe types of code switching namely: intra-sentential, inter-sentential tag switching also called emblematic switching, inter-word switching and metaphorical or situational switching.

The study of bilingualism offers insights not available in the study of monolinguals alone as to how the human mind and society construct and use language. Bilingual speech highlights the interaction of social and linguistic categories. Varying combinations of these elements from two languages result when speakers of different languages come into contact when speakers work together over a period of time. One area that has been overlooked by previous studies on CS is the growing practice among Muuga FM anchors and listeners to use more than one code or switch from one code to another in the same FM programme. This is the concern that forms the fulcrum of the study.



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1.2 RADIO HISTORY IN KENYA

The history of radio in Kenya dates back to the early 1960s when the Voice of Kenya (VOK) operated broadcasting stations, broadcasting in many regional languages as well as Kiswahili and English. From the late 90s, many radio stations started operating, breaking the monopoly of Kenya Broadcasting Corporation (KBC). As of now, many stations have been established including those that broadcast in the vernaculars. One of these vernacular radio stations is Muuga FM; a Royal Media station that broadcasts in Kimeru. Muuga FM is a Kimeru language based station owned by Royal Media Services that has broadcast in Meru and surrounding areas on frequency modulation code 88.9 since October 2005. The geographical coverage of this station includes: Meru, Maua, Chogoria, Nkubu, Embu, Isiolo, Mwea and Nyambene, all found in the Eastern Province. The station is popular with adult listeners since it provides news, interactive

shows, entertainment (comedy, music and theatre), which provide relaxation during leisure time. This study has concentrated on Muuga FM which is preferred to other royal Media stations because it uses a variety of Kimeru dialects as the Matrix language in its aired programmes. The different local dialects aired by Muuga FM radio station include: Ki-imenti, Ki-tigania, Ki-tharaka, Ki-muthambi, Ki-mitheru, Ki-chuka, Ki-chogoria and part of Ki-embu. The study has established the codes embedded in these dialects and the motivation for code switching. Theories and models such as Speech/Communication Accommodation Theory and Markedness Model are used to account for the code switched occurrences.

1.3 THE RESEARCH PROBLEM

Language is a very important tool in the society. There exists mutualism between language and the society since language can never exist in a vacuum and the society forms an integral part of that language. In order for a language to play its role, it is paramount that the language used by society members is common and understood by the majority of the population. In addition, language serves various functions in every society, which include; communication, empowerment, providing information and influencing peoples' thinking and their outlook on life. Dynamics of modern life such as urban life and employment have caused different language groups to mix giving rise to multilingualism in most societies. This phenomenon has necessitated code switching as members of the society communicate. The study carried out was very important in highlighting the importance of code switching as a communicative strategy in various registers in media settings such as on Muuga FM radio.

1.4 RESEARCH AIM AND OBJECTIVES

The general aim of this study was to investigate code switching patterns and the reasons for code switching between the selected Muuga FM presenters and their call-in respondents. The study sought to achieve the following objectives:

1. To identify the codes used by selected radio presenters and their call-in audience in Muuga FM.
2. To establish the grammatical patterns of code switching exhibited by the selected radio presenters and their call-in audience.
3. To account for the code switching patterns observed in the speech of selected radio presenters and their call-in audience in Muuga FM.
4. To analyse the reasons for code switching by selected Muuga FM presenters and their call-in respondents.
5. To establish if children and adults have similar reasons for code switching.



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1.5 RESEARCH QUESTIONS

The central research question for this study was; “To what extent are patterns of code switching in effect between the Muuga FM radio station anchors and the call-in respondents?” The following sub-research questions were used for the study:

1. What codes are used by radio presenters and their audience in Muuga FM?
2. What grammatical patterns are exhibited by radio presenters and their audience in Muuga FM?
3. What is the motivation behind code switching patterns observed in the speech of selected radio presenters and their call-in respondents?

4. What are the reasons for code switching by selected Muuga FM presenters and their call-in respondents?

5. Do children and adults have the same reasons for code switching?

1.6 RATIONALE OF THE STUDY

Code switching has evolved as a common form of communication all over the world. Researchers such as Gumperz (1982), Myers-Scotton (1993), Romaine (1982, 1989 and 1994) and Muthwii (1986) have studied CS from various perspectives using different approaches. However; there are areas that have not been investigated exhaustively. This has made code switching an important area of study that needs more research to find out how language is used effectively in a multilingual society. This study looked at code switching from the sociolinguistic and grammatical perspectives. The official motivation for code switching has been identified, as well as the grammatical code switching patterns in Muuga FM radio station.



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Code switching in the past was given the least status in the society and its users were seen as lacking language competence despite the growing environmental exposure to many languages. Gumperz (1982) argues that the bilingual exchanges he studied show that code switching does not necessarily indicate an imperfect knowledge of the grammatical systems in question, contrary to the views held by some critics. However, research on code switching in local radio stations which are among the major tools of language exposure for all age groups has not been exhaustively done. Ndegwa (2009) carried out a study of Nairobi based radio stations. In his study, he recommends a study involving local radio stations. Therefore, this study on code switching in Muuga FM, a local radio station, was necessary in order to understand the reasons behind the patterns of code switching.

Myers-Scotton (1993) observes that there has not been enough data from bilingual settings in Africa to provide evidence on the socio-psychological functions of code switching. This research has thoroughly investigated the CS patterns involving Kimeru, English and Kiswahili in Muuga FM. The study has identified the codes used, grammatical CS patterns and has established motivation for CS, as found in chapter five of this study.

1.7 SIGNIFICANCE OF THE STUDY

Code switching has been studied widely from about 1970 using different approaches (Appel & Muysken 1987). Findings from the studies on code switching have revealed that it is a creative aspect of language use (Muthwii, 1986). Trudgill (1974) argue that CS deserves more respect than contempt. Duran (1994) observes that CS seems to serve important cognitive and communicative functions and therefore this needs to be understood better from a linguistic point of view. This study provides information on CS that can help develop a positive attitude towards it and understanding of its operations in media discourse. It was therefore important to study CS to find out how and why people employ this strategy in media discourse.

There is less available documented research in the media setting and targeting a rural population, as recommended by Ndegwa (2009). This study has contributed to the knowledge of CS in the media setting especially those that broadcast in indigenous languages. It has also been noted that people need to communicate as effectively as possible even where there is no common language (Angongo, 1990). This study has, therefore, contributed to the phenomena of CS by providing new data in a local media setting. This is supported by Myers-Scotton (1993), who observes that there has not been enough data from bilingual and multilingual settings from Africa to provide evidence on the use of CS. This research has therefore contributed to the existing data on CS.

Kachru (1983) noted that research on code switching has not been wide and thorough. This research has tried to widen the scope on code switching.

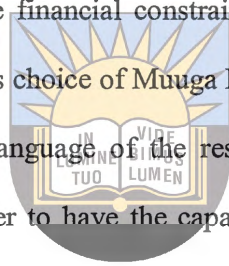
1.8 SCOPE AND DELIMITATION OF THE STUDY

This study falls under the general area of sociolinguistics and has focussed on language use in a multilingual setting. The main aim of the study was to identify the codes used, code switching patterns in media discourse, motivations for code switching, functions of code switching and the comparison between children's and adult's code switching. The study concentrated on one of the indigenous radio stations in Kenya, which is Muuga FM radio station. Muuga FM was selected because its matrix language is Kimeru, which was required to provide insights on code switching as suggested by Scotton (1993) in her Matrix Language Frame (MLF) model. Muuga FM was used since it broadcasts using Kimeru as the Matrix language, which was the language under study. However, there were mixed *Together in Excellence* language variety due to dialectal variations in the Kimeru language speaking community. These variations together with code switched occurrences in Kiswahili and English provided a wider scope for the study.

The research limited itself to only four programmes of Muuga FM that were purposively sampled. The programmes are: Muuga Reggae; an entertainment programme that is dominated by the youths, and involved callers to the station requesting songs they want played. This programme was selected because it mainly captured the youth that represent code switching among the young people. The second programme of choice was Kumagaria, an E-lifestyle social purpose programme that involves callers of all genders and ages, who called to give their views especially on family matters and current affairs. This programme was selected because it represented all age groups and a variation of code switching patterns in all age groups. Ciethe Ciong'ina is a children interactive programme that runs on Saturday morning and involved

children calling to the station to either sing a song proposed by the presenter or to answer questions meant for building their vocabulary; and lastly, Kaji Ka Mugambi is a political programme that involves politicians visiting the studio to talk on various political matters.

Milroy (1987) argues that linguistic studies need not have large sample sizes since language use tends to be more homogenous. The study was limited to code switching patterns in media discourse because the time available for the research was limited. The study concentrated on Muuga radio station only because of the financial constraints on the study, hence other local media stations could not be included. This choice of Muuga FM by the researcher was also aided by the fact that Kimeru is the native language of the researcher hence competence in first language was necessary for the researcher to have the capacity to identify all the grammatical patterns of the code switched occurrences. Chomsky (1965), in the field of theoretical linguistics, points out that a native speaker is the *only* one on the grammar of this or her native language who knows what is the language and what is not.



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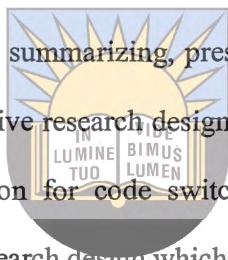
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1.9 RESEARCH METHODS

1.9.1 Research design

The study adopted the qualitative research approach to establish the code switching patterns in Muuga FM. Taylor (1977) views the qualitative research approach as natural research or inquiry into everyday living. According to Holliday (2002), qualitative studies set up research opportunities designed to lead researchers into areas of discovery within the lives of the people they are investigating. Direct observations are made of human behaviour in everyday life. Mugenda and Mugenda (1999) point out that the qualitative approach determines and reports the way things are. Human behaviour that cannot be investigated by direct observation such as

attitudes and other emotions are best studied using the qualitative approach (Mugenda & Mugenda 1999). The qualitative research approach was preferred for this study rather than the quantitative research approach because the latter decontextualizes human behaviour in a way that removes the events from their real world settings and ignores the effects of variables that have not been included in the model hence lacking depth and richness of data that is present with qualitative research (Anderson et al 2009). The qualitative approach was appropriate as the study concentrated on the description of code switching patterns in Muuga FM. This design was useful in gathering data, analysing the findings, summarizing, presenting and interpreting findings for the purposes of clarification. The qualitative research design helped the researcher to describe in detail the codes involved, the motivation for code switching and to account for the code switching patterns in Muuga FM. The research design which was used for this study was the case study. Lamnek (2005) the case study as a research strategy, an empirical inquiry that investigates a phenomenon within its real life context. The case study of Muuga FM was useful in providing data that helped bring an understanding of code switching patterns and looked at the motivation for speakers to code switch. Bell (1999) states that the case study approach is particularly appropriate for individual researchers because it gives an opportunity for one aspect of a problem to be studied in depth within a limited time scale.



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1.9.2 Target population

The target population in this study was the native Kimeru speakers. The native speakers were preferred because they have intuitively acquired competence in their native language. Chomsky (1965) points out that a native speaker is the authority on the grammar of his or her native language who knows what language is and what language is not. The researcher was interested in getting the grammatical code switching patterns from the subjects. It was possible that there were

speakers of Kimeru but are not native speakers of the language. Such cases were excluded from the study.

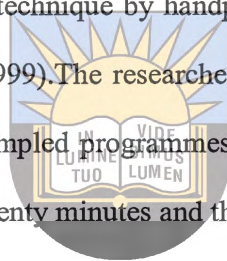
1.9.3 Sampling techniques and sample size

The study used purposive sampling techniques to arrive at the sample that was used in data analysis. Mugenda and Mugenda (1999) describe the purposive sampling technique as a technique that allows the researcher to hand pick cases that have the required information. This technique was used to sample the following programmes:

Muuga Reggae; an entertainment programme that is dominated by the youths and involved callers calling to the station to request for songs they wanted played. This programme was selected because it mainly captured the youths who represented the most common users of code switching. Kumagaria (which means to scoop) is an interactive social purpose programme that involves callers of all genders and ages who call to give their views, especially on family matters. This programme was selected because it represents all age groups and variation in code switching patterns is applicable to all age groups. Ciethe Ciong'ina is a children's programme that involves children calling to the station to either sing a song proposed by the presenter or to answer questions geared towards the development of their vocabulary. This programme was preferred because it involved children thus provided comparative data on code switching between adults and children. Finally, Kajiu Ka Mugambi is a political programme that addresses political matters and entails inviting a politician to the studio to talk on various political matters or to campaign. This programme was purposively selected to represent code switching among the elite in the society. The four programmes were selected since they represent every social group namely, family people, the youth and children. The four programmes are therefore believed to have yielded the required data for analysis. The researcher tape recorded

the selected programmes. From each of the four programmes the researcher targeted two recording sessions and had a total of eight sessions. Each recording session was thirty minutes long, resulting in a total of two hundred and forty minutes. Every programme had its own tape well labelled to avoid confusion and mix-up. The method ensured a maximal collection of raw data.

An interview schedule was used to elicit the motivation for code switching. The respondents were selected using purposive sampling technique by handpicking the respondents that had the right information (Mugenda&Mugenda1999).The researcher set out to interview twenty call-in respondents from various purposively sampled programmes in Muuga FM to validate recorded data. Each interview session lasted for twenty minutes and the required data was entered onto the interview schedule.



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1.9. 4 Data analysis

The study utilized content analysis. Bogdan and Biklen (1982) define content analysis as a method of working with data, organizing it, breaking it into manageable units, synthesizing it, searching for patterns, discovering what is important and what is to be learned and deciding what to tell others. This method was useful in placing the raw data collected into logical, meaningful and analysable patterns of code switching.

First; the tape-recorded data was transcribed on paper. The tapes from the recorded programmes were then transcribed and analysed. This gave the researcher a chance to identify the codes used, grammatical code switching patterns and account the motivation for code switching. The transcribed data was then studied to establish the code switching patterns involving the use of

Kimeru, English and Kiswahili in Muuga FM and identify the codes used. The responses from the interview schedules were studied to validate the findings of the tape-recorded data.

The socio-psychological motivations behind code switching were studied using the Speech Accommodation Theory by Giles et al (1973) and the social functions of code switching were analysed using the Markedness Model by Scotton (1993). Data were presented descriptively in prose form, explanations of the grammatical code switching patterns drawn, motivation for code switching given and the conclusion drawn as found in chapter six of this thesis.

1.9.5 Ethical considerations

Ethics refers to doing what is morally right. In carrying out research involving human beings, a researcher ought to put ethical considerations in perspective. Human beings need to be treated with utmost respect; dignity and self-worth. The researcher should ensure the safety of respondents and privacy of information voluntarily delivered by the respondents. For this research, the researcher acquired ethical clearance forms from the University of Fort Hare before commencing the data collection. The researcher then got consent forms which were issued to the respondents before any data were collected.

The researcher assured the respondents of the confidentiality of the data given and then proceeded to acquire data voluntarily from the respondents. The respondents were made aware that they were free to give or decline to give information or withdraw from the interview whenever they found it necessary. The names of the respondents were withheld to maintain the privacy of the respondents. Permission was acquired from the Muuga FM manager before any programme was recorded.

1.10 CHAPTER LAYOUT

Chapter one covers the introduction, background of the study, statement of the problem, objectives of the study, research questions, scope and limitations of the study and ethics statement.

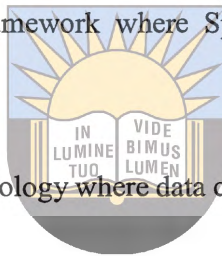
Chapter two covers literature review that gives perspective on what has been done on code switching, the silences and what needs to be done.

Chapter three covers the theoretical framework where Speech Accommodation Theory and Markedness Model are explored in detail.

Chapter four looks at the research methodology where data collection methods are validated.

Chapter five concentrates on data presentation, analysis and discussion of findings.

Chapter 6 focuses on recommendations and conclusion.



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CHAPTER TWO

LITERATURE REVIEW

2.0 INTRODUCTION

This chapter looks at literature relevant in exploring the patterns of code switching in radio broadcasting; a case study of the Muuga FM radio station based in Kenya. This chapter focuses on the general studies on code switching, the sociolinguistic approach to code switching, the grammatical approach to code switching, code switching studies in Kenya and the role of the media in code switching.

2.1 GENERAL STUDIES ON CODE SWITCHING

Code switching and code mixing are, today, more frequently used in daily life than ever before and have thus become an interesting topic of study by many scholars. Bringing to light the local trends of code switching can help us understand better the social conditions and motivations for code mixing (Leung 2010).

Research on code switching has been carried out from a grammatical perspective or a sociolinguistic perspective. A sociolinguistic approach which is a major approach is concerned with the role of social factors in the occurrence of code switching and the social motivation for code switching. This line of inquiry focuses on the most immediate discourse factors such as the need to fill lexical gaps, the topic and the setting of a discourse to more distant factors such as speaker or group identity or relationship building to express solidarity. The aim is usually to determine patterns of occurrence of code switching and how these may be affected by social factors such as context and speakers' role relationship. The current study will look into details as outlined in chapter four, and how these code switching patterns occur in a media setting.

2.2 SOCIOLINGUISTIC APPROACH TO CODE SWITCHING

Some sociolinguists have described the relationships between code switching behaviour and class, ethnicity, and other social positions (Joan, 2000). In addition, scholars in interactional linguistics and conversational analysis have studied code switching as a means of structuring speech in interaction (Jakob, 2001). Some discourse analysts, including conversation analyst Auer (1984) suggest that code switching does not simply reflect social situations, but that it is a means to create social situations. Scholars have come up with theories and models to explain social motivations for code switching. These theories include: the Speech Accommodation Theory developed by Howard Giles, the Negotiation Principle and the Markedness Model developed by Carol Myer-Scotton and Conversation Analysis by Peter Auer. These theories are explored in detail under the theoretical framework. They are useful in identifying the social motivation for code switching in Muuga F.M.



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2.3 GRAMMATICAL APPROACH TO CODE SWITCHING

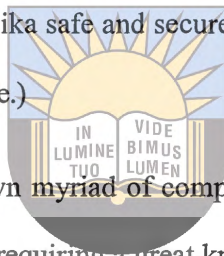
A grammatical approach focuses on the structural aspect of code switching, the aim being to determine the syntactic and morphological characteristic of code switched constructions. Scholars have identified various types of code switching which can be distinguished on the basis of the length and the nature of the juxtaposed units of the two languages as follows;

Inter-sentential code switching occurs outside the sentence or the clause level that is at sentence or clause boundaries (Li Wei 2000). This is sometimes referred to as extra sentential code switching because it occurs outside a clause boundary. According to Hammers and Blanc (2000:259), extra sentential code switching involves attaching a tag from one language to an utterance entirely in the other language. From the study carried out in Muuga FM, this is evident in the following conversation by a presenter in Muuga FM radio station:

“Antu i bainyangagia mbece muno. Why do they do that?”(People misuse money very much. Why do they do that?)

