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Linguistic strategies in the construction of power relations in call-in conversations in Vuuka FM vernacular radio station

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Abstract
This paper examines how language is used to enact power and identity as manifested n caller's texts in Vuuka FM radio station, a vernacular radio station broadcasts in Luloogoli. This paper seeks to respond to the following objective, to determine the power relations manifested in the call in conversations of Vuuka FM radio station. This study was carried out in Vihiga County in Western Kenya among the Lulogooli speakers. Fairclough's (2001) Critical Discourse Analysis approach, whose main tenet is a critical analysis of caller texts in terms of the manifestations of power relations, was used for the analysis of caller conversations. A qualitative approach to data collection was adopted where a total of thirty call-in programmes were purposively sampled for transcription and analysis according to the thematic areas that were selected. The paper established that there was manifestation of power relations in the conversations of callers that creates two divergent groupings, 'them 'the subjugated group, versus 'us' the dominant group. Furthermore, callers through their discourses manifested distinct ideologies depending on the roles assigned to the different groupings in society. The findings of this paper would be of help to linguists and other language scholars in that it would contribute to the development of research on the use of indigenous languages.

Keywords: power relations, linguistic strategies, Lulogooli, call-in conversations

Public Interest Statement

The present study identified and investigated how language is used to enact power and identity. Unlike other studies done on vernacular language which are formal in nature, the current study examines informal debates with a view to evaluate linguistic makers of dominance and power relations in the context of cultural practices amoung the Luloogoli community of Vihiga county.

1. Introduction

Fairclough (2003) describes discourse as consisting of structures of text and talk, and practices that are a reflection of human thought. Discourse examines the social realities that are enacted through a collection of words and other forms of language which are the used to construct meaning in the world or in a given society. Critical Discourse Analysis (CDA) on the other hand, is a methodical approach to the study of discourse that examines how discourse is deconstructed and how it fixes power relations between divergent or opinionated groups (Yanow , 2000). Through mass media, we get to know about the world by studying how people talk to one another through verbal and non-verbal means and the messages that are transmitted through a specific medium or channel to reach a larger number of people (Wimmer et al, 2012). Mass media constitutes any communication channel used to reach a larger number of people. It includes traditional sources such as radio, TV, newspapers, magazines, billboards, films, recordings, books and the internet, as well as new media such as smart phones, smart TVs and tablets (Wimmer et al, ibid).This paper analyzes the conversations in the radio. It analyzes how language is used to enact power between groups in the call-in discourses of callers It further establishes that there is a relationship between language use and manifestations of power evident in call-in discourses inVuuka FM radio station in Western Kenya.

2. Power and Identities in radio discourses

Relations of power among groups, as well as group dynamics in text and talk are a common characteristic of radio call-in programmes. Nicola(2010) notes that many interactions encode social identities and power relations. This is supported by Fairclough's (1995) study on the analysis of interactions between hosts and different types of callers in medical radio shows. This study by Fairclough (1995) demonstrates how the form of interactions in the programmes reveals power in social relations. When the hosts talked with the doctors, they showed deference and kept the traditional interview style thus constructing the doctor's expert status. However, in the interaction between the host and ordinary people, the host discredited the position of the ordinary people. Political radio talk as Fairclough (1995) further contends, demonstrates power relations and social identities among groups. In addition, political radio talk has the potential to enrich the public discussion by bringing various opinions and voices thus exposing both the public biases and its creativity. There exist other studies on linguistic strategies used but in other languages other than English. Habwe (2016) examines the use of honorifics to complement other politeness strategies in Kiswahili. The study establishes that honorifics are used to express face-saving ideals in the Kiswahili language in order to appeal to speakers of the language that is the in-group socially. Salifu (2016) did a study on politeness strategies among the Dagombe speakers of Ghana. The study establishes that such politeness strategies are used to build and maintain valued social relations or solidarity among members of the speech community. The study further argues that such strategies are used as a means of social control of members of the speech community. These politeness strategies are

part of the linguistic bits that informed this study. The current study deviates from the featured studies above since it examines a number of linguistic strategies used by callers in vernacular radio stations, in this case Vuuka FM. The current study establishes what strategies speakers of Lulogooli use to justify use of positive attributions to a member of the in-group or negative attributions to a member of the out-group during call-in programs. The current study illustrates how assignment of such attributions occurs in gender, characteristics of modernity versus tradition, and the assignment of either positive or negative attributions between politicians versus the masses.

