

**A LINGUISTIC ANALYSIS OF UNIVERSITY OF ZAMBIA STUDENTS'  
SOCIOLECT**

**BY**

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**A dissertation submitted to the University of Zambia in partial fulfilment of  
the requirements for the award of the degree of Master of Arts in Linguistic  
Science**

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## **AUTHOR'S DECLARATION**

I, **Choolwe Shevwanti**, declare that the work contained in this dissertation:

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## **APPROVAL**

This dissertation of **Shewanti Choolwe** has been approved as partial fulfilment of the requirements for the award of the degree of Master of Arts in Linguistic Science by the University of Zambia.

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## ABSTRACT

This study is a linguistic analysis of University of Zambia (UNZA) students' sociolect. The aim of the study is to analyse the linguistic characteristics of UNZA students' sociolect and how in turn with this sociolect, students construct various social identities as they express group solidarity. The specific objectives are to: identify and compile the lexical items of the sociolect; explore the etymologies of the lexical items of the sociolect; establish the lexicalisation processes in the sociolect; explore the meanings of the lexical items of the sociolect; and determine how UNZA students use the sociolect to construct diverse social identities as they express group solidarity.

The study was conducted using a qualitative research approach informed by a descriptive survey design that guided the process of data collection and analysis. The study used document analysis, checklists, direct observations, unstructured interviews, recording and photographing to collect data. Thereafter, data were analysed using an eclectic analytical approach that included lexicalisation, recontextualisation and resemiotisation. The study was theoretically informed by interactional sociolinguistics, poststructural approach and positioning theory.

The research findings revealed that lexical items of UNZA students' sociolect present themselves as nouns, verbs, adjectives and phrases. These lexical items mainly comprise borrowed lexical items from different languages, that is, English, Bemba and Nyanja. Some of the borrowed lexical items have further undergone semantic, morphological, phonological or morpho-phonological manipulations through diverse lexicalisation processes to create new and unique lexical items that assume new structures and semantic content. Such lexicalisation processes include semantic expansion, truncation, hybridisation, syllable alteration, dummy affixation, compounding, inversion, borrowing and coinage. The lexical items are sourced from different languages as linguistic resources primarily based on their meaning in their source languages. These linguistic resources combine with other available semiotic resources in different specific social contexts to effectively create new meanings of the lexical items in UNZA students' sociolect. Further, the study revealed that UNZA students generally construct the available social identities in their sociolect as imposed identities based on age, gender, their year of study, individual physiological make up, social relationships, socio-economic class, roles and actions. Based on these findings, the study concluded that UNZA students' sociolect is a unique variety of language as it is creative in nature and that it performs several social functions. Thus, from these drawn conclusions the study also recommended detailed comparative studies on UNZA students' sociolect with other developed speech varieties in other higher learning institutions and detailed studies on the diverse societal topics that are reflected in UNZA students' sociolect.

## **DEDICATION**

This dissertation is dedicated to my beloved late parents: Godfrey Namachila Shevwanti and Margaret Muchiyamo Kaabwe, my beloved son, Isaac Angel Mulenga as well as my family members and friends.

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## CHAPTER ONE

### INTRODUCTION AND BACKGROUND TO THE STUDY

#### 1.1. General

This chapter is an introduction to the study entitled “*A Linguistic Analysis of University of Zambia Students’ Sociolect*”. The chapter commences with providing the background information to the investigation and proceeds by stating the statement of the problem and explaining the significance of the study. Thereafter, the chapter also presents the aim and specific objectives, which guided the research questions. The chapter concludes by providing the scope of the study, outline of the dissertation and a summary of the issues dealt with in the chapter.

#### 1.2. Background

##### 1.2.1. The University of Zambia

The University of Zambia (UNZA henceforth) situated in Lusaka is one of the public higher learning institutions in Zambia. The University was established by an act of parliament in the year 1966 as the first university in the country. Thus, UNZA is the oldest public university in the country. UNZA has two campuses: the main campus referred to as the Great East Road campus on the Great East Road and the Ridgeway campus located at the University Teaching Hospital (famously known as UTH). The Ridgeway campus is specifically for students pursuing medical and pharmacological courses. This current study was conducted at the main campus, the Great East Road campus.