Intra-sentential code switching occurs within a sentence or clause (Li Wei 2000). This perspective is similar to Hammers and Blance (2000) who regard intra-sentential code switching as taking place within the clause boundary. From the data extracted in Muuga FM media discourse we can get the following example:

“Menya muturi waku nikenda utwika safe and secure at home” (Know your neighbour in order to be safe and secure at home.)



Intra-sentential code switching has its own myriad of complexities. It has a high probability of the violation of syntactic rules as well as requiring a great knowledge of grammars and how they map onto each other. It requires the speaker to switch to the rules of syntax of the other language in the middle of a thought, idea or sentence making it difficult for less fluent bilingual speakers (Lipsi 1985).

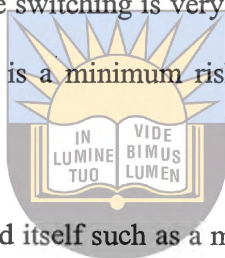
Tag switching is the switching of either a tag phrase or a word or both from one language to the other commonly found in intra-sentential switches (Li Wei 2000). This can be illustrated using an example from Spanish-English tag switching:

“Eies de mexico y asi los criaronaellos, you know” (“He’s from Mexico, and they raise them like that, you know”)

An example of tag switch was also found in one of the recorded programmes called ‘Kumagaria’ meaning to escort in Muuga FM:

“Otherwise, mwanka ntuku iu ikinye i Kumagaria aki muthikiiria” (Otherwise, until when that time comes, it is to escort alone dear listener.).

This tag switching involves the entry of a new English tag; ‘otherwise’ that is attached at the beginning of a clause in the Kimeru language. This means that a tag can be attached either at the beginning of a clause boundary or at the end of a clause boundary. According to Poplack (1978, 1981), tags can be inserted anywhere and do not have too many syntactic limits. The advantage of this type of code switching is that code switching is very simple and does not involve a great command of both languages since there is a minimum risk of violation of grammatical rules (Poplack 1978, 1981)



Intra-word switching occurs within a word itself such as a morpheme boundary (Myers-Scotton, 1989). In the Shona language, *Wanjana* (2001) gives an example of Shona-English intra-word switching as follows:

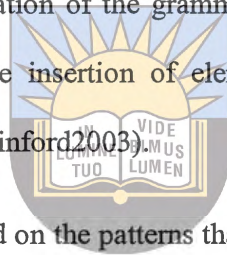
"But ma-day-s a-no a-ya ha-ndi-siku-mu-on-a" ("But these days I don't see him much.")

From the above example, English plural morpheme -s appears alongside the Shona prefix ma-, which is used to mark plurality.

Most code switching studies have focussed on intra-sentential switching, since it creates many hybrid grammatical structures that require explanation and gives room for further inquiry. For instance, arguments by various scholars have come up with the identification of grammatical rules and patterns that govern occurrence of intra-sentential switches. Scholars such as Poplack et al. (1984), Winford (2003), Gumperz (1982), Sankoff et al. (1981) and Belazi et al. (1984) have postulated grammatical theories and models to account for syntactic and morphological patterns of language alternation as found in intra-sentential code switching. These theories have

been used by the above scholars to explain specific grammatical rules and syntactic boundaries for where code switching might occur. The grammatical theories and models are explained using Sankoff and Poplack's model and Matrix Language Frame (MLF) model. These models are elaborated further under theoretical framework.

The other types involve utterances that simply follow the grammar of one language or the other. Intra-sentential switching can be alter-national or insertional. In alter national code switching; a new grammar emerges that is a combination of the grammars of the two languages involved. Insertional code switching involves "the insertion of elements from one language into the morpho-syntactic frame of the other." (Winford 2003)



Most code switching studies have focused on the patterns that come up during code switching or the syntactic structures of code switching (Gumperz 1982, Romaine 1982, 1989, 1994). Gumperz (1982) examines conversational code switching. He defines code switching as the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or sub systems. In conversational code switching, speakers communicate fluently without false starts to make shifts in codes. Gumperz (1982) notes that conversational code switching is almost involuntary in that the speakers are unaware which code is being used at one given time. Speakers are more concerned here with the communicative effects of what they are saying. In his study, Gumperz (1982) argues that the bilingual exchanges he studied show that code switching does not necessarily indicate the imperfect knowledge of the grammatical systems in question, contrary to the views held by some critics. Gumperz's (1982) study gives insight on code switching and emphasizes the function and not the incompetence of the grammatical systems in question. This study concentrates on code switching patterns.

2.4 CODE SWITCHING STUDIES IN KENYA

Many studies have been carried out in Kenya on code switching. For instance, Muthuri (2000) investigated the language use patterns among multilingual students at Kenyatta University. Her study outlines both the social and the stylistics functions of code switching and how speakers strategically use different codes to achieve these functions. Muthuri observes that speakers switch codes in an attempt to converge or diverge from their interlocutors. She noted that the rapid back and the forth switches are prompted by the unmarked, marked or exploratory choices.

Muthuri noted that English, Kiswahili and vernaculars all had their social symbolism and functions. She incorporated three theories in her study to analyse data, namely: Gumperz's (1982) Conversational Function Model, the SAT and the Negotiation Principle by Scotton (1982). Her study provides a practical example for the use of the SAT, a theory that is utilized in this study. Her study, however, differed from the present study, in that the context of language use and the source of data are different. This research has specialised on the media setting, specifically in a vernacular radio station. Kimeru has been used as the matrix language as proposed by Myers-Scotton (1993) in the Matrix Language Frame (MLF).

Nthiga (2003) investigated the patterns and functions of CS in pre-primary classroom discourse in selected schools at Kasarani division, Nairobi Kenya. Her study involved the identification of the languages used for code switching in the pre-primary classroom discourse 'acts'. She found out that English, Kiswahili and Kikuyu were used. This study also involves determining the occurrence and frequency of code switching 'acts' in Muuga FM radio station.

Kanana (2003) studied code switching in business transactions: a case study of Maasai market in Nairobi Kenya. Her study outlined the codes used in the market; the advantages of using

different codes in such a setting and the factors that influence the choice of these codes. Kanana examines the influence of variables of sex, age and race in code switching. Her study involved tape-recording of spontaneous speech from the respondents. The method of data collection in her study relates to the method of data collection in the current study. The theories used are similar. The study relates to this study in that both have looked at code switching. They differ in their level of focus in that Kanana looks at Maasai market while the current study looks at code switching in media discourse. The linguistic contexts are also different.

2.5 SOCIAL MOTIVATION FOR CODE SWITCHING

Code switching is seen as a modern necessity in every day communication whereby more than one language is involved. Several scholars have studied the most observable code switching patterns that come up during a discourse and the motivation for these switches to occur. Muthusamy (2010) looks at communication functions as reasons for code switching in a Malaysian perspective. According to Muthusamy (2010), speakers code switch as a communicative strategy, for sociolinguistic, cultural and pedagogical reasons. Karen (2003) listed in her article few possible conditions for code switching. Some of the conditions given are: Lack of one word in either language, some activities have only been experienced in one of the languages, some concepts are easier to express in one of the languages, a misunderstanding has to be clarified, to create a certain communication effect, to make a point, to express group solidarity and to exclude another person from the dialogue.

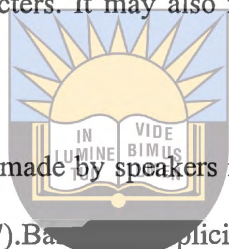
Giles et al (1979) developed the Speech Accommodation Theory to account for three types of speech strategies in social interaction namely: speech convergence, speech divergence and speech maintenance. Giles (1977) argues that speech convergence is “The process whereby individuals adopt to each other’s speech on a number of linguistic levels and in a manner that is

not easily applicable simply in terms of normative demands of the situation “In converging speakers often adopt the speech patterns of their interlocutors on a number of linguistic dimensions including speech rate, pause and utterance length, vocal intensity, regional accent and language (Giles & Powes Land1975)

Speech divergence on the other hand is a situation where a speaker modifies his speech away from his interlocutors in order to sound as an out-group. This may be the strategy to differentiate themselves from the interlocutor’s characters. It may also reflect the speakers desire to assert their identity (Giles et.al 2007).

Speech maintenance refers to the choice made by speakers not to converge linguistically but to maintain their speech style (Bourhis1977).Based on the implicit models of neither the speaker nor the listener SAT has been built on the following socio-psychological theories. Namely: Similarity-Attraction Theory, Socio-exchange Theory, Causal Attribution theory and Socio-identity Theories. These theories are relevant to this study in the analysis of data and they will be elaborated further under theoretical framework in the next chapter.

Another sociolinguistic theory advancing the study of CS is the Negotiation Principle by Scotton (1993).The theory is part of the Markedness Model. It states that: Choose the form of your conversation such that it indexes the set of right and obligation which you wish to be in force between the addressor and addressee for the current exchange (Scotton 1993).The Markedness Model of code switching falls behind the principle and the maxims that follow the principle. They are “the unmarked choice maxims”, the” marked choice maxim” the exploratory choice maxim, the virtuosity maxim and difference maxim. Scotton (1993) observes that the value of these maxims lies in the giving and receiving of information influencing and being influenced by



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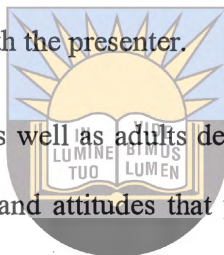
others. She argues that the choice of a code over the other will be seen as an identity negotiation by the speaker in a conversation. It is on the basis of her study that this study is analysed. Scotton's theory of Markedness Model has provided insight to the analysis of the current study.

2.6 COMPARATIVE STUDY OF MOTIVATION FOR CODE SWITCHING IN CHILDREN AND ADULTS.

Code switching is often misunderstood as a bilingual's lack of understanding of either language. However, both early and recent research suggest that code switching is used for a variety of functions, is rule based and is indicative of sociolinguistic competency. According to Poplack (1980), adults code switch as an expression of language competence as compared to children. He argues that the complexity of intra-sentential code switching requires that the speakers has a sophisticated knowledge of grammars of both languages as well as knowledge of how those grammars map onto each other. Less proficient bilinguals such as children favour single-word and tag switches while more proficient bilinguals such as adults' code switch at the phrase and clause level. Palmer (2009) views code switching as a natural part of being bilingual, allowing bilinguals to draw on their resources of both linguistic codes at once. Palmer's research encourages teachers to allow conversational code switches and still set expectations for students to produce monolingual spoken and written texts where appropriate.

In a study with 4-6 year old bilingual children, Vu and colleagues (Vu, Bailey &Howes 2010) found that many instances of code switching were socio-pragmatic in nature, i.e. the children would code switch to words that relates to their everyday social practices (en.m.wiktionary.org/wiki/sociopragmatics). They found that children code switched to try to gain the interviewer's attention or to change speaking roles. This suggests that these young children have the facility to use their two languages strategically for both linguistic and non-

linguistic purposes from a very early age. Reyes (2004) found that immigrant Spanish-speaking children aged 7-10 years employed switches that were more frequent and were deployed for a wider variety of functions than the younger children's. The results challenge the negative view that code switching by children who are learning two languages is due to lack of proficiency and instead support the view that it is used as a strategy to extend their communicative competence during peer interaction. Vu and colleagues (2010) found that most code switches in children took the form of single-word borrowings. The current study will try to find out if children use single-word borrowings in their conversation with the presenter.



According to Julianne (2000), children as well as adults demonstrate code switching behaviour from a very early age. The motivations and attitudes that younger bilinguals possess for code switching appear to be rooted in their psychosocial developmental level and reflect the immediate circumstances of the child rather than to mark the more abstract concept of ethnic identity or group cohesion.

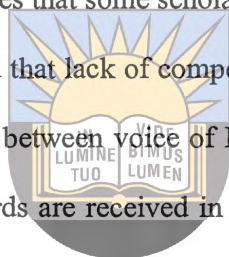
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Genishi (1976) as quoted by Julianne (2000) carried out a study of bilingual kindergarteners' code switching and code choice. She noted that the language choice of young children is mainly determined by the language ability of their conversational partners. Therefore, code switching in the radio show by the young children is motivated by the desire to accommodate their interlocutors and not to emphasize a point or to mark ethnic identity as found in adults. McLaughlin (1995) lays emphasis on this and reports that younger children mix languages to resolve ambiguities and clarify statements but older children and adults typically switch codes (or languages) to convey social meanings. These findings will be sought to find out whether there is similarity or difference between the linguistic behaviour of children and adults in our study.

2.7 THE ROLE OF THE MEDIA IN RELATION TO CODE SWITCHING

Media plays a very major role in every society. It shapes people's outlook of life, enhances their thinking and the way they communicate. Little has been done in relation to code switching patterns in media discourse in Kenya. However, some scholars such as Ali (1981) and Ndegwa (2009) have studied related aspects which are key to this study.

Ali (1981) investigated problems of translating news from English to Kiswahili using a voice Kenya (VOK) radio broadcaster. Ali argues that some scholars do not pay attention to the artistic aspects involved in translation. She noted that lack of competence among translators lead to bad translation which affects communication between voice of Kenya presenters and their listeners. In the process of translation, foreign words are received in the target language as in the source language. This makes code switching necessary in order to maintain the artistic value of discourse (Ali 1981).



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Ndegwa (2009) investigated the functions and patterns of code switching in Nairobi based radio stations. He sought to identify the codes, patterns and the functions of code switching in pre-recorded radio programmes. He purposively sampled four radio stations for his study. He found that the presenters and the callers into the four Nairobi based stations code switch between English, Kiswahili, Sheng and various local languages. Ndegwa established that code switching serves two major functions in radio broadcasting; the stylistic and social functions. In his recommendations, Ndegwa argue that presenters and listeners choose codes based on societal expectations and norms. In view of his finding, Ndegwa recommends that a study involving a radio station targeting the rural population be done. This is what prompted this research.

2.8 FACTORS DETERMINING CODE SWITCHING PATTERNS

Many scholars have argued for and against factors that determine code switching patterns. Some argue that a code switching pattern is governed by structural constraints, others look at the influence of extra linguistic factors on code switching while others attribute the variation of structural patterns on code switching to the effects of social and psychological factors. According to Gardner (2009), variation in code switching can be linked to extra linguistic factors which are either community or speaker specific.

Scotton (2002) classifies code switching patterns using her Matrix Language Frame (MLF) model. Her model posits that one language, the Matrix Language (ML) is the source of morpho-syntax in bilingual clauses. According to Scotton(2002:8), in 'classical code switching' there exists an asymmetrical relationship between the two languages involved; one being the Matrix Language (ML) and the other being 'The Embedded Language' (EL). The ML can be defined as the language which provides the morpho-syntactic frame for the clause. The EL provides inserted material (mostly content words).

Scotton (2002:59) goes ahead to come up with two principles that can be used to identify the ML in a clause: the System Morpheme Principle (SMP) and the Morpheme Order Principle (MOP).The SMP states that the ML sources outside late system morphemes which are morphemes that have grammatical relations external to their head constituent and thus have to "look outside" their maximal projection for information about their grammatical form, while the MOP states that word order will be sourced from the ML (Scotton 2002:59). This model is useful in analysing code switching patterns in Muuga FM.

2.9 SOCIAL AND STRUCTURAL FACTORS AFFECTING CODE SWITCHING

According to Scotton (1993), the social forces affecting the performance of CS may be distinguished from those factors controlling its basic structure, with which they interact. The constraints of possible patterns in CS are largely under innately based controls. These constraints can be presented in a model of intra-sentential CS and their validity is tested against findings of CS practices in a number of communities. All options can be accounted for under the Language Frame Model (MLF). According to Scotton (1993), the option for CS structures seems universally set but community-specific or group-specific social forces may determine which permissible patterns are preferred. In addition, micro-level discourse-based factors may prompt individual to produce certain CS structures.



Bentahila and Davies (1992) argue that the effects of social and psychological factors on structural patterns have been neglected. Bentahila et al (1992) argue that the reason why the search for universal constraints has not been more successful is that it has tended to focus almost exclusively on the syntactic dimension of code switching, treating switching patterns as purely structural phenomena rather than setting them within a social and psychological context. They recommend that more attention should be paid to potentially influential aspects of the users of code switching which might include their degree of proficiency in each of the languages, the extent to which and domains in which they use each language, their attitudes towards their languages and towards mixing them and the functions each language tends to fulfil in their everyday life and discourse.

Treffers (1991) calls for more emphasis on the intersections between the social and grammatical factors in explaining CS structures. He argues that the challenge for code switching research in the nineties is in his view to come to a division between grammatical and sociolinguistic

constraints on code switching and to establish in which way their interaction produces the different code switching patterns found all over the world.



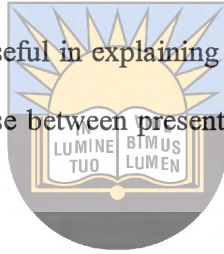
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CHAPTER THREE

THEORETICAL FRAMEWORK

3.0 INTRODUCTION

This study is guided by Speech Accommodation Theory (SAT) developed by Howard Giles (Giles & Clair 1979), advanced to Communication Accommodation Theory (CAT) by Howard Giles, Markedness Model by Myers-Scotton (1993) and Conversation Analysis (CA) by Auer (1984). The Theory and the model are useful in explaining and accounting for the variations of speech occurrences found in the discourse between presenters and their respondents in various programmes of Muuga FM radio station.



3.1 SPEECH/COMMUNICATION ACCOMMODATION THEORY

The theory is a social psychological model of language use in society and it has been used to study behaviour during contact between speakers from different linguistic groups.

The Speech Accommodation Theory was developed in order to demonstrate the value of social psychological concepts to understanding the dynamics of speech. (Giles, Coupland & Coupland 1991). This theory is useful in explaining the motivations underlying certain shifts in peoples' speech styles during social encounters and some of the consequences arising from them (Giles et.al 2005). Particularly, SAT focuses on the cognitive and affective processes underlying individuals' convergence and divergence through speech. This theory is useful in analysing convergence and divergence of speech style by the interlocutors of Muuga FM during their discourse.

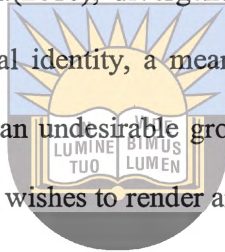
Communication Accommodation Theory (CAT) is a broadened theory from SAT developed by Howard Giles to include not only speech but also the non-verbal and discursive dimension of social interaction and to cover a wide range of phenomena (Giles et al. 1991). SAT was developed to account for three types of speech strategies in social interaction; speech convergence, speech divergence and speech maintenance.

Giles (1977) argues that speech convergence is the process whereby individuals adapt to each other's speech on a number of linguistic levels and in a manner that is not easily applicable simply in terms of the normative demands of the situation. According to Giles (1977), during convergence, speakers often adopt the speech patterns of their interlocutors on a number of linguistic dimensions including speech rate, pause and utterance length, vocal intensity, regional accent and language (Giles & Powesland, 1975). According to (Turner & West 2010), communicators usually converge in their conversations when they are attracted to each other.