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

i.   A direct request: All right, and now you could make some coffee for me please?

ii.   Indirect request: Coffee would be nice now wouldn't it?

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

A strategy used by male speakers is the use of the title or position of the speaker. Men often add a title or a position referring to themselves for instance as the head of the department, the management, or sincerely-Your board of directors. These titles refer to official positions and therefore emphasize their superior position (Thimm et al, 2008).Commands and threats, for instance, presuppose relations of dominance and power and may be issued to women or minority participants only because of group membership. Similar remarks hold for other interactional strategies such as those of politeness, selfrepresentation, and impression management. The current study relates with such studies by Thimm et al (2008)which examine dominance as a factor of social control by the powerful individuals or groups in society as compared to groups or individuals who are dominated through the use of speech acts. The manifestations of such societal imbalances through speech acts are a similarity that exists between the works reviewed and the current study. The examples used to discuss the findings of the current study identify peculiarities as well as similarities in the data of the use of linguistic strategies by Lulogooli callers in Vuuka FM.

3.   **Language use and manifestations of socio-cultural realities**

Discourse examines the enhanced role of language in the exercise of power. It is mainly in discourse that consent is achieved, ideologies transmitted, and practices, social identities, and meanings and values taught (Fairclough, 1995). Critical discourse analysis aims at systematically exploring opaque relationships of causality between discursive practices and the wider social and cultural realities. These realities are reflected in social and cultural practices, social and cultural relations, and social and cultural processes. Critical discourse analysis further examines how social practices, events and texts arise out of and are shaped by relations of power and struggles over power. The way in which these relations of power are hidden in texts is in itself a factor of securing power and hegemony (Bourdieu, 1977).

The paper examines language use as social practice. language use as social practice implies viewing language as a mode of action that is socially and historically situated and existing in a dialectical relationship with other facets such as beliefs and ideologies of a speech community (Fairclough (2001). It also studies the way in which influence and control of the mind is socially or morally illegitimated

through social action. The basic tenet of CDA used in this chapter is the belief systems that come to be accepted as "common sense". These are specifically those beliefs that encourage the acceptance of unequal power arrangements as natural and inevitable or even right or good. Fairclough (2001) views language as discourse and observes that discourse is a social practice which involves the whole process of social interaction. The social interaction constitutes the process of production and the process of interpretation. Fairclough (2001) sees the process of interpretation as cognitive. That is, interpretation draws upon internalized meanings or ideologies, which Fairclough (2001) calls "Members Resources" (MR) for interpretation. People acquire these internalized MR through social interaction in order to engage in social practice including discourse.

4. Theoretical Framework

This study was guided by Critical Discourse Analysis (CDA) approach as propounded by Norman Fairclough (1992; 2001). CDA is an interdisciplinary approach to the study of discourse, or talk and text, that views language as a form of social practice (Fairclough and Wodak, 1997) which takes into consideration context of language use as an element of discourse (Wodak, 2001). In CDA texts are a part of social events in which they are uttered. Thus, social and cultural dimensions are significant as part of texts. These dimensions are used to create and maintain relations of power between groups (Fairclough, 2000, 2001, 2003; Van Dijk, 2001). CDA follows a critical approach to social problems in its endeavor to make explicit power relations which are hidden in text and talk by examining the way social power, abuse, dominance and inequality are enacted, reproduced and resisted by text and talk in the social and political contexts. CDA highlights issues of power asymmetries, manipulation, exploitation and structural inequities that exist in text. In simpler terms, it tries to show the ways in which the dominant forces in the society construct versions of reality that favor their interest. When social relations of power are enacted and negotiated through discourse, ideologies of discourse are produced. (Fairclough, 2003). These are social constructs embedded in the cognition of speakers in the different social, political, cultural and economic contexts (Fairclough (2001) and Wodak, 1997).Van Dijk (2002) further argues that Critical Discourse Analysis emphasizes the need for interdisciplinary work in order to gain a proper understanding of how language functions in constituting and transmitting knowledge, and in organizing social institutions in their exercise of power. Van Dijk also mentions two defining features of CDA. That is, it is concerned with power as a central condition in social life and that it is also concerned with the inter-textuality and conceptualization of competing discourses in various public spaces. Van Dijk (2002) thus contends that it is the role of CDA analysts to understand, expose and ultimately resist social inequality.