Based on UNZA yearbook entries for the 2014/2015 academic year, UNZA currently has an estimated population of 23,903 registered students. This figure includes both undergraduate and postgraduate students. This student population is made up of students from different modes of study, which include Distance Education, Evening, Full-time, Part-time and Parallel. The undergraduates’ population comprise mainly youths of ages ranging from 19 to 30 years. Nevertheless, the undergraduates’ population also includes the middle aged and elderly students that are of ages ranging from 30 years and above whom in most cases enrol to advance their already established professions. The postgraduates’ population, which includes Full-time and part-time (Distance Education) students, is mainly made up of adults who already have established

professions and in most cases are already in employment. The undergraduate and postgraduate students are distributed in ten faculties namely: School of Agricultural Sciences, School of Engineering, School of Humanities and Social Sciences, School of Law, School of Mines, School of Medicine, School of Natural Sciences, School of Veterinary Medicine and Graduate School of Business. In addition, UNZA has a Directorate namely the Directorate of Research and Graduate Studies (DRGS) specifically incharge of all the postgraduate students and two institutes, one incharge of distance education and another incharge of social and economic research. Under the abovementioned faculties and units, UNZA offers over 157 bachelor and postgraduate degree programmes.

The University of Zambia being a public university and perhaps, the best in the land, its student population is made up of people from diverse socio-economic and linguistic backgrounds. Owing to this, UNZA represents the general population of Zambia thereby providing a rich environment for social interaction. As many sectors of the country, there more males than female students with the majority of the females concentrated in social science related courses.

Like most traditional universities, UNZA provides accommodation to some of its undergraduate and postgraduate full-time students at the two campuses, Great East Road and the Ridgeway campuses. The students' hostels at the Great East Road campus are divided into three sections namely the Old Residence, the New Residence and Veterinary. The Old Residence and Veterinary hostels houses only male students while the New Residence hostels houses both male and female students. The University of Zambia yearbook entries show that all the hostels at the Great East Road campus have a total number of 2583 bed spaces of which 2461 cater for the undergraduates and only 122 cater for the postgraduates. This means that out of the current 14,447 undergraduate and postgraduate full-time students, only 2583 are accommodated at the institution. Despite such a small number of students accommodated on campus, it is, however, very interesting to note that the number of students residing on campus is far much more than the actual number of accommodated students. This is attributed to that the majority of the accommodated students have opted to share their bed spaces with either one or two other non-resident students. Some students share their bed spaces to simply assist others in need of the limited space or sublet to other students needing space in order to raise extra money.

The University of Zambia has no language policy document to determine what language/s should be used in conducting business but adopts the national language policy in which English, the official language, is the only language in force as medium of instruction at tertiary institutions of learning (Trewby, 1983). Therefore, English is the main medium of communication for delivering lessons and conducting other official business. Students and lecturers alike freely speak other local languages of Zambia on campus with Nyanja being the (major) lingua franca and Bemba, which has also become one of the main languages of Lusaka city (Kashoki, 1972; Siachitema, 1991; Chisanga, 2002; Mambwe, 2010) where UNZA is situated. However, due to the complexity of social interaction among students, a unique variety of language has emerged. This does not come as a surprise as Bosire (2006) observes that when people of different ethnic communities and cultures converge, a different form of communication is likely to evolve among them. From a sociolinguistic point of view, the language variety that has emerged among UNZA students can best be described as a sociolect as it is associated with this particular group of people based at the University of Zambia, Great East Road campus.

### **1.2.2. UNZA students: Social Group and Speech Community**

The use of the developed language variety by UNZA students in their social interactions distinguishes them as a social group as well as a speech community. Being central to any sociological investigation, the term ‘social group’ has generally been defined by sociologists as “the collectivity or set of people who involve in more or less permanent or enduring social interactions and relationships” (Doda, 2005). Doda explains that members of a social group have common basis for interaction and shared characteristics, a feeling of identity or belongingness, shared psychology or consciousness and a definite set of norms to govern the behaviours of the individual participant in the group. Hence, from the explanation it is clear that simply put the concept of ‘social group’ relates to an organised group of individuals that persists in time and has one or more interests and activities in common.

The term ‘speech community’ has various definitions put forward by different linguists. However, for the purpose of qualifying UNZA students as a speech community, the researcher focused on the definitions offered by Gumperz (1968,1971), Fishman (1971), Fromkin and Nina (2003), Nkolola-Wakumelo (2010) and Zhan (2013). Gumperz (1968) expresses the term ‘speech community’ as “any human aggregate characterised by regular and frequent interaction by means