This attraction can be enhanced further as purported in similarity attraction theory that when people have similar beliefs, personality and behaviours they tend to be more attracted towards each other hence the likelihood to converge in a speech interaction. Convergence can also be said to reflect an individual's desire for social approval from his interlocutor and that the greater the individual's need for social approval the more likely he or she is to converge (Giles et al.1991). Turner et al. (2010) argue that because individuals are more likely to converge to the individuals with the higher status, it is likely that the speech in a conversation will reflect the speech of the individual with the higher status. Converging is useful in a discourse in that it increases the effectiveness of communication, which in turn lowers uncertainty, interpersonal anxiety and increases mutual understanding. This factor motivates people to converge. However, in some situations, so much convergence can lead to over-accommodation. Although people usually have

good intentions when they attempt to use convergence in conversation, some interlocutors can perceive convergence as patronizing and demeaning and hence detract from the process of communication (Turner et al. 2010).

Speech divergence on the other hand is a situation where a speaker modifies his speech away from his interlocutors in order to sound as an out-group. This may be the strategy to differentiate themselves from the interlocutor's characters. It may also reflect the speakers desire to assert their identity. According to Turner et al.(2010), divergence can be a way for members of different groups to maintain their cultural identity, a means to contrast self-images when the other person is considered a member of an undesirable group, and a way to indicate power or status differences, as when one individual wishes to render another one less powerful.



Speech maintenance refers to the process by which speakers do not converge linguistically but to maintain their speech style (Bourhis1977). Based on explicit models of neither the speaker nor the listener SAT has been built on four main socio-psychological theories, namely: the Similarity-Attraction Theory, the Socio-exchange Theory, the Causal Attribution theory and socio-identity Theories.

The similarity-Attraction Theory proposes that when speakers become more similar in the codes they use, there is a likelihood of greater attraction between them than if they became more dissimilar. Speakers will therefore converge when they desire social integration and approval. Giles et al. (1979) posit that the more similar our attitudes and beliefs are to those of others the more likely it is for them to be attracted to us. Convergence through verbal and non-verbal communication is one of the mechanisms that we can use to become more similar and to increase their attraction towards us. Giles et al. (1979) argue that one of the factors which leads

individuals to use convergence is a desire to obtain social approval from their interlocutors. The greater one needs social approval, the greater the tendency to converge.

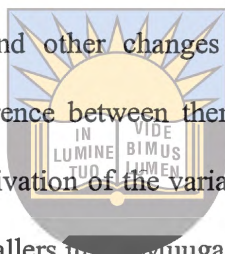
The social Exchange Theory views convergence as a social exchange during which speakers incur certain costs in order to obtain potential rewards. Interlocutors are more likely to converge when rewards (e.g. material rewards, social approval etc.) outweigh the costs (linguistic effort, group identity loss) of converging (Giles & Robinson 1990). Although most often convergence can bring rewards, there are some occasions when it can also bring forth costs such as increased effort to converge, a loss of perceived integrity sometimes personal or group identity (Giles & Smith, 1979). Therefore, when choosing whether or not to use convergence, people assess these costs and rewards.



The Causal-Attribution Process (Giles & Smith 1979) argues that listeners interpret speaker's linguistic convergence and divergence and evaluate them in terms of the motives they attribute as the cause of the speaker's behaviour. Consequently, a speaker who diverges may on one occasion be perceived favourably and on another unfavourably. Giles and Smith (1979) argue that although interpersonal convergence is generally favourably received and non-convergence generally unfavourably received, the extent to which this holds true is influenced by the listener's attributions of the speaker's intentions.

Finally, the Theory of Social Identity/intergroup distinctiveness of SAT analyses divergence and states that linguistic divergence primarily reflects motivations to assert positive ethno linguistic identities when with out-group members or to show disapproval of them. This theory purports that when members of different groups are in contact, they compare themselves on dimensions which are important to them such as personal attributes, material possession, abilities and so

forth (Giles & Clair 1979). In these intergroup social comparisons, individuals seek to find ways in which they can make themselves positively distinct from the out-group in order to enhance their social identity. Therefore divergence in speech style or language is often applied in order to maintain intergroup distinctiveness since speech style and language is an important factor in defining social groups. Divergence also plays a big role in differentiating a certain group from the out-group especially when group membership is a salient issue of the individual's identity and group membership is being threatened (Giles et al. 1979). SAT as postulated by Giles explains reasons for code switching and other changes in speech as individuals seek to emphasize or minimize the social difference between themselves and their interlocutors. His theories are useful in accounting for motivation of the variant code switching patterns observed in the discourse between presenters and callers in the Muuga FM programmes.



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Giles et al. (1979) argue that when speakers seek approval in a social situation, they are likely to converge their speech to that of their interlocutors. This can include but is not limited to language of choice, accent, dialect and paralinguistic features used in the interaction. SAT explains how speakers try to manipulate language in different societal groups. It provides an understanding of language behaviour with due regard to the context in which it was spoken. Giles & Powesland (1975) argue that the nature of the setting, the topic of the discourse and the type of person with whom we are talking all interact to determine the way we speak in a particular situation.

According to the SAT, there are norms and societal rules that govern varieties of language behaviour, often resulting in the formulation of grammars with surface rules for the appropriate use of speech in different social contexts, (Ervin-Tripp, 1969; Berko-Gleason, 1973 quoted in Giles & St. Clair, 1979).

SAT is very useful in this study since it forms the fulcrum of analysis of speech styles used by presenters and their respondents in Muuga FM radio station. It is also useful in accounting for code switching patterns observed in the discourse of Muuga FM presenters and respondents.

3.2 MARKEDNESS MODEL (MM)

The Markedness Model is a sociolinguistic theory proposed by Myers-Scotton to account for the social indexical motivation for code switching (Auer, 1998). The model holds that speakers use language choices to index Rights and Obligations (RO) and set the abstract social codes in operation between participants in a given interaction. The Markedness Model (hereafter MM) is based on Myers-Scotton (1993)'s Negotiation Principle. The theory behind MM proposes that speakers have a sense of Markedness regarding the available codes for any speech exchange but choose their codes based on the persona and relation to others. The Negotiation Principle behind MM states: Choose the code of your *For a better Education* such that it indexes the set of rights and obligations which you wish to be in force between the speaker and addressee for the current exchange (Scotton, 1993). The theory claims that speakers have a sense of Markedness regarding the available codes or persona and relation to others. Munuku (2005) observes that the social motivation of CS is explained basing it on the norms of the society and the social functions of the different codes.

The Negotiation Principle was modelled after Grice's 'co-operative principle' (Grice 1975). The model claims that all code choices can be explained in terms of motivations of the speaker. It rests on a set of maxims namely: the "unmarked choice maxim" the "marked choice maxim" the "virtuosity maxim" and the "exploratory maxim". The unmarked choice maxim explains that the speakers choose the most expected linguistic variety as a medium of the talk exchange. This

is done bearing in mind the norms of society regarding factors present, for example, the speakers and listeners, the topic and setting.

The marked choice maxim states that the use of a code is unexpected in an interaction. The virtuosity maxim explains that the use of any code in a speech exchange is to accommodate all participants if there is no linguistic ability in the unmarked. It states that whenever participants in the conversation do not have the linguistic ability in the unmarked choice, the virtuosity maxim directs speakers to: “switch to whatever code that is necessary in order to carry on the conversation/accommodate all the participation of all speakers present” (Scotton 1993). The competence of the listener is taken into account. They pick on any code to accommodate each other if the expected code is lacking.



The exploratory choice maxim explains that when the expected code is not clear, use code switching to make alternate exploratory choices as candidates for rights and obligations set which you favour (Scotton 1993). Scotton (1993) observes that central to any form of conversational is giving and receiving information, influencing and being influenced by others. She further notes that since speaking is an interactional behaviour, code choices are therefore, function of negotiation; speaking is seen as a rational process involving decisions. A negotiation and its set of maxims govern conversations. This theory is useful in this study in defining the use of specific codes and the functions of these codes in the local media discourse code switching. It is used to account for societal norms in explaining code choices. Scotton (1993) notes that choice of one code rather than another will be seen as identity of negotiation by interlocutors in a speech exchange.

MM operates within Scotton's Matrix Language Frame (MLF) theory; a production-based explanation for code switching that posits constraints on switches at the level of the mental lexicon as opposed to that of the surface structure. The theory holds that a code switching speaker alternates between the Matrix Language (ML) and an Embedded Language (EL). The ML is the more active and more frequently-used language, which restricts the use of the EL. It is common, though not necessary, for the ML to correspond with the unmarked choice in a typical interaction (Scotton 1998). Markedness model is useful in this study to account for the motivation of speech patterns observed by Muuga FM presenters and their respondents.

3.3 CONVERSATION ANALYSIS/SEQUENTIAL ANALYSIS

Scholars in this field have studied code switching as means of structuring speech in interaction. Scholars of conversation analysis such as Peter Auer and Li Wei argue that the social motivation behind code switching lies in the way code switching is structured and managed in conversational interaction. In other words, the question of why code switching occurs cannot be answered without first addressing the question of how it occurs. Using conversation analysis (CA), these scholars focus their attention on the sequential implications of code switching. That is, whatever language a speaker chooses to use for a conversational turn, or part of a turn, impacts the subsequent choices of language by the speaker as well as the hearer. Rather than focusing on the social values inherent in the languages the speaker chooses, the analysis concentrates on the meaning that the act of code switching itself creates (Peter Auer & Li Wei, 1998).

Conversation analysis is useful in this study in analysing the conversation between Muuga FM presenters and their respondents in order to unravel the underlying code switching patterns.

CHAPTER FOUR

RESEARCH METHODOLOGY

4.0 INTRODUCTION

Research methodology refers to the systematic, theoretical analysis of methods applied to a field of study. It encompasses concepts such as paradigms, theoretical model, phases and quantitative and qualitative techniques (Irny & Rose 2005)

This chapter provides an overview of the research methodology adopted to achieve the objectives of the study. It elaborates on the adopted scope of the research, research design, participants used in the research, sampling procedure, data collection and data analysis.



4.1 SCOPE OF THE RESEARCH.

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According to (Wehmeier, McIntosh, Torgler & Ashby, 2005), scope refers to the extent of coverage. In the study of code switching patterns in Muuga FM, the scope of the research entails identifying the codes used by selected radio presenters and their call-in audience in Muuga FM, establishing the grammatical patterns of code switching exhibited by the selected radio presenters and their call-in audience, accounting for the code switching patterns observed in the speech of selected radio presenters and their call-in audience, analysing the reasons for code switching by selected Muuga FM presenters and their call-in audience and lastly establishing if children and adults have similar reasons for code switching. (McMillan & Schumacher, 2006) looks at scope as the intended range of focus on an outlined context. The study adopted qualitative methodology due to its broad methodological approach to the study of social phenomena (Babbie, 2012). The method is suitable for the study of social interaction in participants' discourse.

4.2 RESEARCH DESIGN

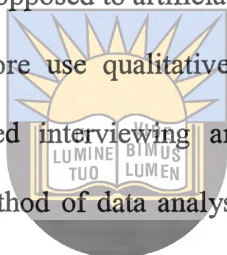
Research design refers to the overall strategy that the researcher uses to integrate the different components of the study in a coherent and logical way in order to effectively address the research problem. It entails the blueprint for the collection, measurement, and analysis of data (De Vaus, 2001). Usually the specific research design to use is wholly determined by the nature of the research problem or the issue being addressed, the researcher's personal experiences and the audience of the study. Creswell (2014) by way of definition categorizes the three research designs as types of inquiry within qualitative, quantitative and mixed method approaches that provide specific direction for procedures in a research design. Denzin and Lincoln (2011) call them strategies of inquiry.



This research was guided by a qualitative research methodology based on the understanding that qualitative research is the best approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem (Creswell, 2014). According to Halliday (2002), qualitative studies are useful in setting up research opportunities designed to lead researchers into areas of discovery within the lives of people they are investigating. Taylor (1977) view qualitative research approach to be a natural research or inquiry into everyday living. Direct observations are made of human behaviour in everyday life. Mugenda and Mugenda (1999) points out that qualitative approach determine and report the way things are. Human behaviour that cannot be investigated by direct observation such as attitudes and other emotions are best studied using the qualitative approach (Mugenda & Mugenda, 1999). Qualitative research was preferred for this study to quantitative research approach in that the latter decontextualizes human behaviour in a way that removes the events from its real world setting and ignores the

effects of variables that have not been included in the model hence lacking a depth and richness of data that is present with qualitative research (Anderson et al, 2009).

Earl Babbie (2012) ascribes that the primary goal of qualitative research is to describe and understand rather than to explain human behaviour. He suggests that we view “qualitative” as referring to a broad methodological approach to the study of social action. Babbie (2012) points out that qualitative research is appropriate to the study of those attitudes and ‘behaviours’ best understood within their natural setting as opposed to artificial setting of experiments and surveys. He adds that qualitative studies therefore use qualitative methods of data collection (e.g., participation observation, semi-structured interviewing and use of personal documents to construct life stories) and qualitative method of data analysis (e.g., grounded theory approach, analytical induction, narrative analysis and discourse analysis).



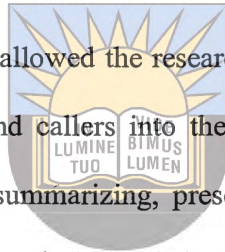
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Based on the nature of the research problem, qualitative research was best suited for the study since the study involved studying peoples’ language behaviour, recording what they say and observing participants who are immersed in the natural setting of everyday life in which the study was framed. Qualitative researchers usually go out in the field to study central phenomena in their natural settings in an attempt to develop an in-depth understanding of the phenomena and be highly involved in actual experiences of the participants. They therefore interpret the phenomena in terms of the meaning people bring to them (Creswell, 2003; Maree, 2007). Maree (2007) argues that researchers ask the participants broad, open-ended questions to allow them to share their views, opinions, perceptions and feelings about experiences with phenomena. He adds that qualitative researchers rely heavily on their personal interpretations in understanding the meaning of their data hence they justify their close involvement and immersion in the

changing real world situation as essential since the qualitative researcher need to record those changes in the real life context.

Qualitative approach was appropriate as the study concentrated on the description of code switching patterns in Muuga FM. The study entailed studying language behaviour of the presenters and callers of Muuga FM during airing of certain programmes. Interview schedules were also used on both presenters and the callers into the station in order to get the correlation between the recorded data and the data from the interview schedules. Qualitative research methodology was appropriate because it allowed the researcher to collect in-depth data directly from Muuga FM presenters, listeners and callers into the station. This design was useful in gathering data, analysing the findings, summarizing, presenting and interpreting findings for purposes of clarification. Qualitative research design helped the researcher to describe in detail the codes involved motivation for code switching and account for the code switching patterns in Muuga FM.



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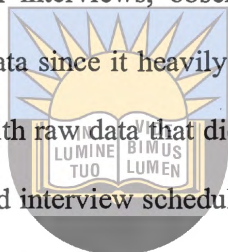
4.2.1 Case Study Design

The research design which was used for this study was case study. Lamnek (2005) defines case study as a research strategy, an empirical inquiry that investigates a phenomenon within its real life context. According to Creswell (2014), case studies are designs of inquiry found in many fields especially evaluation in which the researcher develops an in-depth analysis of a case; often a program, event, activity or process on one or more individuals. He affirms that cases are bounded by time and activity and researchers collect detailed information using a variety of data collection procedures over a sustained period of time (Stake, 1995; Yin 2009, 2012). A case study of Muuga FM was useful in providing data that provided switching patterns and looked at the motivation of both presenters and callers to code switch. Bell (1999) states “a case study

approach is particularly appropriate for individual researchers because it gives an opportunity for one aspect of a problem to be studied in some depth within a limited time scale”.

4.3 DATA COLLECTION

The study entirely entailed collection of primary data. Babbie (2012) defines primary data as the data collected entirely by the researcher as opposed to secondary data that existed when the researcher began conducting the research. He defines “primary data designs” as studies in which the researcher collect new data through interviews, observations or whatever method. This research entailed collection of primary data since it heavily relied on observation, listening and use of interview schedules to come up with raw data that did not exist before. Primary data was gathered through semi-structured unbiased interview schedules. The interview schedule was pre-tested on 10 purposively selected respondents and minor modifications were made to the interview schedules on the basis of pre-testing results. Babbie (2012) points out that the main advantage that the researcher has in collecting primary data to secondary data is that the researcher has some degree of control over primary data collection whereas the researcher has no control over the production of secondary data because such data was produced by someone else.



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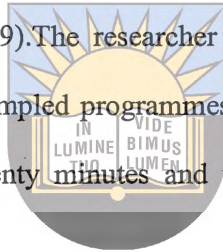
4.4 PARTICIPANTS AND SAMPLING

4.4.1 Participants

Participants of the study were Muuga FM presenters, Listeners and the callers into Muuga FM radio station. A recording of specific programmes was also made to act as data for the analysis of code switching patterns. The researcher recorded data from the participants that was useful in analysing code switching patterns and accounting for these code switching patterns.

4.4.2 Sample

In this research, the sample comprised of four Muuga FM presenters representing the four purposively sampled programmes and twenty call-in respondents purposively sampled to represent the selected programmes. In selecting the sample to use for the research, factors such as the age of the respondents and the gender was considered in order to have full representation of code switching patterns in variant population. The respondents were selected using purposive sampling technique by handpicking the respondents that the researcher felt had the right information (Mugenda & Mugenda 1999). The researcher set out to interview twenty call-in respondents from various purposively sampled programmes in Muuga FM to validate recorded data. Each interview session lasted twenty minutes and the required data was filled in the interview schedules.



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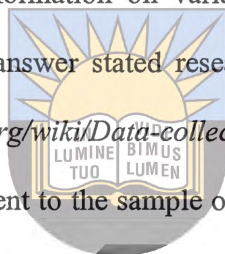
4.4.3 Sampling procedures

According to Rossouw (2003), sampling refers to the process of selecting a part of a group under study. Babbie (2012) classifies two sampling procedures; probability and non-probability method. He defines probability method as a method used for selecting large representative sample for social science research such as political polls while the non-probability sampling method is conducted in situation where you cannot select the kinds of probability samples used in large-scale social survey. This research adopted non-probability sampling procedure based on the nature of the research. Babbie (2012) classifies non probability sampling method into four sampling designs such as Reliance on available subjects sampling, purposive or judgemental sampling, snowball sampling and quota sampling. In this study, the researcher adopted purposive sampling to select the sample of the study since it allows the researcher to select the samples on the basis of the knowledge the researcher has of the population, its elements and the nature of the

research aims and objectives (Babbie, 2012). This sampling technique was convenient to use because the study sought information from individuals whom the researcher knew could possibly supply the required information. Another reason that guided the researcher to purposively sample the respondents was in order to validate the data already recorded from Muuga FM programmes.