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

5. Fairclough's Approach to CDA

CDA cannot be classified as a single method, but is viewed as an approach to analyzing discourse (Atambo, 2019). This approach consists of different perspectives and different methods for studying

the relationship between the use of language and the social context of the speakers. Fairclough's sociocultural approach (Wodak , 2001) was used in this study as it examines language use as social practice. Describing discourse as social practice implies that language and society bear a kind of dialectical relationship. This means that discourse constitutes situations, objects of knowledge and the identities of people.CDA is concerned with the investigation of the relation between two assumptions about language use, that language use or discourse are both socially shaped and socially shaping. That means that discourse is a medium which brings out the values, beliefs, norms, and conventions of a society. It is also a medium through which society changes these values, beliefs, norms and conventions by one dominant group imposing its world view on the subjugated group.CDA thus also examines how discursive practices in texts can be used as a form of mind control. Fairclough (ibid) operationalises the theoretical assumption that texts and discourses are socially constitutive: Fairclough (1995) contends that when people use language they enact their social identities depict their social relations and reproduce the given society's systems of knowledge and beliefs. One consequence of this critical analysis of texts produces divergences in group dynamics in the form of dominant and subjugated groups. Fairclough (2001) develops a three dimensional framework for studying discourse. The aim of the three dimensional approach is to map three separate forms of analysis into one another: analysis of spoken or written language texts, an analysis of discourse practices as portrayed in caller texts, and an analysis of discursive events in the call-in texts that depict the socio-cultural practices of the given society, in this case, the radio presenter's texts and the caller texts in vernacular radio conversations in Vuuka FM. Studies of discourse in Fairclough's CDA approach examine the ways in which society uses language, and especially how language is used as a form of portraying inequality, how inequality is expressed, represented, legitimated or reproduced in such texts or talk. Fairclough (2001) further distinguishes three dimensions or stages of analysis. The first stage is description, and it is concerned with identifying the formal properties of a text. The second stage is interpretation and it deals with the relationship between the text and interaction. The last stage is explanation, that is, the relationship between interaction and social context. According to Van Dijk(2015) the primary focus of CDA is discussing and creating awareness on the social problems and political issues rather than the mere study of discourse structures outside their social and political contexts. Furthermore, the critical analysis of social problems is usually multidisciplinary. CDA, Van Dijk states, is not interested in just describing discourse structures; it tries to explain them through an examination of social interaction and especially social structure. More specifically, CDA focuses on the ways discourse structures enact, confirm, legitimatize, reproduce or challenge relations of power. This theory is important to this study since it helps analyze linguistic strategies in text and talk. It further helps us to examine the relations of power between divergent groups such as politicians versus the masses, men versus women and traditions versus modernity.

6. **Methodology**

A total of 60 programmes were targeted for recording out of which 30 were sampled for audio taping along the thematic areas. These programmes were recorded over a three month period. The programmes were then used to get the linguistic texts that were used for analysis of data. Non probability sampling technique was employed. Specifically, the study used purposive sampling for purposes of selecting only audio recordings according to the selected topics that coincided with the thematic areas that were

purposively sampled. The themes selected were those that had linguistic characteristics that the study was interested in, namely; linguistic strategies used by callers, speech events that contain discursive practices depicting power relations speech events depicting socio-cultural issues in call-in programmes in Vuuka FM. Vuuka FM has several call-in programmes on a variety of topics aired on a daily basis. Each of the programmes is aired along some thematic areas. The study examined data with a view to arriving at common themes that are discussed for purposes of discussion and analysis. According to Braun and Clarke (2019) thematic analysis allows one to flexibility in interpreting data and allows one to approach large data sets more easily by sorting them into broad and common themes The themes discussed are religion, social, politics, health, marriage and agriculture. These were the samples that had the characteristics that the study was interested in.