of a shared body of verbal signs and set off from similar aggregates by significant differences in language usage". Later he revised it as "a social group which may be either monolingual or multilingual, held together by frequency of social interaction and set off from the surrounding areas by weaknesses in the lines of communication" (Gumperz,1971). Fishman (1971) defines it as a subtype of community "all of whose members share at least a single speech variety and the norms for its appropriate use". Fromkin and Nina (2003) refer to it as "a group of people speaking a common variety". The group may be defined in terms of extra-linguistic factors such as age, region, socio-economic status, education and so on. Nkolola-Wakumelo (2010) holds that it is "a group of persons interacting with each other in a particular social domain such as home, work, school, religion and so on". Lastly but not the least, Zhan (2013) describes it as "an abstract "space", where a complex interlocking social network of communication takes place, and through frequent, rule-governed interaction and the use of shared speech norms and a common linguistic repertoire of signs, the members in it constitute a group which is distinguished from others by significant differences in language use." From these given definitions, it is clear that though each linguist defines the term 'speech community' differently the most common thing in most of them is the focus mainly on the shared rules of language use and the common communication among the members in a speech community.

With respect to the definitions of the concepts 'social group' and 'speech community' highlighted above, it is noted that UNZA students indeed make up a social group as well as a speech community. They are a social group due to the common social interests they all share, which include, among others, their interest to acquire tertiary education. They are also a speech community because they find themselves in the same social domain of school, with its own complexities, including linguistic ones, in which they interact with each other through a common speech variety that is only peculiar to them.

### **1.2.3. UNZA students' speech variety as a sociolect**

The term sociolect is often used interchangeably with social dialect though the latter form seems to be more commonly used and preferred (Holmes, 2001; Hudson, 1996; Romaine, 2000; Trudgill, 2003). Trudgill (2003) defines a sociolect as 'a variety or lect, which is thought of being related to its speakers' social background rather than geographical background. It is a variety spoken by a particular social group, class or subculture, whose determinants include such parameters as gender,

age, occupation, and possibly a few others' (Trudgill, 2003:122). Wilkon (1989:88), as quoted by Lewandowski (2010) adds to state that sociolects are 'language varieties related to such social groups as class, community and professional groups. Wilkon (1989) argues that the main prerequisite for a sociolect is the existence of a social group whose members maintain strong bonds (professional, social or cultural) established through different contacts with each other. Nkolola-Wakumelo (2010:139) also adds that 'sociolects are varieties of language distinguished according to the social groups that use them and they can be based on class, ethnicity, gender, age, occupation and any particular social situation'.

Following the above, Trudgill, Wilkon and Nkolola-Wakumelo's brief theorisation on the notion of sociolect, UNZA students' speech variety qualifies to be termed a sociolect. This is because, as a starting point, and as already indicated above, UNZA students exist as a social group mainly based on education and other social characteristics that include age, gender and status. Secondly, UNZA students use a speech variety that is only peculiar to them as a way of demarcating themselves as separate from other groups.

From the foregoing, it is clear that UNZA students at the Great East Road campus have developed a different form of communication that is peculiar to them. This form of communication is often used in less formalised speech situations within the different social contexts of the institution. This phenomenon reflects situations in which people are active agents in the creation of 'language' as they interact, as Afful (2007) notes that through various interactions individuals make and remake their social worlds utilising various verbal behaviours. Additionally, Kerswell (2010) observes that young adults are more likely to innovate as they embrace the adult world than the middle aged or the elderly. He explains that language developments are faster among a large young population, which is socially and ethnically diverse. Based on Afful and Kerswell's observations, it is not surprising, therefore, that in their social interactions, UNZA students who mostly are youths use linguistic resources available in their repertoire to create meaningful elements (lexical items) which they use to communicate and in turn use these to construct various social identities in their quest to express group solidarity. This, therefore, makes a study on UNZA students' language practices such an important undertaking as it unfolds interesting ways in which UNZA students creatively manipulate their extended linguistic repertoire to communicate and construct various social identities to express group solidarity.

### **1.3. Statement of the problem**

It is noted that in Zambia, the shift to urban vernaculars as opposed to rural ones has led to the emergency of different forms of communication by different social groups (Nkolola-Wakumelo, 2010). In this regard, different social groups, mostly of youths, in several urban centres are continuously creating their own forms of communication (mainly termed as sociolects) in order to set themselves apart from other social groups as well as innovate ways of communicating amongst themselves thereby inventing a common form of communication system only unique to themselves. It is fascinating to note that youths consciously create and constantly transform their sociolects by manipulating lexical items from various language sources in an effort to mark off their identity as a social group. This feature of creativity in sociolects and their functions as language of communication among youths renders them unique as they differ from other forms of everyday language. It is this very aspect of uniqueness of the youths' sociolects, the creativity therein and their functions as language of communication among the youths that makes them worth investigating.