4.5 DATA COLLECTION PROCEDURES

This section discusses how the researcher collected data for the study. Data collection is the process of gathering and measuring information on variables of interests in an established systematic fashion that enables one to answer stated research questions, test hypotheses and evaluate outcomes (en.m.wikipedia.org/wiki/Data_collection-collection). Data collection involves applying the measuring instrument to the sample of cases selected for the investigation (Mouton 1996). This is further described as a form of generating and recording data which is not out there from the researcher's chosen data sources (Mason, 1996; David and Sutton, 2004).



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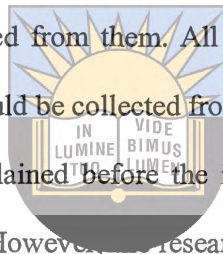
4.6 RESEARCH INSTRUMENTS

- Tape recorder.
- Semi-structured interview schedules.
- Field notes.

4.7 PREPARATION FOR ENTRY INTO THE FIELD

The researcher prepared for entry into the field by first acquiring a letter of ethical clearance from the Higher Degrees and Research Office from the University (Appendix 1) since the research entailed collection of data from human beings. Hancock and Algozzine (2006) argue that the researcher must adhere to legal and ethical requirements for all research involving people. The researcher then sought permission from Royal Media Services in form of written

consent letter in order to record aired Muuga FM programmes and interview the presenters (Appendix 2). The researcher further sought permission from the necessary authorities who acted as the custodians of the listeners and callers of Muuga FM station. For the case of the youth programmes, respondents were purposively sampled from one of the day schools in Meru region, a university in Meru region and a youth market place. The researcher had the knowledge of their participation in Muuga FM programmes through listening to the aired programmes. For the children programmes, permission was sought from the parents or guardians of the children before any information could be collected from them. All the above groups were served with consent letters before any information could be collected from them. Their rights to participate or withdraw from the interviews were explained before the interview. Most of the interviewees were willing to participate in the study. However, the researcher experienced a major setback in getting direct callers into the station from Royal Media Station due to rights of anonymity of the callers into the station.

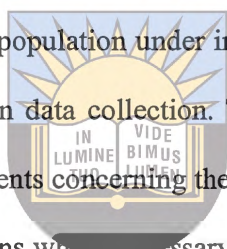


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4.8 PILOT STUDY

This step entailed piloting of instruments for the study. The piloted instruments were tape recorders and semi structured interview schedules. Briggs and Coleman (2007) argue that all data collecting instruments have to be piloted. In this case, the researcher acquired a radio and checked that it was working properly and the frequency was good. The researcher also acquired a tape recorder to record the Muuga FM purposively sampled aired programmes. Testing of the recorder was done by the researcher to ensure that the recorder was in good working condition and also to determine if any of the recording tools required further development (Cohen, Manion & Morrison, 2003)

The researcher designed the semi structured interview schedules. The researcher then pilot tested the interview schedules by picking nearby respondents who could be participants in the selected Muuga FM programmes. According to Monique et al (2011), it is difficult to predict how the interviewees will interpret the questions included in the interview guide. Therefore pilot testing the interview guide helps the researcher to prepare for such eventualities. In cases where the interviewees speak a different language the interview guide has to be translated before pilot study is carried out. Oppenheim (1992) describes piloting as the questions which must be tried out before hand by the researcher to the population under investigation to make sure they work as intended. Piloting was the first step in data collection. This step was useful in helping the researcher get feedback from the respondents concerning their interpretation of the questions and enabling the researcher to do modifications where necessary. It was therefore necessary to carry out a pilot study with a sample which matches the profile of the sample the researcher wishes to investigate in the main study. Briggs and Coleman (2002) argue that a similar group to the main population must complete the pilot questionnaire and provide feedback. Carrying out a renaissance into Royal Media Services made the researcher realize that it wasn't possible to get information of callers into Muuga FM directly due to protection of the right of confidentiality and anonymity of the callers. Generally, pilot study was useful in helping the researcher to discover possible weakness, inadequacies, ambiguity and problems in all aspects of the research so that they can be corrected before the actual research is carried out.

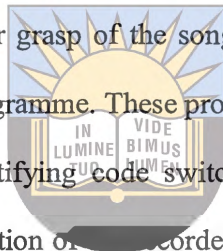


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4.9 RECORDING OF MUUGA FM PROGRAMMES

This step entailed the recording of the purposively sampled Muuga FM programmes. These programmes include: Kaji Ka Mugambi, a political programme that discussed political matters, Muuga Reggae was a programme meant for the youth who usually called to the station to request

for the song they want played. The presenter's language use in this programme was fashioned to capture youth audience. Kumagaria was another programme recorded by the researcher and it was usually presented by a female. This programme was aired from 10 am to 12 pm and it was meant for adult audience. The presenter of the programme gave advice on health matters. Lastly, a children programme called Ciethe Ciong'ina aired on Saturday from 8am to 10am was recorded. This programme was specifically meant for the children. The presenter would pose a song to the children audience for them to learn it and sing it on air. A reward was used to motivate those children who had a better grasp of the song and could re-sing it. Adult callers were not allowed to participate in the programme. These programmes provided data that was very valuable to the researcher in identifying code switching patterns. Motivation for code switching was elaborated through correlation of recorded data with interviews conducted on the purposively selected Muuga FM callers/listeners.



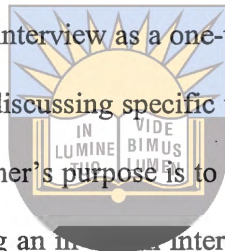
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According to Silverman (2000), tapes and transcripts are beneficial for qualitative research since they are public record available to the scientific community in a way that field notes are not and they can be replayed and transcriptions can be improved and analysis taken off on a different track unlimited by the original transcript. In addition, researchers have flexibility in selecting sequences of utterances for analysis as they have the option of including extracts used by the previous researchers should they opt to use the same transcripts. Therefore, tapes and transcripts are beneficial in that they are public records, can be replayed and consulted and are available for future researchers to analyse in whichever manner they may choose.

4.10 INTERVIEWS

In this study, the researcher used semi-structured interview schedules. According to Babbie (2013) interview is a data collection encounter in which one person (an interviewer) asks questions to another (a respondent). Creswell (2007) describes interview as a two-way conversation in which the interviewer asks the interviewee questions for the purpose of data collection and for learning about ideas, beliefs, views and opinions of the interviewees. Semi-structured interview schedules are used when the researcher is conducting an in-depth interview.

Monique et al (2011) describes in-depth interview as a one-to-one method of data collection that involves an interviewer and interviewee discussing specific topics in depth. They describe it as a conversation with a purpose. The researcher's purpose is to gain insight into certain issues using a semi-structured interview guide. During an in-depth interview, the interviewer asks questions



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and motivates the interviewee to share their perspectives. According to (Hesse-Biber & Leavy, 2006) quoted by Monique et al (2011), in depth interviewing is described as '*a meaning-making partnership between interviewers and their respondents*'. They describe it as a special kind of '*knowledge-producing conversation*'. In this study, the researcher used semi-structured interview schedule as a guide in carrying out an in-depth interview. The researcher first sought permission from the authorities concerned. In this case, there were four categories of the respondents: the youth, the children, the adults and Muuga FM presenters. The youths whom the researcher believed to be the major audience to reggae music show were the first to be interviewed. The researcher purposively sampled schooling youths and non-schooling youths. The schooling youths were purposively sampled in one of the secondary schools in Meru and one of the universities in Meru. The non-schooling youth were purposively sampled from their evening hang out in one of the market places in Meru. The researcher visited the two schools concerned

and asked for permission from the respective concerned authorities. A pre-visit was conducted before the actual data collection date for the researcher to familiarize with the respondents and establish rapport with them. The next step entailed making an appointment with them for the actual data collection date.

As for the children, the researcher purposively sampled the children that were believed to have relevant data. The researcher used the knowledge acquired through listening to the children programme to judge on the linguistic ability of the children. The researcher purposively sampled two children below five years at kindergarten level, two children aged between five to nine years and who were in lower primary and one child aged 10 years whose level of education was upper primary. The criteria used by the researcher to purposively sample children from different educational levels was helpful in accounting for code switching patterns in relation to age and educational level of children. The researcher requested for permission from their parents and their guardians and then booked an appointment on a weekend when they are out of school and when the parent was available in order to collect data.

Adult listeners were visited by the researcher in their homes. The researcher identified herself, explained to them what the research entailed, their rights and obligation in the interview and then they were served with consent forms before the researcher could go ahead to collect data. Some of the respondents were not available during the impromptu visit therefore the researcher had to look for them in another day. Some adult respondents were busy and gave a later appointment date for data collection.

The media presenters were the last to be interviewed because they could comment on the researcher's observation during data collection of their audience. First, the researcher visited

Royal Media Service to acquire consent letter from the necessary authority allowing them to collect data and record aired Muuga FM programmes (Appendix 1). The researcher then booked for an appointment for the interview with Muuga FM presenters. Each presenter was allocated specific time for the interview because of their work demand therefore the researcher had to be flexible in order to accommodate their various schedules.

The researcher interviewed the individuals separately since each participant had a different view on the subject matter. Semi-structured interviews were used. These semi-structured interviews were helpful in serving as a guide to prompt data collection by motivating the interviewee to tell their story through probing. According to Maree^{vi} (2007), semi-structured interviews allow probing and clarification of answers. The interview carried out was meant to validate the various recorded Muuga FM programmes. Therefore, the semi-structured interview schedules allowed depth to be achieved by providing the opportunity to probe and expand responses from the interviewed respondents. Twenty respondents were interviewed. These are: four presenters, five youths, six adults and five children. During purposive sampling of the respondents, gender and age was taken into account in order to help the researcher have variant data which will represent code switching in variant population. During the interview, the researcher realized that the respondents could give more information outside the interview schedule. This made it necessary for the researcher to take notes in order to have detailed data. The interviews provided more data especially on motivation for code switching which helped to validate code switching patterns observed in the various recorded Muuga FM programmes. Each of the interviewees was given a pseudonym for the purpose of anonymity and to easily keep track of the information given (Li, Fox & Almarza, 2007) quoted in Mumbembe (2011).

4.11 DATA ANALYSIS

The collected data was analysed according to the research questions, aims and objectives. Bogdan and Biklen (1992) view data analysis as the systematic process of searching and arranging data from interviews and other instruments to enable one to increase one's understanding of the phenomena under study and present to others what one discovered in a clear way. Data analysis involves organizing and transforming data into manageable units, synthesizing items, searching for patterns and deducing what is valuable and what is to be learnt (Bogdan & Biklen, 1992) and (Leedy 2001) quoted in Mumbembe (2011). In this regard, data analysis can be said to be the process of bringing order, structure and interpretation to the mass of collected data in the generation of patterns, themes, constructs and inferences. Qualitative researchers when analysing data they try to establish how participants make meaning of a specific phenomenon by analysing their perceptions, attitudes, understanding, knowledge, values, feelings and experiences in an attempt to approximate their construction of phenomena (Maree,2007). Tape recorded data from the purposively sampled programmes were transcribed in a piece of paper and then analysed to find out the code switching patterns of the discourse between presenters and call-in audience. Code switching patterns was also enlisted from various advertisement aired during certain programmes. Code switching in those programmes that involved the presenters only was analysed. Filled interview schedules and field notes taken during the interview were analysed in order to validate the recorded data and explain motivation behind the enlisted code switching patterns.

4.11.1 Muuga FM presenters

The four Muuga FM presenters were interviewed. They were asked about the programmes they present, if they code switch and the motivation behind their code switching, if they call

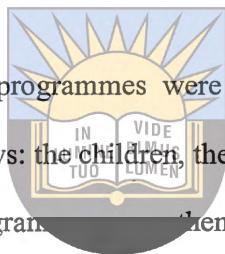
respondents in certain programmes and whether the respondents code switch. Therefore the interview focused on the work of the presenters in relation to their clients/listeners.

4.11.2 Muuga FM listeners/audience

Sixteen Muuga FM purposively sampled listeners were interviewed. These were: five children, six youths and five adults. These respondents provide invaluable information on issues pertaining code switching patterns and motivation for code switching.

4.11.3 Tape recorded data.

Four purposively selected Muuga FM programmes were recorded. These four programmes represented various age brackets as follows: the children, the youths, the adults and a programme that is suitable for all. The recorded programmes were then transcribed in a piece of paper and then analysed.



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4.12 NOTE TAKING AND RECORDING

The researcher took notes in the process of interviews. The researcher noticed that the respondents could give more information on the topic under discussion not captured in the interview schedule. The respondents were excited to see that what they were saying was valuable to be written down and therefore they willingly supplied more detailed information. This gave the researcher conducive environment to probe more in order to get in-depth and detailed information.

4.13 VALIDITY AND RELIABILITY

The researcher ensured validity and reliability of the collected data. According to (Terre Blanche, Durrheim & Painter, 1999), validity refers to the degree to which the research conclusions are sound. The researcher achieved this by using tried and tested measures to ensure

accurate conclusions could be drawn from the results. Monique et al (2011) argue that the researcher should consider whether the data analysis process is transparent and well-grounded in the data to validate the concepts, categories and the theory developed. The researcher collected the actual data in its real setting without any bias. Monique et al (2011) advises researchers not to sensualize the research findings or to deliberately select data extracts that do not reflect the real situation. They argue that it is the responsibility of the researcher to report both positive and negative findings and to never smooth out information or tamper with the quotes from the interviews.

4.14 ETHICAL CONSIDERATION

Ethics according to *Webster's New World Dictionary* refers to “conforming to the standards of conduct of a given profession or group”. Earl Babbie (2013) argue that anyone involved in social science research needs to be aware of the general agreements shared by researchers about what is proper and improper in the conduct of scientific inquiry. The researcher must adhere to legal and ethical requirements for all research involving people (Hancock & Algozzine, 2006). Respondents should not be deceived and should be protected from any form of mental, physical or emotional injury. In this study, the researcher explained to the respondents what the study entailed and the purpose of the study. The respondents were made aware of their role and their rights to participate or withdraw at any time of the study. The objective of the study was further elaborated to the respondents to make them confident that the questions asked that touched on personal issues such as age and their level of educated were not intended for bad use. Before conducting the interviews respondents were served with consent forms which would give the researcher the go ahead to collect data from them. Data collection from Muuga FM listeners was smooth since most respondents were more than willing to be interviewed. Their anonymity was

assured in the research and no way in which the opinions they expressed would be associated with them personally (Oliver, 2004). During interview process, the researcher made participants feel at ease by digressing a bit out of the topic and making them be in control during data collection process.

4.15 LIMITATIONS OF THE STUDY

This research had some limitations since it involved collection of data from media station. Data collection from the presenters of Muuga FM was quite procedural due to protection of right of admission in a secured media station. Permission to enter to the Royal Media Stations where Muuga FM programmes are aired had to be acquired from the gate by the use proper identification and stating written purpose of the visit. The person concerned with visits to the station had to be contacted before talking to any of the presenters. All the four presenters purposively sampled had to be interviewed on different days due to their work demands.



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The researcher faced a major un-anticipated set-back in getting the callers of the purposively sampled and recorded programmes. The researcher requested for the names of the callers into the station during the purposively sampled programmes and could not be given due to protection of confidentiality and anonymity of the callers. The researcher had to rely on knowledge she has of the callers into the station through listening to the Muuga FM programmes as the callers state where they come from. The researcher then followed up from what the respondents said on air concerning their location and sampled them for data collection. The researcher therefore relied on the likelihood that majority of callers/listeners of Muuga FM are likely to be from Meru. This guided the modality used by the researcher to purposively sample respondents who are likely to be the participants in the sampled Muuga FM programmes. According to Mugenda and Mugenda

(1999), purposive sampling allows the researcher to hand pick respondents that are likely to have the required information.

4.16 CONCLUSION

This chapter has discussed the research methodology that used qualitative approach. Characteristics of qualitative research and its relevance to the study is elaborated and justified. Tape recording, interviews and taking of field notes were outlined as the data collection methods. Participants in the study and samples used are given as well as the data collection procedures. Ethical consideration and other major features of the research are discussed in this chapter. Data presentation, analysis and interpretation for this research is discussed in the next chapter.



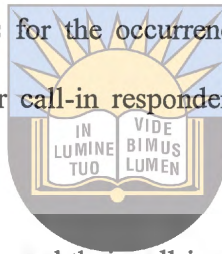
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CHAPTER FIVE

DATA PRESENTATION, ANALYSIS, AND DISCUSSION OF FINDINGS

5.0 INTRODUCTION

The aim of this chapter is to present data that was gathered through the use of tape record, interviews, field notes and general observation. These instruments were used to obtain information that responded to the research questions of this study which sought to investigate code switching patterns and the reasons for the occurrence of the phenomenon between the selected Muuga FM presenters and their call-in respondents. The specific research questions were:



1. What codes are used by radio presenters and their call-in audience in Muuga FM radio station?
2. What grammatical patterns in code-switching are exhibited by radio presenters and their audience on Muuga FM radio?
3. What is the motivation behind code switching patterns observed in the speech of selected radio presenters and their call-in respondents?
4. What are the reasons for code switching by selected Muuga FM presenters and their call-in respondents?
5. Do children and adults have the same reasons for code switching and the same patterns of switching?

A detailed discussion of findings in this chapter will show whether related literature and theories discussed under theoretical framework chapter are useful in supporting the findings.

5.1 MUUGA FM RECORDED PROGRAMMES

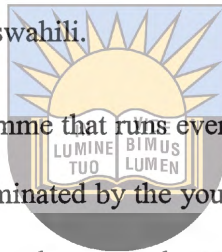
The researcher recorded four Muuga FM programmes. These are three programmes recorded directly as they were being aired on radio and one recorded Muuga FM programme streamed from you-tube. These programmes are classified as an E-lifestyle/current affairs programme, a political programme, a children's programme and an entertainment programme. These programmes are; Kumagaria which means to "escort", Kaji ka Mugambi which means "the advocate's voice", Ciethe 'Ciong'ina which is the children's programme and Muuga Reggae which is the entertainment programme.



Kumagaria which means "to escort" is an E-lifestyle programme that talks about current affairs and runs daily from Monday to Friday . This programme is presented by two ladies who discuss various topical issues. The presenters bring up the topic for discussion and the audience call in to the station to give their views and contribute to the discussion. The audience of this programme caters for all age groups except children. However, the dominant audience and callers to the station are adults.

Kaji Ka Mugambi which means the advocate's voice is a political programme that involves the discussion of political issues. This programme entails inviting a politician to the studio to sell his or her manifesto to the listeners. The presenters ask the politician questions on various issues meant to convince listeners on why they should vote for him. It is the manifesto of Murithi wa Nkungi. This programme was purposively selected because it deals with the so called 'elite' in the society and was necessary in evaluating whether there is correlation between code switching and level of sophistication /education.