Discussion of Findings

The study findings give a summary of linguistic strategies used by callers in Vuuka FM vernacular radio station. This is followed by a discussion on how the linguistic strategies bring out the power relations as reflected in the call-in texts in Vuuka FM.

7.1 Metaphors

A metaphor is an implied comparison using a word to mean something similar to its literal meaning. Van Dijk (2006) notes that metaphors are meant to demean, belittle, marginalize or dehumanize people. The following metaphors were identified from the call-in discourses of Vuuka FM radio station.

'Inner garment' as metaphor
Conversational exchange 1
Female presenter: *Sasa yive kuri umwikura, wakenyi kuhevwa kindiki ridiku rya karunu?*
Male caller : *Ridiku rya karunu? Sasa hee, mundu niiva akenyi kuumba kindu, ambee ku kindu kuri kanguvu ku mugati, anoho ambeku ka vesti na kanguvu kandi kara basi mbee vurahi. Maa manye baasi anyanza. Sande.*

Translation
Female presenter: *Now*, you as a man, what kind of present would you wish to be given today?
Male caller: A day like today if someone wants to give me something let them give me something like **inner garment** or a vest and **that other garment** and I will be fine. Then I will know that the person loves me. Thank you.

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

7.2. Insults
Conversational exchange 2
Male presenter: *Kindiki chijira mukuba vasaza vinyu mumadara? Muvavunaga imikono, ivirenge,*

muvafudura izimoni. Kari muzia korogendo kandi mujaga kuviita. Mmm. Na ole yivi waretwa hango hara ndio nangwa kuri umukari wa mugizi gura ndio nangwa. Uza ugirung'anya ikatiba, yivi ugwa musakuru wu mugizi gura. Kira kindu noovora genyekana mumbulize mmba yimu ndi nangwa. Eeeh. Vuuka hello…

Translation

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

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

Translation

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

Conversational exchange 3

Male Presenter : *Yive mugogo wovo akukung'onda ku mutwi yigwo?*

Translation

Male Presenter: Does your wife beat you on that head of yours?

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

Translation

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

Insults are speech acts whose intent is to demean or annoy. Van Dijk (2006) says that insults presuppose superiority on the part of the person who produces the insult while making the person who is insulted feel inferior. In the conversational exchanges above the male presenter alludes to the fact that men undergo oppression in the hands of women when they fail to provide basic needs. Threats and insults fall under pragmatics as they presuppose relations of dominance and power (Van Dijk, 1995). The extract above shows how men face both verbal and nonverbal threats and insults from females in a home set up. In conversational exchange 2, the male caller insinuates that women are murderers. This is a form of verbal insult on the feminine gender that is meant to paint a negative picture about them while portraying the male gender favorably as the victims of actions by the feminine gender that are seen as perpetrators.

7.3. Back channels

Back channels are a type of feedback response in conversations initiated by the speaker to indicate that they are listening (Drummond and Hopper, 1993). They include words such as *ummh, okay, that's right, uh huh, yeah, oh*. The following extracts illustrate the use of back channels in call-in programmes:

Conversational exchange 4

Male presenter : *Kindiki chijira mukuba vasaza vinyu mumadara? Muvavunaga imikono, ivirenge, muvafudura izimoni. Kari muzia korogendo kandi mujaga kuviita.* **Mmm**. *Na ole yivi waretwa hango hara ndio nangwa kuri umukari wa mugizi gura ndio nangwa. Uza ugirung'anya ikatiba, yivi ugwa musakuru wu mugizi gura. Kira kindu noovora genyekana mumbulize mmba yimu ndi nangwa. Eeeh . Vuuka hello…*

Translation

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

Conversational exchange 5

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

Schegloff (1982: Sacks et al, 1974) identifies one function of backchannels as that of encouraging one to continue talking. In Conversational exchange 5 the presenter encourages the callers to continue talking by the use of verbal expressions such as mmh, eeeh. The use of the word **okay**…serves different purposes. The use of the backchannel okay indicates that the speaker is ready to hand over the floor to the next speaker. The use of the word **okay** by the female presenter shows that she is attentive and has gotten what the caller has said clearly. Back channels are used by callers to establish rapport and they help create solidarity between callers. The callers, in this sense, identify themselves as belonging to an in-group of people who are capable of understanding each other since they share a common ground.