Ciethe Ciong'ina is a children's educative interactive programme that is meant to educate children and encourage them to learn. The presenter uses language that suits the children and intones the voice to fit children. It involves children calling to the station to sing songs proposed by presenters, usually for a prize to the child who is able to sing the song. This is meant to captivate the interest of young learners. It involves narration by presenters and children in the studio. It also incorporates recitation of poems. The codes used in this programme are English, Kiswahili and various mother-tongues. Most of the songs given by the presenters for the children to try are basically in either English or Kiswahili.



Muuga reggae is an entertainment programme that runs every day, Monday to Friday from 2 pm to 4 pm. This programme is basically dominated by the youths and entails the playing of reggae music. Callers to the station call to request the songs they want played and to send greetings to family members. Codes used by the callers and presenters are various dialects of Kimeru, English, Kiswahili and Sheng which is a slang. Sheng is a Kiswahili-English slang language spoken predominantly by the youths in Kenya meant to exclude a certain group usually adults from the conversation. Sheng is largely used by Nairobi youths and other urban youths in Kenya. Each of the above programmes was recorded twice for thirty minutes to have a total of two hundred and forty minutes of recording.

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5.2 CODING OF TAPE RECORDED DATA

In all, 240 minutes (that is, four hours), recording was done. Each programme had two recordings totalling to one hour. Out of the one hour recordings, each of the programmes was transcribed for thirty minutes, except the children's programme which was transcribed for forty five minutes. The programmes are given the following codes for the ease of analysis;

MRP	Muuga Reggae Programme
KUP	Kumagaria Programme
KMP	Kajiu Ka Mugambi Programme
CCP	Ciethe Ciong'ina programme

The following colours are used to represent Kiswahili and Kimeru codes:

Colour blue: Kimeru

Colour Red: Kiswahili

Colour Yellow: Sheng



The un-highlighted text represents English code switches.

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Table 1 summarizes the duration of recording and transcribing of Muuga FM purposively sampled programmes;

Table 1: Recording and transcribing duration

Name of the programme	Recording time	Duration of transcribed data
MRP	1 hour	30 minutes
KUP	1 hour	30 minutes
KMP	1 hour	30 minutes
CCP	1 hour	45 minutes
TOTAL	4 hours	2 hours, 15 minutes



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Since this research sought to study code switching patterns in Muuga FM, recordings which contained monolingual Kimeru conversation were not used. That is, the researcher concentrated only on conversation that had elements of code switching. For instance, it was observed that code switching occurred less frequently when older callers called-in to the station. Some sentences were excluded in the data transcription because they were unintelligible.

Cultural names, religious names, proper names, street names and technical terms that are recurrently used by both monolingual and bilingual Merians were not counted as code switching elements since many researchers in the field consider these as borrowing (Razaeian 2009).

Extra-sentential code switched elements, such as “what” or “never” were excluded as well because linguists are undecided about the status of these terms (Scotton 2002). The programmes recorded were translated literally and not idiomatically. It was noted that one effect of literal translation was the violation of grammatical rules and syntactic elements of the translated words and sentences. This was useful in helping the researcher highlight the effect of translation on code switching.

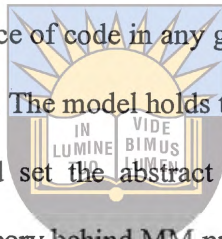
5.3 CODES USED BY PRESENTERS AND CALL-IN AUDIENCE IN MUUGA FM PROGRAMMES

Data collected from tape recorded programmes and interviews indicated that a number of codes are used during communication between presenters and their respondents from the purposively sampled programmes. Kimeru and its various dialects were found to be commonly used, since Muuga FM is a station that broadcasts in Kimeru. The following Kimeru dialects were used: Ki-menti, KI-tharaka, Ki-muthambi, Ki-tigania, KI-chuka, Ki-igambang’ombe and Ki-igamatundu. One of the presenters reported that some dialects close to Kimeru such as KI-embu and Ki-mbeere were used by a few callers to the station.

In addition to the above Kimeru dialects, English, Kiswahili and Sheng were also found to be used when code switching. In most cases, Kimeru and its dialects were dominant in most occurrences and served as a Matrix Language while English, Kiswahili and Sheng served as the Embedded Languages. However in Muuga Reggae; a programme dominated by the youths, Kiswahili served as the Matrix Language while English and various dialects of Kimeru served as the Embedded Languages.

5.3.1 Choice of codes used by Muuga FM presenters and their audience

The findings of the study indicated that the choice of the codes between presenters and callers was based on the norms of the society and social functions of different linguistics codes. The social functions of different codes can be explained using Markedness Model developed by Myers-Scotton (1993) who argue that the choice of a code selected by the bilinguals relies heavily upon the social roles of the community. Both presenters and callers selected codes that clarified a point, emphasised or marked their social identity. MM conveys that the major motivation for variation in linguistic choice of code in any given community is the possibility of social identity negotiation (Scotton 1993). The model holds that speakers use language choices to index Rights and Obligations (RO) and set the abstract social codes in operation between participants in a given interaction. The theory behind MM proposes that speakers have a sense of Markedness regarding the available codes for any speech exchange but choose their codes based on the persona and relation to others (Myers-Scotton 1993).

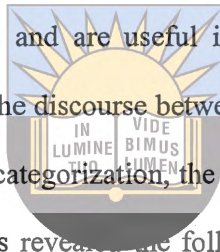


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The study further established that Kimeru language was given dominance among the other three languages used in Muuga FM. This can be attributed to the fact that Muuga FM radio station is purposively designed to capture the attention of Meru listeners who are supposedly speakers of Kimeru. In this case, Kimeru served as Matrix language while Kiswahili, English and Sheng formed the Embedded Languages. According to Myers-Scotton (1993), A Matrix Language is the first language of the speaker or the language in which the morphemes or words are more frequently used in speech. Therefore, Kimeru which was the dominant language formed the Matrix Language and the other languages formed the Embedded Languages.

5.4 GRAMMATICAL CODE SWITCHING PATTERNS FROM RECORDED MUUGA FM PROGRAMMES

The code switches observed from the recorded Muuga FM programmes are divided into three categories as proposed by Poplack (1978/1979). These code switches are: intra-sentential, inter-sentential and tag switches. Milroy and Muysken (1995) refer to tag switching as extra sentential code switching. Therefore in this study, extra sentential code switching was used interchangeably with tag switching to refer to either of them. These grammatical code switching patterns were found in the four recorded programmes and are useful in testing the hypothesis that: Intra sentential code switching is dominant in the discourse between presenters and their callers to the station. Based on Poplack's (1978/1979) categorization, the analysis of linguistic code switching patterns in Muuga FM radio programmes revealed the following code switching categories as found in table 2:



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The following abbreviations are used:

Extra Extra-sentential code switching

Inter Inter-sentential code switching

Intra Intra sentential code switching

P Presenter

R Respondent

Table 2: Code switching categories

Name of the programme	Intra		Inter	Extra
	At clause level	At word level		
KUP	15	2	2	3
KMP	36	12	8	9
CCP	35	5	22	0
MRP	50	2	3	0
TOTAL	136	21	35	12



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As the table 2 shows, intra-sentential code switching was the most dominant code switching pattern observed from the four recorded programmes. Inter-sentential was second and there was less of extra-sentential/tag switching observed.

Intra-sentential code switching had the highest recorded number of code switches totalling to 157. The code switches were at two levels; clause level and word level. Intra-sentential switches at word level numbered 21, while at clause level; there were 136 as shown in the table above. In all the four tape recorded discourses there was intra-sentential code switching both at word level and clause level. MRP which is an entertainment programme had the most occurrences of intra sentential code switching followed by KKM which is a programme that discusses political

matters followed by CCP; a children programme and lastly KUP; an E-lifestyle programme. KKM had the most instances of intra-word code switches.

Inter-sentential code switching follows second with a total of 35 code switches. CCP which is a children programme had the highest inter-sentential code switches followed by KKM; a political programme, MRP; an entertainment programme and KUP, an E-lifestyle programme that talks of current issues and family matters.

Extra-sentential code switching was the least observed code switching pattern observed in the four recorded programmes. It was only found in Kajiu Ka Mugambi and Kumagaria programmes with a total of 12 code switches.



5.4.1 Intra-sentential Code Switching

Intra-sentential code switching occurs within a sentence or clause Li Wei (2000). This perspective is similar to Hammers and Blance (2000) who view intra-sentential code switching as taking place within the boundary of the clause. This was the most commonly observed code switching pattern in the four Muuga FM recorded programmes. Intra-sentential code switching occurred in the speech of both presenters and callers into the station during airing of the sampled programmes. Intra-sentential code switching in this study occurred at two levels; at word level and at clause level. According to Scotton (1989), Intra-word switching usually occurs within a word such as morpheme boundary. The study identified 21 intra-word code switches as found in the four recorded programmes and 136 switches at clause level. MRP had the highest number of intra-sentential switches at clause level totalling to 50 while KMP had the highest intra-sentential switches totalling to 12 out of 21. The variation can be explained as uniqueness of language style by the various groups. For instance, MRP recorded the highest number of intra-sentential code

switches since it was a programme dominated by the youth and they code switched between English, Kiswahili, Sheng and Kimeru. Their language style was unique as they tried to assert their inter-group distinctiveness as postulated in social identity theory under SAT developed by Giles et al. (1979). The intra-sentential switches from the four programmes were the highest with 157 switches as compared to overall switches including inter-sentential switches and tag switches.

The majority of code switching occurrences were insertional rather than alter national. According to Muysken (1995) cited in Hammers and Blance (2000), intra-sentential code switching can be perceived as either insertional or alter national. Insertional code switching places one language as the base or matrix language, as proposed by Scotton (1993), into which constituents from the other language are embedded. According to Winford (2003), insertional code switching involves the insertion of elements from one language into the morpho-syntactic frame of the other language. Insertional code switching places one language as the base or Matrix Language as proposed by Scotton (1993) into which constituents from the other language are embedded.

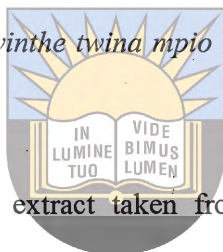
On the other hand, alter national code switching entails the employment of switches at clause boundaries. Hammers and Blance (2000) argue that alter national code switching utilizes properties of both languages involving long stretches of second language or several switched elements which do not constitute a single element (Luciana, 2006). In this study, insertional code switching is elaborated by use of examples found in various tape recorded programmes as discussed below.

For the purpose of this discussion, the presenters are given the code P and the callers are given the code R. as found in the following examples:

Example 1:

P1: *Karibu Sana twimbe kwithirwa tukiumagaria na Juster Kathambi Gichuru. Ndi nagwe Karimi County. (Welcome very much so that we will be able to escort with Juster Kathambi Gichuru. I am with you Karimi County).*

P2: *We ukunurse hangover umenye twinthe twina mpio (You nursing hangover should know we are all feeling cold).*



From the above example which is an extract taken from KU programme; an E-lifestyle programme, P1 starts the conversation in Kiswahili, and then code switches within the clause boundary to Kimeru. “**Karibu sana**” is the Kiswahili phrase meaning welcome very much. There is a violation of syntactic rules on the grammaticality of the translated phrase “**Karibu sana**” to the English phrase “**Welcome very much**”.

From the example in P2, intra-sentential code switching occurs at word level. The English word “**nurse**” is inserted to the Kimeru morpheme “**uku**” which means “**you are**”. In this case, the Kimeru morpheme “**uku**” provides the matrix language ML and the English word “**nurse**” acts as the embedded language as proposed in Matrix Language Frame (MLF) by Myers-Scotton (1993). In this example, insertional code switching is seen to occur where an English noun is inserted into a Kimeru morpheme as suggested by Winford (2003), who argue that MLF is the dominant model of insertional code switching. The MLF model posits that there is a Matrix Language (ML) and an Embedded Language (EL). Elements of the EL are inserted into the morpho-syntactic frame of the ML (Myers-Scotton, 1993). In this example, insertional code

switching occurred whereby English noun “nurse” was inserted to Kimeru morpheme as suggested by Winford (2003). This phenomenon was observed in the four registers to a great extent whereby Kimeru language acted as the ML and provided the morpho-syntactic Frame to the embedded language in the four registers while English, Kiswahili and sheng (dominant in Muuga Reggae entertainment programme dominated by the youths) acted as the embedded language.

The study revealed that intra-sentential code switching could occur at any point of the clause either at the beginning, middle or end of a clause. This phenomenon was common in intra-sentential code switching at clause level. For instance, in Example 1 above, the sentence starts in Kiswahili with the phrase “Karibu sana” followed by Kimeru phrase, “**Twimbe kwithirwa tukiumagaria na Juster Kathambi Gichuru**”. The Matrix language in the given example was Kimeru and not Kiswahili. According to Scotton (1993: 7), a Matrix Language is the first language of the speaker or the language in which the morphemes or words are more frequently used in speech. The dominant language is the Matrix Language and the other is the Embedded Language. This phenomenon was observed in the four registers to a great extent whereby Kimeru language acted as the ML and provided the morpho-syntactic Frame to the embedded language in the four registers while English, Kiswahili and sheng (dominant in the Muuga Reggae entertainment programme dominated by the youths) acted as the embedded languages. Intra-sentential code switching can also be illustrated using the following example:

Example 2:

Menya muturi waku ni kenda utwika safe and secure at home (Know your neighbour in order to be safe and secure at home.)

In the above example, intra-sentential code switching occurs at clause level whereby the sentence begins in Kimeru and English words are inserted within the clause. The Kimeru language provides the morpho-syntactic frame to the English embedded language.

Another phenomenon worth highlighting in intra-sentential code switching is the use of Kimeru affixes in all the registers without pronunciation blending, that is, the pronunciation is retained in its original English/Kiswahili sound with a clear separation between the pronunciation of the Kimeru affixes and the English word as found in the following:

Example 3:



Kwi machine ilio ya gutrack naria ngari ilia itire. (There is a machine to track where that car went)

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The Kimeru prefix **“gu”** is attached to the English word *track* to mark the infinitive form of the verb. The Kimeru morpheme **“gu”** which means **‘to’** provides the morpho-syntactic frame in which the English word *track* is embedded.

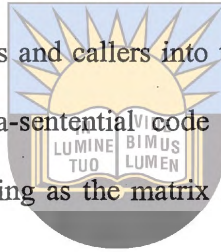
Example 4:

Muchiari tuthomithie aana betu kurumirira instructions na tukorwe tuki basupport. (Parent let us teach our children to follow instructions and we be supporting them)

The above extract is taken from children’s programme presented by a lady presenter. Intra-sentential code switching at word level occurs where the Kimeru prefix **“ba”** is attached to English word *support* to mark plurality. The prefix **“ba”** provides the matrix language where the English word **“support”** is attached and acts as the embedded language as suggested by Scotton

(1993) in her MLF model. From the same sentence, there is intra-sentential code switching at clause level whereby the word “instructions” is inserted within the Kimeru clause.

The study portrayed extensive use of Kimeru which served as the matrix language while English, Kiswahili and sheng served as the embedded language. This can be expected because data was collected from Muuga FM radio station which is a vernacular radio station meant for the Meru listeners. The majority of these listeners, callers and presenters are Merians hence are expected to be fluent in Kimeru which is their L1. However, Muuga Reggae which is a youth programme was surprisingly found to have presenters and callers into the station who to a large extent use Kiswahili as the matrix language. Intra-sentential code switching pattern observed in this programme demonstrated Kiswahili serving as the matrix language to which English or sheng was embedded as follows;



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Example 5:

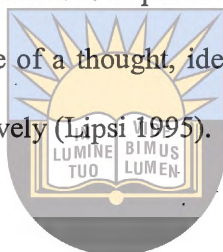
Vipi DJ overdose, niplayie ile song ya remember me by Lucky Dube iwaendee mafans wote wa Muuga FM. (Hallo DJ Overdose, Play for me the song of Remember me, by Lucky Dube to go to all the fans of Muuga FM).

From the above example, the word ‘**niplayie**’ can be seen to be intra-sentential code switching at word level. The morpheme “**ni**” which is in Kiswahili forms the morpho-syntactic frame into which the English morpheme play is attached and the suffix “**ie.**” which is meant to mark singular form of the word play. The word ‘**mafans**’ form a double plural whereby the Kimeru morpheme ‘**ma**’ and English morpheme ‘**s**’ are attached to mark plural.

From the above discussion, it can be noted that insertional code switching is a common feature rather than alter national code switching. Insertional code switching is found to place one

language which in this case is Kimeru as the base language into which English and Kiswahili constituents are embedded Luciana (2006). However, the MR programme uses Kiswahili to a large extent as the matrix/base language into which elements of other languages such as English, Kimeru and Sheng are embedded as illustrated in the above example.

However, Intra-sentential code switching has its own myriad of complexities. It results in a high probability of violation of syntactic rules as well as the requirement of a good knowledge of grammars and how they map onto each other. It requires the speaker to switch to the rules of syntax of another language in the middle of a thought, idea or sentence making it difficult for less fluent bilingual speaker to use effectively (Lipsi 1995).



5.4.2 Inter-sentential Code Switching

Inter-sentential code switching occurs outside the sentence or the clause structure, that is, at sentence or clause boundary (Li Wei, 2000). According to Luciana (2006), inter-sentential code switching involves one clause being in one language and the other clause being in the other language. For instance,

Antu i bainyangagia mbeca muno. Why do they do that? (People misuse money very much. Why do they do that?)

The above extract is from KUP programme which is an E-lifestyle interactive programme. In the above sentences, code switching occurs at clause boundary. The first clause is in Kimeru as translated above while the second clause is in English. The English clause “**Why do they do that?**” can be seen to appeal to the elaborative needs of communication posed by presenter during the airing of interactive programme. The question can be seen as rhetorical meant to influence listeners into spending their money wisely.