7.4. Adjacency pairs

Paltridge (2000) defines adjacency pairs as utterances produced by two successive speakers in such a way that the second utterance is identified as related to the first one as an expected follow-up. Paltridge (ibid) identified the following 11 types of adjacency pairs: Requesting-Agreement, AssessmentAgreement, Question-Answer, Compliment-Acceptance, Leave-taking adjacency pair, ComplaintApology, Greeting-Greeting, Warning-Acknowledgement, Blame-Denial, Threat-Counter threat and Offer-Acceptance. McCarthy (2002) refers to adjacency pairs as pairs of utterances in talk, and they are often mutually dependent. Jakobson (1995) notes that adjacency pairs serve the following four communicative functions, namely; referential, phatic, metalingual and emotive functions.

7.4.1 Blame-denial adjacency pair

The exchanges below were used to clearly show the blame-denial adjacency pair as used by callers in Vuuka FM radio station.

Conversational exchange 6

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

Male caller 1: Hello..? This is Amadi from Luombei. Some women are usually murderers. When she does a mistake in the house and you correct her, she says that this man is bad. Therefore, on this issue we should just pray for women.

Conversational exchange 7

Male Presenter: Does your wife beat you on that head of yours? Male caller: Aii! I am not beaten at all! She cannot even dare do that! No way! Women of today are very rude! Female caller: Good afternoon? This is Rhoda Ubaga. I want to tell you that if you go home empty-handed frequently when she sends you to go look for work you still go home empty-handed, you will be beaten with a chair. You will be beaten badly!

In the Conversational exchange 6, the presenter is laying blame on women whom she accuses of beating their men. The rebuttal from the male caller is a denial of the allegations by the presenter that men are indeed beaten. In conversational exchange 7, there is a mixed response. Whereas the male caller denies the accusation from the presenter of being beaten by women resulting into a blame-denial adjacency pair, the second response by the female caller affirms the accusation and thus results into a blame-acceptance adjacency pair. The blame-denial/acceptance adjacency pair illustrates the roles assigned to the genders. Men are expected to provide for the family as is clearly depicted from the conversation by the female caller in conversational exchange 7 Women on the other hand stay at home as housewives and expect to be taken care of by the men.

7.5. Lexical borrowing

Fromkin (1983:292) asserts that borrowing is a process by which one language or dialect takes and incorporates some linguistics element from another. Ronald et al (1968:180) on the same explain that on phonological borrowing, a word borrowed is made to fit the phonological system of the borrowing language. Heine (1968) elaborates that the paths to a certain extent, reflect the paths of cultural influence. A common cause of lexical borrowing is the need to find new words for new objects, concepts and places. It is easier to borrow an existing term from another language than to make one. (Heine,1968) In the recorded call-in conversations under study, callers find it easier to incorporate some borrowed linguistic elements and use them to conceal some words that seem offensive or to replace words that do not exist in Lulogooli.

Lexical borrowing is the most salient feature that is found in the selected call in conversations in Vuuka FM. Most callers borrowed lexical items mainly from English and incorporated some linguistic elements in the texts. The borrowed words are usually integrated in the grammatical system of the borrowing language in the sense that they are dealt with as if they were part of the lexicon of the language (Annaji, 2005).

Bentahila and Davis (1982) in Habwe (1999:90) too assert that for an utterance to qualify as a case of lexical borrowing, it has to be integrated in a language's phonological and morphological system.

Conversational exchange 8

"Mudavadi genya avee shimbi musystem"

Translation: (Mudavadi should be close to the system)

Conversational exchange 9

"Ndari vuza mu vu local tourism ndagenda mu ka area."

Transcription: (I was just on local tourism, I walked in the area.)

The term "musystem", in conversational exchange 8, which directly translates to 'system' is a borrowed word from English. It has adopted the *Lulogooli* phonology and morphology. In extract 5, the term "local tourism" was directly loaned from English with its phonological and morphological properties. It can be noted that most callers during the call-in programs use this strategy whenever there is no equivalent lexical item in *Lulogooli*. The above extract by the caller illustrates the existence of two groups, the in-group, which refers to people who belong to a political system and the out-group, which comprises of the common *mwananchi*.

7.6. Use of Honorifics

Honorifics or titles are a word or words which come before somebody's name to specify their office, position or convey respect (Levinson, 2004). Honorific forms express the speaker's social attitude to others and also indicate the social ranks of the participants in the discourse and the intimacy (Nariyama et al., 2005). Although honorifics are used for the purpose of politeness they have the potential of being manipulated for ideological reasons.(Levinson, 2004) Barke (2010) says that honorifics can lead to the creation of social identities.

Conversational exchange 10

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

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

The word *reverend* has been used by a male caller to confer respect and attribute values of trust to the MCA. The use of the word 'reverend' to refer to the male politician is meant to change people's perception of the politician. This is because reverends are people of the clergy, who are held in high esteem.

7.7. The use of repetition

Repetition is the fact of doing or saying the same thing many times, or the recurrence of expressions in a stretch of language. It is a linguistic strategy employed in pragmatic discourses, generally used to show the gravity of the matter at hand. It can be realized at different levels such as at word, phrase and clause levels. Repetition involves grammar and meaning as well as vocabulary which functions to signal solidarity in a conversation. This implies that we are saying the same thing and using the same linguistic pattern as each other.

Consider example below;

Conversational exchange 11

"Avana vadi vagenda genda ichova iyo kari vamanyi vurwaye vuveeyo dave"

Translation: (Young children are roaming out there they don't even know there is sickness out there)

Conversational exchange 12

"kumaa kukoreki ? kivara cha damana"

Translation: (what will we do? The world is rotten)

Conversational exchanges 11 and 12 indicate instances of a linguistic strategy dubbed "repetition. 'Vagenda' which directly translates to "are roaming" has been repeated two times. In extract 10, "kumaa kukoreki?" which implies what will we do? This has appeared two times. As Koech (2013) puts it, repetition has always created a special effect of emphasizing the subject matter. In conversational exchange 11, the phrase, "kumaa kukoreki? kivara cha damana" meaning what will we do? The world is rotten has been repeated two times. The speaker tries to show the gravity of the matter at hand that teenagers are roaming around oblivious of the fact that they are endangering their lives. In the extracts above, the adults identify themselves as an in-group that is in solidarity with each other over the fact that the youth are living recklessly. The youth here are the out-group whereas the adults are the in-group.

7.8. Code switching strategies used by callers.

Carol Myers-Scotton and William Ury (1977), defined code-switching as the 'use of two or more linguistic varieties in the same conversation or interaction.' Brown (2000:67), on the other hand, defines code-switching as 'the act of inserting words, phrases or even longer stretches of one language into the other. According to Dulay et al (1982), the term code switching refers to an active, creative process of incorporating material from both of a bilingual's languages into communicative acts. This occurs when a speaker alternates between two or more languages or language varieties in the context of a single conversation. More often, the terms code switching and code mixing are used interchangeably in different studies and other formal aspects of language.

In the call-in radio programmes, callers sometimes switch into their native languages in the hope that the hearer will get the gist of what is being communicated. Surprisingly, some of the universal nonverbal expressions enable learners to communicate an idea in their own language to someone unfamiliar to that language.

Conversational exchange 13

Presenter: *Hello Vuuka FM, moroma niinzi, ni ridiku rya mapenzi, siku ya wapendanao, niitari neembora siku ya wapendanao, yivu nivuyanzi vuveye wide.*

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

In conversational exchange 13 the presenter is commenting on Valentine's Day which is a borrowed phenomenon into traditional African settings. Code mixing, in this sense, is used to create familiarity between the borrowed concept of love in European settings, concepts that are culturally not familiar with members of the given community, and relating the new concepts to what the local society can identify with. Africans borrow European practices in order to look like them. This is a form of social control by the powerful.

7.9. Euphemism

A euphemism is used as an alternative to a dis-preferred expression in order to avoid offending the listener or causing loss of face (Allan and Burridge, 1991). Callers use euphemism as a polite form of speaking to avoid offending the other party. Euphemisms are a necessary part of every culture. They are believed to be probably as old as language itself. They show a speaker's good manners and respect towards cultural taboos. The use of euphemisms in radio caller interactions are significant because radio stations have a wider listenership and people of all ages, and callers would want to be sensitive to all listeners regardless of age, status, or race or cultural inclinations.(Allan and Burridge,1991).