Inter-sentential code switching is a good example of alter national code switching. Alter national code switching involves the use of switches at clause boundaries (Luciana, 2006). There was a good number of alter-national code switches from the study. One clause would be in one language while the other clause would be in the other language. According to Hammers and Blanc (2000:260), alter national code switching utilizes properties of both languages and involve long stretches of the second language or several switched elements which do not constitute a single element. This can be illustrated using the following example from CCP which is a children programme:



- Line 1 P: Hello Muuga FM
- Line 2 R: Sasa (Hi)
- Line 3 P: Poa. Sasa (Cool. Hi)
- Line 4 R: Poa (Cool)
- Line 5 P: Unaitwa nani? (What is your name?)
- Line 6 R: Naitwa Damaris Kendi (My name is Damaris Kendi)
- Line 7 P: Aii, ugwe i ngugushuku! (Eh, I doubt you)
- Line 8 R: Kwa majina naitwa Damaris Kendi from Kisii (My name is Damaris Kendi from Kisii)
- Line 9 P: From Kisii?
- Line 10 R: Yea.
- Line 11 P: Aya.Uko class? (Okay. You are in which class?)
- Line 12 R: Pre-unit.
- Line 13 P: Pre-unit shule gani? (Pre-unit in which school?)
- Line 14 R: Kisii Primary
- Line 15 P: Uko na nini ya kutusemea?
- Line 16 R: Niko na song. (I have a song)

- Line17P: Aya.Ebu imba. (Okay. Then sing)
- Line18R: I have decided to follow Jesus...no turning back.
- Line 19P: Very good mum.Kethania. (Very good mum. Greet people)

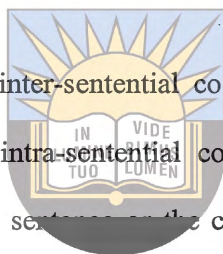
The above extract was tape recorded from a children's programme that runs on Saturday. It was presented by a female presenter and entailed the children calling to the station to try out a song given by the presenter or sing their own. The conversation in the above extract starts in Kiswahili and later mixes with Kimeru and English. Alter national code switching is employed in the above extract. P starts the conversation in English but R responds in Kiswahili. This influences P to continue with the conversation with R for some time in Kiswahili until P switches to Kimeru at line 7 as shown above by introducing a Kimeru clause "**ugwe i ngugushuku**". R continues to respond in Kiswahili but this time round uses intra-sentential code switching by introducing the word "**From**" within the clause as ~~Together in Excellence~~ influences P to switch to English as found in line 9 by saying; "**From Kisii?**" R also switches to English as illustrated by responding in English using the word "**Yea**" as shown in line 10. Line 18 and 19 also illustrates alter national inter-sentential code switching. From the extract, when R is told to sing a song, she switches totally to English as illustrated in line 18, "**I have decided to follow Jesus...no turning back**". In line 19, P motivates R by telling her "**very good. Kethania.**" Alter national inter-sentential code switching takes place here outside clause boundary. The English phrase "**very good**" is alternated with the clause "**Kethania**" which means greet people.

From the above extract, it can also be noted that both intra-sentential and inter-sentential code switching take place. The intra-sentential code switching from the above extract is seen to occur at clause level and it involves insertion of English words into either Kimeru or Kiswahili which

are used to a large extent in the above discourse. These two languages can be seen to play the role of matrix language into which elements from the embedded language are inserted.

The inter-sentential code switching from the above extract is seen to be altering whereby a number of clauses are in one language as found in line 1-6 and then a switch is made at line 7.

The presenters in the above example alternate codes whereby the first clause is in Kiswahili while the other clause is either in Kimeru or English in order to accommodate speech style of children.



To sum it up, the study revealed that inter-sentential code switching was the second most observed code switching pattern from intra-sentential code switching. Inter-sentential code switching was seen to occur outside the sentence or the clause, that is, at sentence or clause boundary (Li Wei, 2000). All the four recorded programmes had instances of inter-sentential code switching with CCP recording the highest. CCP which is a children programme had 22 out of 35 total recorded switches. The study revealed that CCP recorded the highest number of inter-sentential switches mainly produced by presenters as they either tried to elaborate meaning of words to children or as they encourage them to keep on trying. For instance, they used the phrase **'very good'** outside clause boundary to encourage children to keep on trying. The results revealed that inter-sentential code switching plays the main role of achieving efficient communication and not expression of bilingualism.

The study revealed that inter-sentential code switching played elaborative function of a discourse. It was used to emphasize on a certain point or to elaborate on it. For example:

Antu i bainyangagia mbecha muno. Why do they do that? (People misuse money very much. Why do they do that?)

The English clause “**Why do they do that?**” was used by the presenter as rhetoric meant to emphasis to the listeners on the importance of wise spending. Code switching in this case occurred outside the clause boundary whereby the first clause was in Kimeru while the second clause was in English.

5.4.3 Extra-sentential/Tag Switching

Tag switching is the switching of either a tag phrase or a word or both from one language to the other commonly found in intra-sentential switches (Li Wei, 2000). An example of tag switch was found in one of the recorded programmes called ‘Kumagarira’ meaning to escort in Muuga FM as illustrated in the following example:



Example 1.

Otherwise, mwanka ntuku ita ikinye i kumagarira aki muthikira. (Otherwise, until when that time comes, it is to escort alone dear listener).

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This tag switching involves an entry of a new English tag; ‘**otherwise**’ that is attached at the beginning of a clause in Kimeru language. This means that a tag can be attached either at the beginning of a clause boundary or at the end of a clause boundary.

Example 2

By the way, uleta maobisine mamwe withira mtu aikurire? (By the way, have you gone to some offices and find a very old person?)

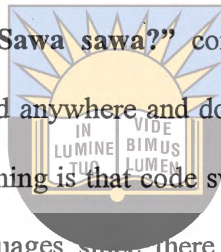
The above extract is from KUP programme involving two presenters talking about old age at the work place. “**By the way**” is an English tag used at the beginning of a clause before the switch is made to Kimeru.

Tag switches are also seen to occur in other languages such as Kiswahili as found in KKM programme that talk about political matter as illustrated in the following example:

Example 3:

Kiria gikuria njau kigwete nti riere. Sawa sawa? (Whatever is eating the calf has held the cow by the udder. Okay?)

The above example is a Kimeru idiomatic expression meant to warn people to be cautious. In the above example, the interrogative tag “Sawa sawa?” comes after the clause. According to Poplack (1978/1981), tags can be inserted anywhere and do not have too many syntactic limits. The advantage of this type of code switching is that code switching is very simple and does not involve a great command of both languages since there is a minimum risk of violation of grammatical rules.



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The study carried out indicated that tags were the least used code switched occurrences by the presenters and the respondents. There were two programmes out of four that had tag switches. These programmes were KUP with 3 tag switches and KMP with 9 tag switches totalling to 12 tag switches out of the total 204 recorded code switches. The tag switches used in KUP and KMP can be seen as a way of speaker's assertion of language sophistication. Examples of tags used include; 'otherwise' extracted from KUP, by the way extracted from KUP, 'sawa sawa' extracted from KMP and 'in fact' extracted from both KUP and KMP. The study revealed that these tags could be inserted anywhere and anyhow in the sentence without syntactic violation. These tags were mostly used to emphasis to the listener or to assert social identity. This can be explained due to the fact that their occurrence was only from KUP which was an E –lifestyle programme that involved discussion of current affairs and KMP which was a political

programme involving a politician selling his manifesto. In these programmes, the presenter and the politician dominated the discussion and shaped the direction the discussion took.

In conclusion, the results found in the four registers represented by the four programmes revealed that speakers with different interactional language skills, age and social status employ different types of code switching. Intra-sentential code switching is observed to be the most dominant type of code switching in the four registers.

KKM which is a programme discussing political matter yielded a good number of intra-sentential code switching despite the level of sophistication of the speaker. Considering the educational background of politicians, it would be logical to expect them to yield more inter-sentential code switching than intra-sentential code switches as a display of their bilingualism. On the contrary, intra-sentential code switching was used across the registers regardless of the social status, age or educational background of the speaker. It was noted that the function code switching carried did not have any significant value on the linguistic types of code switching.

These lines of thought lead to speculation that personal and social motivation seem to play a big role in the variously observed code switching patterns rather than linguistic motivation. These explanations were explored further in the interviews carried out to validate recorded data.

5.5 MOTIVATION BEHIND THE OBSERVED CODE SWITCHING PATTERNS

The observed code switching patterns can be accounted for in terms of the motivation of the speaker to switch using SAT and the social function of the observed codes play using Markedness Model. The study revealed that participants in all the programmes code switched at various levels of abstraction. Code switching run across all the four programmes and was found to be used to enhance communication contrary to the popular believe that view code switching as

a display of language incompetence. The study revealed existence of various speech styles portrayed by presenters and callers into the station. Motivation behind the observed speech style can be accounted for using Speech accommodation theory developed by Howard Giles (Giles & St. Clair 1979). The theory is useful in explaining and accounting for the variations of speech occurrences found in the discourse between presenters and their respondents in various programmes of Muuga FM radio station.

5.5.1 Speech Accommodation Theory

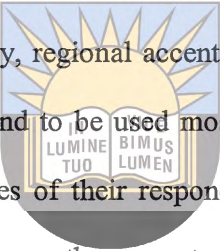
The results of the interview and tape recorded data revealed that presenters and respondents use different codes in their conversation in all programmes. It was revealed that code switching from one code to another was a common phenomenon in all the four programmes. The reality of code switching was emphasised further during interviews with Muuga FM presenters and respondents who couldn't resist the temptation to code switch, even during interviews. This phenomenon can be analysed using Speech Accommodation Theory which is a social psychological model of language use in society that has been used to study behaviour during contact between speakers from different linguistic groups.

The Speech Accommodation Theory was developed in order to demonstrate the value of social psychological concepts to understanding the dynamics of speech (Giles, Coupland & Coupland 1991). This theory explains the motivations underlying certain shifts in peoples' speech styles during social encounter and some of the consequences arising from them (Giles et al. 2005). Particularly, SAT focuses on the cognitive and affective processes underlying individuals' convergence and divergence through speech.

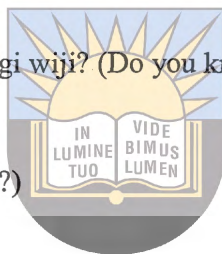
SAT can be used to account for three types of speech strategies in social interaction; speech convergence, speech divergence and speech maintenance (Giles 1977).

5.5.1.1 Speech Convergence

According to Giles (1977), speech convergence is the process whereby individuals adopt to each other's speech on a number of linguistic levels and in a manner that is not easily applicable simply in terms of normative demands of the situation. In converging speakers often adopt the speech patterns of their interlocutors on a number of linguistic dimensions including speech rate, pause and utterance length, vocal intensity, regional accent and language (Giles & Powes Land 1975). This type of speech style was found to be used mostly by the presenters as they try to accommodate various linguistic repertoires of their respondents. For instance; from the CCM programme which was a children programme, the presenter would intone her voice and speech style to the level of children in order to appeal to them. This can be illustrated using the following example:

- 
- The logo of the University of Fort Hare is a circular emblem. It features a central sun with rays, positioned above an open book. The book has the Latin motto 'LUMINE TUO BIMUS LUMEN' written on its pages. The entire emblem is set against a blue background with a white border.
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- | | | |
|---------|----|---|
| Line 1 | P: | Hallo Muuga FM |
| Line 2 | R: | Hallo |
| Line 3 | P: | Hallo, habari eku? (How are you?) |
| Line 4 | R: | Ni njega (I am fine) |
| Line 5 | P: | Witagwa atia? (What is your name?) |
| Line 6 | R: | Despery Kinya |
| Line 7 | P: | Very good Kinya. Wi class i mum? (Which class are you?) |
| Line 8 | R: | Ndi wa class four (I am in class four) |
| Line 9 | P: | Very good. Mbila i baby animals iriku wiji. Mbila nyamu na mwanowe etagwa atia. Tell me the baby animals you know. Tell me the animal and the name of the young one |
| Line 10 | R: | Lion |

- Line 11 P: Lion, very good. Mwana o Lion agetwa atia? (The young one is called?)
- Line 12 R: Cat
- Line 13 P: Very good. Kwi ungi wiji? (Do you know another one?)
- Line 14 R: ii (yes)
- Line 15 P: Uriku? (Which one?)
- Line 16 R: Cow
- Line 17 P: Very good. Mwanowe agetwa atia? (The young one is called?)
- Line 18 R: Calf
- Line 19 P: Very good. Kwi ungi wiji? (Do you know another one?)
- Line 20 R: ii (Yes)
- Line 21 P: Uriku? (Which one?)
- Line 22 R: Elephant
- Line 23 P: Very good. Mwano wa agetwa atia? (What is the name of the young one?)
- Line 24 R: Calf
- Line 25 P: Ntuku i nthongi (Have a good day)
- Line 26 R: ii (yes)
- Line 27 P: Thank you



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The above conversation was taken from CCM a children's programme. This recording was an educative programme meant to help children grow vocabulary and general knowledge. The presenter in the children programme converged in a number of instances in order to accommodate children who participated in the programme. Both intra-sentential and inter-sentential code switches were used to a large extent by the presenter in order to accommodate linguistic level of children. For instance, the presenter would converge by use of the phrase 'very good' outside the clause boundary to encourage children to keep on trying as found in the above

example. Both P and R code switched as a way of minimising their social distance and enhancing their similarity as purported in Similarity-Attraction Theory.

Similarity-Attraction Theory proposes that when speakers become more similar in the codes they use there is likelihood of a greater liking between them than if they became more dissimilar. Speakers will therefore converge when they desire social integration and approval (Giles et al. 1979). From the above example, the conversation between P and R starts in Kimeru but later changes in Line 7 by introduction of the phrase 'very good' followed by intra-sentential code switching of the word 'class' in the next clause as P tries to become similar to R through adoption of speech style of R. Similarity attraction was further enhanced by R in line 8 who code switched within the clause as introduced by R by responding "Ndi wa class four". The conversation continued with both intra-sentential and inter-sentential code switching by both P and R as they tried to demonstrate their attraction towards each other. (Giles et al. (1979) argue that one of the factors which lead individuals to use convergence is a desire to obtain social approval from his/her interlocutor. The greater one needs social approval, the greater the tendency to converge.

5.5.1.2 Speech Divergence

Giles et al (1991) defines speech divergence as a linguistic strategy whereby a member of a speech community accentuates the linguistic difference between his or her interlocutor. This may be the strategy to differentiate themselves from the interlocutor's characters. It may also reflect the speakers desire to assert their identity. According to Turner et al.(2010), divergence can be a way for members of different groups to maintain their cultural identity, a mean to contrast self-images when the other person is considered a member of an undesirable group, and a way to indicate power or status differences, as when one individual wishes to render another one less

powerful. For instance, in Muuga FM radio station programmes, the presenters were found to diverge from callers who did not stick to the specific programme requirements. Children programmes were specifically meant for the children but there were adult callers who insisted on calling during such programmes. In such instances, the presenter would diverge from the speech style that was meant to accommodate children in order to dis-associate from the tyrant caller. For example:

- | | | |
|--------|---|--|
| Line 1 | P | Hallo Muuga FM |
| Line 2 | R | Hallo |
| Line 3 | P | Sasa (Hi) |
| Line 4 | R | (In hoarse voice)... Muzuri sana (Very fine) |
| Line 5 | P | (Sarcastically)... Na gwegu uri mwana ii!!! (You are also a child!!!) |
| Line 6 | R | (Laughing)... ii ndi mwana (Yes I am a child) |
| Line 7 | P | (In a raised voice)... Muthikiuria antu bamwe ntiji i guitar bakwenda baringirwa i kenda baigua kana imbi.Tukiambiiria tugire kipindi giki i gia twana aki lakini antu bamwe batigagua. Anyway, indi tukabathithia atia Mukai? (Dear listener I don't know if we are going to play guitar to some people so that they listen or what. When we started we stated clearly that this programme is for children alone but some people don't listen. Anyway, what do we do to them now?) |

From the above example, P picked the call from R enthusiastically with the hope that the caller was a child as per the demands of the programme but realised otherwise as illustrated in line four. This made P get pissed off and switch from the already established Kiswahili code in line 1 and switches to Kimeru in line 5 to as a way of dis-associating himself from the tyrant caller as illustrated from line 5 and 7.P diverged away from R in terms of code choice and prosodic

features such pitch of voice, stress and intonation. Intra-sentential code switching, inter-sentential and tag switching are used to display dissimilarity as purported in similarity attraction theory (cf theoretical framework).

5.5.1.3 Speech Maintenance

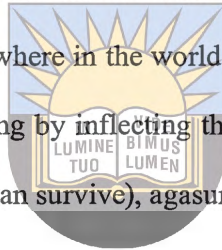
Speech maintenance refers to the choice made by speakers not to converge linguistically but to maintain their speech style (Bourhis, 1977). This speech style was used by the presenters when carrying out the usual discourse in the studio amongst themselves. The presenters would choose not to converge or diverge but maintain their speech style as a way of portraying their inter-group distinctiveness. This phenomenon can be explained using social identity theory which purports that a person's self-concept comprises a personal identity and a social identity. The social identity is based on comparisons people make between in-groups (Groups to which they belong) and out-groups (Groups to which they do not belong) (Turner & West 2010). The speech style people adopt signals a salient group distinctiveness so as to reinforce a social identity (Gallois et al. 2005). For instance, when two presenters in KUP were talking about issues pertaining the survival tactics used by Kenyans they would use a common speech style that would ease discourse for both of them. They would negotiate for the most comfortable code for the particular social exchange. For example:

P 1: Mauntu jatiuraga Kenya ii. Churchill araugire ukona mtu agisurvive Kenya agusurvive Kalahari Desert. (Things don't miss to happen in Kenya. Churchill said if someone can survive in Kenya, he/she can survive in Kalahari Desert.)

P 2: Yes, agusurvive. Ugasurvive Kenya guti nthiguru utisurvive nkinya Afghanistan. Menya Kenya itwiji mbomu igeragwa anytime. In fact i ugwe ukonia antu gutake

cover. (Yes, he will survive. If you can survive in Kenya there is no country where you cannot survive even Afghanistan. You know in Kenya we know atomic bombs can be dropped any time. In fact you are the one to show people how to take cover.)

From the above example, P1 and P2 maintain their speech style in terms of diction, speech rate and other prosodic features. They choose to maintain their speech style as assertion of their social identity and belongingness to the same social class. Their topic of discussion touches on how Kenyans have tactics to survive anywhere in the world due to their hardship experience. P1 and P2 uses intra-sentential code switching by inflecting the verb survive into various forms to mark various tenses, that is; agasurvive (can survive), agasurvive (will survive).



5.5.2 Markedness Model (MM) University of Fort Hare

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The motivation behind code switching patterns observed from the study can also be accounted for using Markedness Model developed by Myers-Scotton (1993). The Markedness Model is a sociolinguistic theory proposed by Carol Myers-Scotton to account for the social indexical motivation for code switching (Auer 1998). The model holds that speakers use language choices to index Rights and Obligations (RO) and set the abstract social codes in operation between participants in a given interaction. The theory behind MM proposes that speakers have a sense of Markedness regarding the available codes for any speech exchange but choose their codes based on the persona and relation to others (Myers-Scotton 1993).

MM claims that all code choices can be explained in terms of motivations of the speaker. It rests on a set of maxims namely: the “unmarked choice maxim” the “marked choice maxim” the “virtuosity maxim” and the “exploratory maxim”.