Conversational exchange 14

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

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

In the conversation above, the male caller uses the euphemism 'inner garment' and 'that other garment'. The male caller engages in a polite manner of speech in order to conform to the desires of the radio talk show host. In radio conversations, the radio talk show host holds the institutional power and may oblige participants to use a specific language variant that is deemed less offensive to answer questions or provide information. Thus, the caller will be deemed out of order if he or she uses impolite language.

7.10. Lexical borrowing

Fromkin (1983:292) asserts that borrowing is a process by which one language or dialect takes and incorporates some linguistics element from another. Ronald et al (1968:180) on the same explain that on phonological borrowing, a word borrowed is made to fit the phonological system of the borrowing language. Heine (1968) elaborates that the paths of lexical borrowing, to a certain extent, reflect the paths of cultural influence. A common cause of lexical borrowing is the need to find new words for new objects, concepts and places. It is easier to borrow an existing term from another language than to make one. This was evident in the recorded call-in conversations under study, where, callers found it easier to incorporate some linguistic elements borrowed and used them to conceal some words that seem offensive or to replace words that do not exist in Lulogooli.

Lexical borrowing is the most salient feature that is found in the selected call in conversations in Vuuka FM. Most callers borrowed lexical items mainly from English and incorporated some linguistic elements in the texts. The borrowed words are usually integrated in the grammatical system of the borrowing language in the sense that they are dealt with as if they were part of the lexicon of the language (Annaji, 2005:143).

Bentahila and Davis (1982) in Habwe (1999:90) assert that for an utterance to qualify as a case of lexical borrowing, it has to be integrated in a language's phonological and morphological system.

Conversational exchange 15

"Mudavadi genya avee shimbi musystem"

Translation: (Mudavadi should be close to the system)

The term "*musystem*" in the exchange above which directly translates to 'system' is a borrowed word from English which has adopted the *Lulogooli* phonology and morphology. In extract 5, the term "local tourism" was directly loaned from English with its phonological and morphological properties. It can be noted that most callers use this strategy whenever there is no equivalent lexical item in *Lulogooli*. The above extract illustrates the existence of two groups, the in-group, which refers to people who belong to a political system and the out-group, which comprises of the common *mwananchi*.

Summary of Findings

The paper sought to analyze how the use of language depicts power relations in the call-in discourses of Vuuka FM radio station. There was evidence of power relations as depicted in the call-in discourses of discussants. The power relations are illustrated through the dominant relationships between groups, namely; men and women, politicians and the masses and traditions versus modernity. Although in a traditional setting, men talk is dominant, the discourse texts by both male and female callers show contested power relations. Women callers in the programmes resist dominant male talk as they seek to claim a place in the discourse in their favor.

Conclusion

The paper sought to establish how language is used to enact power and identity as manifested in callers' texts in Vuuka FM radio station. The study showed that callers through their discourse manifest distinct ideologies depending on the roles assigned to the different groupings in society. The groupings are divided into 'us' versus 'them' which is a social manifestation of belongingness according to Fairclough (2001). The 'us' group is the in-group with which callers would want to identify with, whereas the 'them' group is the out-group that the callers treat differently. These ideologies are ingrained in people's minds and they affect group identity, tasks, goals, norms, values, positions and resources. These ideologies are identity markers, helping the in-group identify with group norms and values, while disassociating with the other out-group norms and values. To a large extent, the discourses that are directed at diverse groups namely, politicians versus the masses, men versus women and traditions versus modernity are discriminatory. Hence, the verbal discourses construct the diverse groups differently. Women are constructed negatively while men are constructed positively. Women are variously trivialized and subordinated while men are always elevated. The study reveals that the callers hold various beliefs which mostly portray a dichotomy between the in-group and the out-group as a way of marking group identities. These beliefs glorify the in-group and trivialize the out-group. The study establishes that such beliefs are loaded with linguistic strategies that serve to naturalize the beliefs. The naturalized beliefs are stereotypical and hence responsible for ideology.

Conflicts of Interest: The researcher declares no conflict of interest.

Disclaimer Statement

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