5.5.2.1 The Unmarked Code Switching

The unmarked choice maxim explains that the speakers choose the most expected linguistic variety as a medium of the talk exchange. This is done bearing in mind the norms of society regarding factors present, for example, the speakers and listeners, the topic and setting. It is the choice termed safer in relationships that are well defined for it conveys no surprises but indexes an expected interaction. It is the use of the most expected or natural code in an interaction. According to Myers-Scotton (1993), unmarked code switching occurs when the speaker makes a code choice the unmarked index of the unmarked RO set in the speech exchange when he or she wishes to establish the RO set. From the study carried out, unmarked code switching was used in almost all the programmes. It was the code choice adopted by the speakers during a relaxed conversation. The speakers would use this type of code choice to create humour and to enhance social identity within the set groups. For example, from the MRP, the youths were found to code switch by mixing Kiswahili, English, Sheng and Kimeru. They used unmarked code choice as a way of being social amongst their in-group and peers who could communicate in Sheng. They could understand each other properly within the in-group using sheng which was a mixture of English and Kiswahili. For example, in MRP programme P and R carried out a relaxed conversation by using English, Kiswahili and Sheng as follows:

P: Hallo Muuga FM

R: **Poa sana** man (Cool man)

P: **Vipi mtu nguyaz?** (How are you my dear?)

R: **Mimi sina nguri** apart from **kubambika na hio** show, **inarock mbaya mbovu**. (I don't have much to say apart from get entertained by your amazing show)

R: **Fiti fiti mtu nguyaz**. (Cool cool my dear)

P: **Nikuplayie** song **gani?** (Which song should I play for you?)

R: **Niplayie** ile song ya buffalo soldier **iwaendee mabeshte wangu wakiwa wametuliza hapo** Muringa Inn. **Nawaambia waendeleo kuskiza** Muuga FM **coz** show **inarock tu sana**. (Play for me Buffalo Soldier to go to my friends at Muringa inn. Am telling them to continue listening to Muuga FM, the show rocks)

P: **Poa sana mtu wangu nitakuchezea** your request (Okay my dear, I will play for you).

P and R from the above example carry on their conversation in a relaxed mood by using English, Kiswahili and Sheng codes. Kieswetter (1995:114) states that the unmarked code choice occurs when the overall speech pattern carries the social meaning rather than the individual switches. The unmarked code choice is used to indicate simultaneous identities and usually consists of a continuous pattern of using two or more languages (Myers-Scotton 1993:117).

The study revealed that unmarked code switching would also play the role of expansion on an explanation of the unmarked code choice. The reason for this could be attributed to the familiar relationship between presenters and the callers in certain programmes such as MRP. The presenters were seen to use unmarked code switching to expand on their opinions or questions in a relaxed familiar tone.

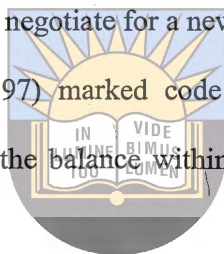
5.5.2.2 The Marked Code Switching

The marked choice maxim states that the use of a code is unexpected in an interaction. A marked code choice is used when a speaker wants to establish a new RO set as unmarked for the current exchange. According to Myers-Scotton (1993), marked code switching usually occurs in relatively formal conversation interactions. From the study carried out, marked code switching was seen in relatively formal conversation such as in KMP; a political programme. The politician invited to the studio would use a marked code choice to establish a form of identity with listeners and build a platform for selling his manifesto to the listeners in order to convince them why they should vote for him. For example:

P: *Murithi wa Nkungi no we ui? (Who is Murithi Nkungi?)*

R: *Murithi wa Nkungi nwe mwana wa nti umwe wa baria bakuomba kura jia MP-South Imenti na nachiarirwe gwetu mutungulu mwanka wa 1967. (Murithi Nkungi is one of those vying for South Imenti seat and I was born in our place called Mutungulu the year 1967)*

From the above example R negotiated for a marked code which would formalise the conversational interaction and enable him negotiate for a new RO set for the current conversation exchange. According to Kieswetter (1997) marked code switching occurs when a speaker changes some aspects of the RO set or the balance within a particular interaction in order to communicate a particular message.



5.5.2.3 The Virtuosity Maxim

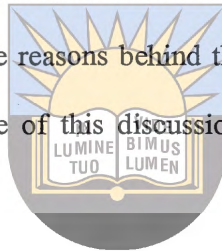
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The virtuosity maxim explains that the use of any code in a speech exchange is to accommodate all participants if there is no linguistic ability in the unmarked. It states that whenever participants in the conversation do not have the linguistic ability in the unmarked choice, the virtuosity maxim directs speakers: “switch to whatever code that is necessary in order to carry on the conversation/accommodate all the participation of all speakers present” (Scotton 1993). The competence of the listener is taken into account. They pick on any code to accommodate each other if the expected code is lacking. The study carried out did not identify substantial use of this maxim since mixing of languages was applied in almost all programmes and change of a code could not be defined clearly as a mark of a new RO set for new conversation. However, FP2 stated that they mix codes when they are addressing for instance a member of parliament who doesn't understand Kimeru as illustrated below:

I code switch when necessary, e.g. when I am calling someone who speaks a different language e.g. Hon. Rahim, MP from Meru town who is of Indian descent and is not conversant with Kimeru. Others are not very fluent in Kimeru, so we use the languages they understand.

5.6 ANALYSIS OF INTERVIEWS

The study sought to account for the observed code switching patterns and provide an explanation of the reasons behind code switching. These interviews were meant to validate the recorded data and contribute to an understanding of the reasons behind the code switching patterns observed from the recorded data. For the purpose of this discussion, the following codes are used to represent interviewed respondents:



MP: Male Presenter

FP: Female Presenter

MC: Male caller/Listener

FC: Female caller/Listener

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5.6.1 Reasons for code switching

5.6.1.1 Effective Communication

Data elicited from the respondents indicated that the main reason why they code switched was for effective communication. The various code switching patterns observed from the recorded programmes had a common goal of achieving effective communication. The majority of the respondents interviewed confirmed that their main reason for code switching was to enhance effective communication. For instance, respondents MC1, MC3, MC4, FC6, FC7, MC10, FC12 and FP2 stated that the major reasons why they code switched was to enhance effective

communication. Respondent MC9 and MC2 stated that they code switch involuntarily, that is, they do not plan to code switch. They reported the following:

I usually do not realise that I am code switching. I normally find myself using two languages so that I can communicate better.

The study revealed that respondents usually found themselves picking a language that would enhance communication at that particular point.

5.6.1.2 Non-existence of some words in Kimeru language

The respondents reported that they code switched from their mother tongue (Kimeru) either to English or Kiswahili because some English words do not exist in their mother tongue especially the new words that have come with technology. For example, words such as ‘DNA’ or ‘internet’ do not have a Kimeru equivalent. On the same note, the respondents stated that they code switched because some words do not have Kimeru equivalents and when they are translated they lose the intended meaning. FP1 responded as follows:


Yes, the callers to the station code switch. They code switch because some words do not have a Kimeru equivalent and also when some words are translated they lose meaning e.g. internet, mtangazaji etc.

Respondent FP3 also stated that she code switches from Kimeru to English during the airing of her show because some words especially those that have come with technology do not have Kimeru equivalent. Words such as cyber café among others have come with technology hence don't have Kimeru equivalents.

5.6.1.3 Influence by the presenter

The data from the respondents who call into the Muuga FM radio station revealed that the respondents at times code switch because of the influence of the presenter. For instance, they claimed to code switch to English or Kiswahili because the presenter of the day in certain programmes would talk to them in English, Kiswahili or Sheng. For example, MR1 who is a fan of reggae music responded as follows:

Enyewe, mi umix malanguages na sijuangi nikimix. Mi umix sana sana especially kutumia ile lugha presenter ameniongesha. Huwanga namix kujiexpress na kwa vile sisi mavijana tumezoea hii lugha ya mtaa najipatanga tu nikiitumia. (Anyway, I mix languages very much and usually I don't know when I am mixing. I usually mix in many instances to express myself and because we young people are used to the language of town together find myself using it)



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In addition, caller MC4 stated that he participated in Muuga Reggae programme and responded using the language that the presenter used to talk to him. He reported the following:

I code switch because the presenter starts the conversation in Kiswahili and Sheng and therefore I find myself responding using the same language.

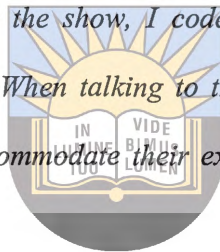
A Muuga Reggae presenter on being asked why he mixed codes such as Kiswahili, English and Sheng, reported that he was motivated to mix the codes because those were the codes that appealed to the youth. Presenter MP3 stated the following:

Muuga Reggae is a programme whose main participants are the youths because it's a programme meant for the youths. Therefore, I mostly use Sheng, Kiswahili and English

even though Muuga FM is a Kimeru station because Sheng is the language the youths speak and understand best.

On the same note, presenter FP1 who usually presented the children's programme stated that her motivation to code switch while presenting the children's programme was to fit to the language she used to the style of the children. She reported that children mostly use English and Kiswahili in school and therefore those were the languages they were best accustomed to. She reported:

When talking to children during the show, I code switch because I have to use the languages they understand best. When talking to them I have to lower myself to their level and adjust my voice to accommodate their expectations because these are young learners.



5.6.1.4 Code switching as accommodation strategy

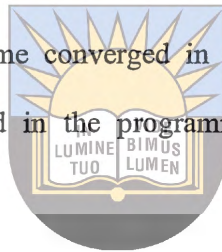
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In response to the above explanation for their code switching, all the four presenters interviewed agreed that they code switch when introducing programmes up for debate and when responding to the callers who call to the station to give their views. One presenter stated that she code switched to accommodate some callers who seem to have difficulties expressing themselves purely in Kimeru because of their area of origin. She added that sometimes people invited to the studio, especially politicians, may not be fluent in Kimeru and are forced to code switch. This is illustrated in the following response by FP2:

I code switch when necessary, e.g. when I am calling someone who speaks a different language e.g. Hon. Rahim, MP from Meru town who is of Indian descent and is not conversant with Kimeru. Others are not very fluent in Kimeru, so we use the languages they understand.

Data from the recorded programme revealed that presenters in some instances were motivated to converge to the speech style of their respondents for effective communication. Giles (1977) argue that speech convergence is the process whereby individuals adopt to each other's speech on a number of linguistic levels and in a manner that is not easily applicable simply in terms of normative demands of the situation. In converging speakers often adopt the speech patterns of their interlocutors on a number of linguistic dimensions, including speech rate, pause and utterance length, vocal intensity, regional accent and language (Giles & St. Claire 1975).

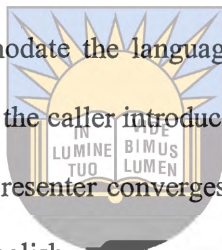
The presenter in the children programme converged in a number of instances in order to accommodate children who participated in the programme. This can be illustrated in the following conversation:



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- Line 1 P: Hallo Muuga FM
- Line 2 R: Sasa (Hi)
- Line 3 P: Poa. Sasa (Cool. Hi)
- Line 4 R: Poa (Cool)
- Line 5 P: Unaitwa nani? (What is your name?)
- Line 6 R: Naitwa Damaris Kendi (My name is Damaris Kendi)
- Line 7 P: Aii, ugwe i ngugushuku! (Eh, I doubt you)
- Line 8 R: Kwa majina naitwa Damaris Kendi from Kisii (My name is Damaris Kendi from Kisii)
- Line 9 P: From Kisii?
- Line 10 R: Yea.
- Line 11 P: Aya.Uko class? (Okay.You are in which class?)
- Line 12 R: Pre-unit.
- Line 13 P: Pre-unit shule gani? (Pre-unit in which school?)
- Line 14 R: Kisii Primary

- Line15 P: Uko na nini ya kutusemea? (What do you have to recite for us?).
- Line16 R: Niko na song. (I have a song)
- Line17 P: Aya. Ebu imba. (Okay. Then sing)
- Line18 R: I have decided to follow Jesus...no turning back.
- Line 19P: Very good mum. Kethania. (Very good mum. Greet people)

In line 2, the respondent answers the call from the presenter in Kiswahili by saying ‘Sasa’ which means ‘Hi’. This prompts the presenter to switch to Kiswahili in line 3 by responding ‘Poa’ which means ‘cool’ in order to accommodate the language of the child. The communication continues in Kiswahili up to line 8 where the caller introduces the English word ‘from’ in trying to explain where she comes from. The presenter converges once again in line 9 by asking the caller question “From Kisii?” using English, which was introduced by the caller. From the above example, it can be noted that the presenter’s code switching is motivated by the need to accommodate the child caller.



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5.6.1.5 To appeal to the audience

On the question of why presenters code switch, the data revealed that they code switch in order to suit or appeal to their audience. For instance the study carried out revealed that the presenters of children programmes use their language and manner of speaking that appeals young children.

Respondent FP3 reported:

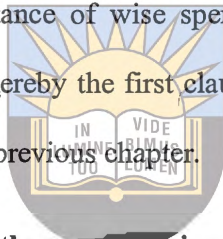
When I am presenting children’s programmes I have to communicate with them in manner that they understand best. I usually find myself talking to them in English or Kiswahili even though the show is meant for mother-tongue listeners because those are the languages they are used to in school. Children brought up in urban areas usually communicate in Kiswahili. In addition, some songs played for children to sing are in English therefore code switching is inevitable

5.6.1.6 To emphasis/elaborate

The study revealed that inter-sentential code switching played elaborative function of a discourse. It was used to emphasize on a certain point or to elaborate on it. For example:

Antu i bainyangagia mbeca muno. Why do they do that? (People misuse money very much. Why do they do that?)

The English clause “**Why do they do that?**” was used by the presenter as rhetoric meant to emphasis to the listeners on the importance of wise spending. Code switching in this case occurred outside the clause boundary whereby the first clause was in Kimeru while the second clause was in English as discussed in the previous chapter.



5.6.1.7 In-availability of some words in the mental lexicon of the speaker

Another reason that was found to contribute to code switching was the in-availability of some words in the mental lexicon of speakers during communication. According to MacSwan (1999), code switching may be perceived as a coping strategy for dealing with certain communicative deficiencies in one or both languages involved. Respondent FC8 said the following:

I normally code switching because when I am talking I find I don't have words in my mind to say what I intend to communicate in Kimeru. I therefore, find myself code switching to Kiswahili because I can reach the Kiswahili words faster.

5.6.1.8 Social identity

The study also revealed that in some programmes such as Muuga Reggae, the motivation for code switching was social identity. This can be supported by the Theory of Social Identity/intergroup distinctiveness of SAT, which analyses divergence and states that linguistic divergence primarily reflects motivations to assert positive ethno linguistic identities when with

out-group members or to show disapproval of them. This theory purports that, when members of different groups are in contact, they compare themselves on dimensions which are important to them such as personal attributes, material possession, abilities and so forth (Giles & St, Clair 1979).

In these intergroup social comparisons, individuals seek to find ways in which they can make themselves positively distinct from the out-group in order to enhance their social identity. Therefore divergence in speech style or language is often applied in order to maintain intergroup distinctiveness since speech style and language choices are important factors in defining social groups. In this case, the Muuga Reggae presenters and respondents were found to diverge in order to differentiate themselves from the out-group which was seen to be the old people and the adults. Respondents M11 and M13 who were listeners and participants in Muuga Reggae programmes stated the following: *Together in Excellence*

Enyewe, Muuga Reggae ni Programme ya mayouth na ni lazima tutumie language ya mayouth ili mabuda wasidowee programme yetu. (Anyway, Muuga Reggae is a programme meant for the youth and it's a must we use a language for the youths so that adults do not hijack our programme).

The study revealed that members who belong to the same social group may code switch as a way of marking their intergroup distinctiveness. This phenomenon was explicable in MRP programme that majored in the use of Sheng specifically meant for the youth listeners. Their use of Sheng was a way of asserting their social identity and belongingness to the youth group. According to (Giles & St Clair 1979), when members of different groups come together they carry out social comparisons and seek ways in which they can make themselves positively

distinct from the out group in order to enhance their social identity. They normally diverge by the use of unique speech style and language in order to maintain inter-group distinctiveness and differentiate themselves from the out group especially when group membership is a salient issue or the individual's identity and group membership is being threatened (Giles & Smith 1979).

5.6.2 Factors influencing code switching

5.6.2.1 Age

Age was another factor that was found to contribute to the degree of code switching found in the variant population under study. The children were found to code switch from their mother tongue to either English or Kiswahili. Mother tongue or Kiswahili acted as the matrix language in most cases. The code switching of the youth involved the use of English, Kiswahili, Kimeru and Sheng. In their case, Kiswahili would act as the matrix language in most cases, though at some points, the matrix language could be unidentifiable due to the mixing of the three languages even at word level. The following illustration from MRP can be used to illustrate the phenomena as follows:

Vipi DJ Overdose? Niplayie ile song ya Morgan Heritage, Did you see anything to smile about tuiget hapa tukiwa na Pagras, Kathiari, Mutabari na biiji biri aja dukene. Mko na riddimz kuruka niko lock mbaya mbovu. Gotea mafans wote wa Muuga FM na uwashow bathikiirie Muuga FM. (Hi DJ overdose? Play for me that song of Morgan Heritage, Did you see anything to smile about. We get it here with Pagras, Kathiari, Mutabari and all boys here in the shop. You have very nice songs and I am very intoxicated. Greet all the Muuga FM fans and tell them to listen to Muuga FM).

The caller from the above example taken from MRP, a youth programme mixed English, Kiswahili, Kimeru and Sheng. The reason for doing this can be attributed to the fact that the programme he participated in was a youth programme that captured his age set thus members within the age group could understand each other properly. Still on age, the youths were found to have more code switches than the adults. Most respondents stated that adults code switched less than the youths because they are expected to know Kimeru better than any other selected group under study. Results from the interview indicated that age played a big role in determining the number of code switching occurrences. In response to the effect of age on code switching, respondents MC2 stated the following:



The younger people code switch more than the old ones because of their level of exposure to many languages in the community and school.

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On the question of whether the age of the presenter of the day influences code switching, the data revealed that younger presenters code switch more than the older ones. This can be attributed to the fact that the younger presenters have been exposed to more languages in their upbringing than the older presenters. In addition, the target audience also varies. Young presenters may target the youth, for whom code switching might appear to be the norm, while older presenters may target an older audience who could be better refined in Kimeru. To support this finding, respondent MC8 said:

I am influenced by the presenter to code switch because I participate in Muuga reggae which is a programme for the youth. The presenter calls me using Sheng. For example he starts the conversation with; “vipi mtu nguyaz?” (How are you my person?) and therefore I find myself responding in both Kiswahili and Sheng.

5.6.2.2 Place of birth or residence

The data collected revealed that those who were born in the rural areas and brought up in urban areas code switched more than those who grew up in the rural areas. These findings are supported by the response of presenter MP3.

Callers to the station code switch because some come from rural areas and others come from urban areas. Those who come from urban areas code switch more due to their exposure to many languages in towns as compared to those who come from rural areas.

On the same note, the study indicated that, despite Muuga FM being a mother tongue radio station, there was a good number of callers who came from cities such as Nairobi and Mombasa. The majority of these callers were born in various Meru regions but were either brought up in cities and towns or migrated there in search for greener pastures. There were callers who were born in these towns and cities but have Meru roots because of their parents. These callers, therefore, had exposure to Kimeru from their parents and although they did not speak fluent Kimeru they could understand it. The data revealed that those people who grew up in urban areas code switched more due to their exposure to many languages. However, these respondents used Kiswahili as the matrix language in their communication.

On the same note three out of four presenters interviewed stated that those callers who reside in urban areas code switch more than the callers who reside in rural areas. For instance, respondent MP4 said:

The callers code switch because some come from rural areas while others come from urban areas. Those who come from urban areas code switch more than those who come from rural areas.

5.6.2.3 Level of education

On the question of the effect of education to the level of code switching, the data revealed that the level of education contributed much to the number of code switched occurrences. This can be explained by the fact that the educated, though born in Meru, are exposed to a multi-lingual environment when they go to school; especially at the higher levels, such as university and colleges. It was also evident that all respondents who were still in school, from children to adults, had been introduced to English which is the main medium of instruction in Kenyan schools and Kiswahili which is also taught in these schools. However, the level of education did not have a major influence on the type of code switches used. Intra-sentential code switching was found to dominate communication in all registers despite the level of exposure. Surprisingly, the politicians who were expected to yield a good number of inter-sentential code switches as a way of portraying their bilingualism due to their level of sophistication yielded very few inter-sentential code switches. Still on the question of the effect of education on code switching, respondent MP3 said the following:

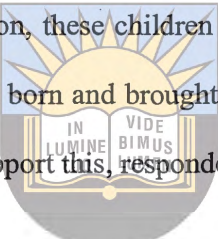
Educational level affects code switching because the elite code switch more than the illiterates.

Still on the same note, respondent MC5 stated that:

The educated code switches more than the non-educated because the higher the level of education the more one interacts with the diverse languages.

5.6.2.4 Family background

On the question of why the children code switch, the data revealed that a good number of children born by parents who are native Kimeru speakers are brought up in urban areas. These children are exposed to a multi-lingual environment in the neighbourhood when growing up and continue to learn more languages when they go to school. Though the parents of these children may communicate with them at home in their mother tongue they may end up not being very confident speakers of it, therefore, they end up replacing their mother tongue with Kiswahili which becomes their L1 source. In addition, these children are not taught the mother-tongue in the lower grades at school unlike children born and brought up in rural areas who are taught the mother-tongue in the lower classes. To support this, respondent FP4 stated:



Most children brought up in urban areas rarely speak Kimeru because they are exposed to Kiswahili in their neighbourhood. In addition, most children are not taught vernacular in schools therefore it is hard for them to express themselves in the mother tongue.

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Still on the reason children code switch, the data revealed that some children code switch because they are exposed to more than one mother-tongue in cases where their parents may not be from the same language speaking community. In these cases the parents may pick a common language of communication such as Kiswahili which is a national language. However, these children end up picking different mother-tongues their parents expose them to or they acquire them when they visit the rural areas of both parents. To support this, respondent MP2 said:

Children are likely to code switch because they are exposed to many languages especially when they are born by parents who do not come from the same language speaking community.

5.6.2.5 The nature of the programme and presenter's approach

The presenter of the day and the programme also seemed to have an influence on the types and number of code switches observed. For instance, Muuga reggae was seen to yield the highest number of the observed intra-sentential code switches. The respondents agreed that the type of the programme presented and the presenter contributed to code switching. For example, respondent FP3 stated the following:

The age of the presenter influences code switching. Mature audiences prefer to listen to older presenters who are well versed in Kimeru and Meru culture. The younger presenters receive calls from young audiences where there is a lot of code switching.



The results of the interview indicated that various aspects play a role in code switching. However, the interviews indicated the major goal of code switching was geared towards achieving effective communication.

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5.6.3 Comparison between children and adult code switching

The results of the study revealed that the major reason for both adult and children to code switch was for effective communication. Respondent FP3 stated that children callers calling to the station code switched using English, Kiswahili and Kimeru because those are the languages they have been exposed to at home and school. She stated the following:

The children callers' code switch during the airing of Cieth Ciong'ina programme using English, Kiswahili and Kimeru because those are the languages they are exposed to at home and in school. They code switch as they try to communicate effectively because they are still learning language.

One of the kindergarten child respondent given the acronym FC1 said that she copies what the mother tells her to say. She stated the following:

Mimi husema kile mum huniambia niseme. (I normally say what my mum tells me to say.)

The recorded programmes revealed that younger children at kindergarten level imitated how their parents talked. The parents could be heard at the background of conversation directing their children on what to say.

The sampled children aged 5-10 years demonstrated use of higher levels of code switching than their younger counterparts. They reported that their use of code switching was influenced by their school environment. Respondent MC3 stated the following:

Naongea Kiswahili na Kizungu kwa sababu ndivyo huwa tunaongea shule. (I talk English and Kiswahili because that is how we talk in school)

The elder child in upper primary code switched most as compared to the children in kindergarten and lower primary level. He reported that his code switching was influenced by friends in school. He reported the following:

Marafiki wangu shuleni huwa wanatumia Kizungu na Kiswahili kwa hivyo hata mimi huongea kutumia Kizungu na Kiswahili. (My friends in school use English and Kiswahili therefore I also communicate using English and Kiswahili)

These findings are similar to the findings of the study carried out by Reyes (2004) that immigrant Spanish speaking children aged 7-10 years employed more switches that were more frequent and were deployed for a wider variety of functions than the younger children. The result of the study challenge the negative view that code switching by children who are learning two languages is

due to lack of proficiency and instead support the view that it is used as a strategy to extend their communicative competence during peer interaction (Reyes,2004).However, the linguistic types of code switching between children and adults were different. Children were seen to use more of intra-sentential code switching at clause level while adults used more of intra-sentential code switching at word level. This can be argued out that the adults have acquired communicative competence hence may manage to use complex intra-word switches such as switching at word level unlike children who are still learning the structure of the language.



5.7 CONCLUSION

The purpose of this chapter was to present data obtained from the tape recorded programmes as well as interviews. The study entailed looking at code switching patterns and the motivation for the observed patterns in Muuga FM radio station in Kenya. The data analysed were the recordings of purposively sampled radio programmes aired in Muuga FM radio. Interviews with Muuga FM presenters and callers into the station have also been analysed and presented. An effort has been made to present the research findings as factually as possible by using verbatim statements captured from interviews and translating radio recordings literally to enhance trustworthiness.

The research questions were used to guide the presentation in order to keep it in line with the main research problem which sought to produce an understanding of the reasons behind the patterns of code switching in radio broadcasting: A case study of Muuga FM radio station in Kenya. Data has revealed that there are various factors that contribute to the various code switching patterns in radio broadcasting. In addition various reasons as to why people code

switch have been discussed. However, the research revealed that the main reason for code switching is to enhance effective communication.



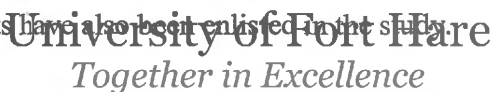
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CHAPTER SIX

CONCLUSION

This study entailed investigating the patterns of code switching and the reasons behind the observed code switching patterns in Muuga FM radio station; a rural based radio station that broadcasts in vernacular. The investigation entailed the identification of codes, patterns and functions of code switching in pre-recorded programmes from the four purposively sampled radio stations. The tape recorded data were transcribed on paper, codes used in Muuga FM identified and grammatical code switching patterns identified by categorizing code switching occurrences into intra-sentential, inter-sentential and tag switching as proposed by Poplack

(1978. Motivation for code switching, reasons for code switching and comparison between code switching in children and adults have also been enlisted in the study.

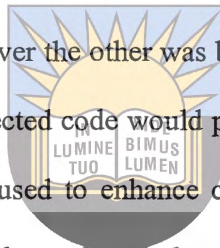


In Chapter one, the researcher presented the introductory part of the research consisting of background of the study, statement of the problem, research questions, objectives and assumptions, rationale of the study scope and limitations of the study. Chapter two entailed looking at literature relevant to the study in terms of views of various scholars similar to the current study. Chapter three looked at theoretical framework whereby theories such as Speech Accommodation Theory developed by Howard Giles (1979) and Markedness Model by Myers - Scotton (1993) were looked at in details. Chapter four looked at Research methodology used in the study. The highlights included the research designs, samples and sampling procedure, area of study, study population, data collection, analysis, presentation and interpretation.

The findings of the study indicated that the presenters and callers into the four sampled programmes in Muuga FM radio station code switched between English, Kiswahili, Sheng and

Kimeru with its various dialects. It emerged that code switching is very popular in Muuga FM radio station despite the fact that it's a vernacular radio station meant to broadcast in pure Kimeru. This can be attributed to the fact that most of the callers were multilingual due to exposure to various languages in their environments.

The study further established that code switching derived two major functions in radio broadcasting: stylistic and social functions. The presenters and callers were motivated to use code switching based on the norms of the society and social functions the different linguistic codes played. Their choice of one code over the other was based on societal expectation and the norms in addition to the function the selected code would play in interactive activity. The study advocates for code switching as a tool used to enhance communication and not a display of communicative incompetence as argued by early scholars. It supports the view of Mac Swan (1999) that code switching is a coping strategy for dealing with certain communicative deficiency in one or both languages involved.



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In view of findings from this study, further research can be carried out to investigate how gender difference by presenters and respondents would influence patterns of code switching in radio broadcasting.

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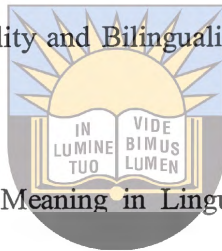
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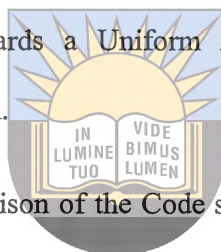
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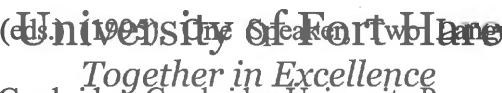
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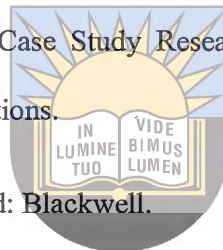
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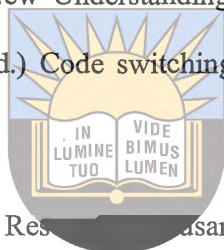
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APPENDICES

Appendix A: Ethical clearance from University of Fort Hare



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ETHICAL CLEARANCE CERTIFICATE REC-270710-028-FA Level 01

Certificate Reference Number: CEK031SKAG01

Project title: Exploring the patterns of code switching in radio broadcasting: A case study of Muuga FM radio station in Kenya.

Nature of Project: Masters

Principal Researcher: Pamela Kagendo Njeru

Supervisor: Dr MP Cekiso

Co-supervisor:

On behalf of the University of Fort Hare's Research Ethics Committee (UREC) I hereby give ethical approval in respect of the undertakings contained in the above-mentioned project and research instrument(s). Should any other instruments be used, these require separate authorization. The Researcher may therefore commence with the research as from the date of this certificate, using the reference number indicated above.

Please note that the UREC must be informed immediately of

- Any material change in the conditions or undertakings mentioned in the document
- Any material breaches of ethical undertakings or events that impact upon the ethical conduct of the research

Appendix B: Authorization to collect data from Royal Media Services



ROYAL MEDIA SERVICES LTD.

Communication Centre, Maalim Juma Road, Off Dennis Pritt Road
P.O. Box 7468 - 00300 Nairobi, Kenya
Tel: +254 (0)20 2721415/6 • 2718506/7 • (0)20 2993000 • Fax: +254 (0)20 2724211
Call: +254 719 080000 • 732 189000
Email: citizen@royalmedia.co.ke

12-08-2014.

TO WHOM IT MAY CONCERN

RE: AUTHORIZATION TO CARRY OUT RESEARCH AND RECORD THE PROGRAMS IN MUUGA FM RADIO STATION – PAMELA KAGENDO NJERU.

This is to confirm that Pamela Kagendo Njeru has been allowed to carry out research in Muuga FM. She has been allowed to record the programs and interview the presenters in Muuga FM. For any enquiries, please contact me through the following address;

WINFRED KANINI KUNGANIA

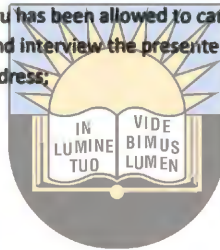
ROYAL MEDIA SERVICES

P.O BOX 7468 – 00300

NAIROBI, KENYA.

CELL – 254-723-243541

EMAIL – winfred.kungania@royalmedia.co.ke



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Sincerely yours,

WINFRED KANINI KUNGANIA

STATION MANAGER, MUUGA FM

ROYAL MEDIA SERVICES



Appendix C: Interview questions for respondents

A1.sample interview schedule for listeners and callers in Muuga FM radio station.

Name of the interviewee (optional).....Gender.....

Age.....Occupation.....

Date of interview.....

Question: Ukiringa thimu muuga FM utumagira nthiomi iriku? (When calling Muuga FM which language do you use?

Subject:.....
.....
.....



Question: Nubunjanagia nthiomi? Ubunjanagia niki? (Do you code switch? Why?)

Subject:.....
.....
.....

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Question: Mwaria wa ntuku inu nani ngaga entu mabonjani nthiomi? Nwona taka angituma ibunjanua niki? (Does the presenter of the day influence code switching? How do you think they influence?)

.....
.....
.....

Question: Kithomo kia muntu nigitumaga abunjanania nthiomi? Gitumaga atia? (Does the level of education influence people to code switch? If yes, how?)

Subject:.....
.....
.....

Question: Mianka ya mwaria wa nteto kana muthikiriria wa nteto nwaitume nthiomi ibunjanua? Nwona taka ingituma na ki? (Does the age of the presenter influence code switching? If yes, how do you think age can influence?)

Subject:.....
.....
.....

A2: Sample interview schedule for presenters in Muuga FM radio station.

Name of the interviewee (optional).....Gender.....

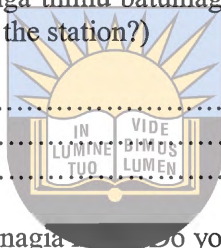
Age.....Occupation.....

Date of interview

Question: I Mutaratara uriku utongoragia? (Which programme do you present?)

Question: Athikiiria a Muuga FM bakiringa thimu batumagira nthiomi iriku? (Which languages do Muuga FM callers use when calling to the station?)

Subject:.....



Question: Nubunjanagia nthiomi? Ubunjanagia? (Do you code switch? Why?)

Subject:.....

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Question: Aringi a thimu a Muuga FM ibabunjanagia nthiomi? Nwona taka babunjanagia niki? (Do Muuga FM callers code switching? If yes, why do you think they code switch?)

Question: Kithomo kia muntu nigitumaga abunjanania nthiomi? Gitumaga atia? (Does the level of education influence people to code switch? If yes, how?)

Subject:.....

Question: Mianka ya mwaria wa nteto kana muthikiriria wa nteto nwaitume nthiomi ibunjanua? Nwona taka ingituma na ki? (Does the age of the presenter influence code switching? If yes, how do you think age can influence?)

Subject:.....

Question: Kuri Mitaratara yenu ikoragwa na twana? Iriku? (Do you have children in some of your programmes? If yes, which programmes?)

.....
.....

Question: Iburingagira twana thimu/twana ituringaga thimu Muuga FM? (Do you call children/ do the call in Muuga FM programmes?)

.....
.....

Question: Mukiringira twana thimu kana tukiringa nitubunjanagia nthiomi? (When calling children/when they are calling into the station do they code switch?)

.....
.....

Question: Nwona taka tubunjanagia nthiomi niki? (Why do you think they code switch?)

.....
.....



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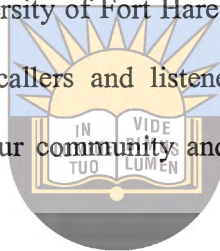
Appendix D: Interview consent for respondents



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Ethics Research Confidentiality and Informed Consent Form

I Pamela Kagendo Njeru from the University of Fort Hare in the English Department is asking people from Muuga FM radio station/callers and listeners of Muuga FM to answer some questions, which I hope will benefit your community and possibly other communities in the future.



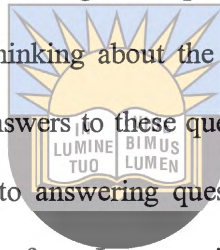
University of Fort Hare
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I am conducting research regarding code switching patterns in radio broadcasting. I am interested in finding out more about the motivations behind code switching patterns observed in Media discourse. I am carrying out this research to help understand more on the reasons behind code switching pattern in radio broadcasting with the aim of adapting discourse strategies that will enhance effective communication in every community.

Please understand that you are not being forced to take part in this study and the choice whether to participate or not is yours alone. However, I would really appreciate it if you do share your thoughts with me. If you choose not to take part in answering these questions, you will not be affected in any way. If you agree to participate, you may stop me at any time and tell me that you don't want to go on with the interview. If you do this there will also be no penalties and you will NOT be prejudiced in ANY way. Confidentiality will be observed professionally.

I will not be recording your name anywhere on the questionnaire and no one will be able to link you to the answers you give. Only the researchers will have access to the unlinked information. The information will remain confidential and there will be no “come-backs” from the answers you give.

The interview will last around twenty minutes. I will be asking you a questions and ask that you are as open and honest as possible in answering these questions. Some questions may be of a personal and/or sensitive nature. I will be asking some questions that you may not have thought about before, and which also involve thinking about the past or the future. I know that you cannot be absolutely certain about the answers to these questions but I ask that you try to think about these questions. When it comes to answering questions there are no right and wrong answers. When I ask questions about the future I am not interested in what you think the best thing would be to do, but what you think would actually happen.



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If possible I would like to come back to this area once I have completed my study to inform you and your community of what the results are and discuss my findings and proposals around the research and what this means for people in this area.

INFORMED CONSENT

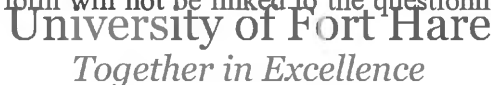
I hereby agree to participate in research regarding code switching patterns in radio broadcasting: A case study of Muuga FM in Kenya. I understand that I am participating freely and without being forced in any way to do so. I also understand that I can stop this interview at any point should I not want to continue and that this decision will not in any way affect me negatively.

I understand that this is a research project whose purpose is not necessarily to benefit me personally.



I have received the telephone number of a person to contact should I need to speak about any issues which may arise in this interview.

I understand that this consent form will not be linked to the questionnaire, and that my answers will remain confidential.



I understand that if at all possible, feedback will be given to my community on the results of the completed research.

Signature of participant:..... **Date:**.....

I hereby agree to the tape recording of my participation in the study

Signature of participant:..... **Date:**.....