In the context of the above, it has been observed that for some time now, UNZA students being one of the youth social groups in the city of Lusaka, Zambia, use a type of communication that is peculiar to them. Nevertheless, there seems to be little or no information on how particularly unique this sociolect is in relation to the creativity therein and its functions as language of communication among UNZA students. It was for this reason that a comprehensive study was designed to linguistically explore how UNZA students manipulate lexical items from various language resources at their disposal to create meaningful elements (lexical items) as they manage their social interactions within the institution and how, in turn, these are used to construct various social identities as they express group solidarity.

### **1.4. Aim of the study**

The aim of the study was to analyse the linguistic characteristics of UNZA students' sociolect and how, in turn, with this sociolect, students construct various social identities as they express group solidarity.

### **1.5. Specific Research Objectives**

The study sought to achieve the following specific objectives:

- i. To identify and compile the lexical items of UNZA students' sociolect;
- ii. To explore the etymologies of the lexical items of UNZA students' sociolect;
- iii. To establish the lexicalisation processes in UNZA students' sociolect;
- iv. To explore the meanings of the lexical items of UNZA students' sociolect; and
- v. To determine how UNZA students use the sociolect to construct various social identities in their quest to express group solidarity.

### **1.6. Research Questions**

In order to address the objectives that have been listed above, the study put forward specific questions in relation to the objectives as follows:

- i. What lexical items exist in the vocabulary of UNZA students' sociolect?
- ii. How are the lexical items of UNZA student's sociolect sourced?
- iii. What lexicalisation processes are used in the formation of the lexical items of UNZA students' sociolect?
- iv. How are the meanings of the lexical items of UNZA students' sociolect created?
- v. How do UNZA students use the sociolect to construct various social identities as they express group solidarity?

### **1.7. Significance of the study**

As already indicated above, Bosire (2006) observes that when people of different ethnic communities and cultures have been brought together, a different form of communication is likely to evolve among them. In Zambia, therefore, it is suspected that there must be different forms of communication by different social groups such as marketeers, political cadres, callboys, students, political parties etc. However, not much work has been done to document these sociolects. The literature reviewed in this study indicated that so far the only study in the country was done by Nkolola-Wakumelo (2010) who looked at the discourse of the 'call boys' and minibus conductors. UNZA students as one of the youth social groups have for some years now been using a different

form of communication that is only peculiar to them. However, to the best of my knowledge, it seems there has been little or no comprehensive study conducted in relation to the linguistic characteristics of UNZA students' sociolect and its functions as language of communication among the students. Therefore, it is hoped that this study will contribute to the document analysis of sociolects in Zambia. It is also further hoped that it shall contribute to the scholarly body of knowledge of sociolects, which may have an implication on our understanding of the nature of language in diverse communities.

### **1.8. Scope of the study**

Researchers or rather scholars have studied the phenomenon of sociolect for different purposes such as, to discover generally the functions of a sociolect for a particular group of speakers or to establish the possible categorisation of a sociolect. This particular study was confined to analysing the linguistic characteristics of UNZA students' sociolect that include lexicalisation processes that are used in the formation of the lexical items, the origins and meanings of the lexical items and also how in turn with the sociolect, UNZA students construct diverse social identities as they express group solidarity. In order to successfully achieve the set out purpose, the study was also restricted to using the notions of lexicalisation, recontextualisation and resemiotisation as its analytical/conceptual perspectives as well as interactional sociolinguistic approach, poststructural approach and positioning theory as its theoretical perspectives.

### **1.9. Structure of the Dissertation**

This dissertation is organised into nine chapters. The first chapter introduces the study by providing the background information that sets the context for the study in which a brief background of UNZA and its students is given. The chapter also spells out the statement of the problem, the significance, the aim, specific objectives and the research questions of the study. The chapter ends with an outline of the scope of the study and the structure of the dissertation and provides a summary of the issues discussed in the chapter.

The second chapter presents a literature review of some of the available literature that is considered relevant to the current study in order to place it within the context of similar studies thereby providing a justification for it. The chapter outlines some of the key language related studies

conducted on UNZA students' language practices/use. The chapter also discusses other related studies on sociolects carried out in and outside Zambia.

The third chapter is a presentation on the theoretical and analytical frameworks used in the study. In this respect, the chapter focuses on the explanations of the concepts of lexicalisation, recontextualisation and resemiotisation that were specifically adopted as analytical and conceptual tools of the study. Additionally, the chapter focuses on explanations of the theories, interactional sociolinguistic approach, poststructural approach and positioning theory that were adopted as theoretical perspectives of the study.

The fourth chapter describes the Methodology used in the data collection and analysis in order to provide the answers to the questions raised in the first chapter. Included in the chapter are the research design, study area, sample size and sampling techniques, data collection procedures as well as the data analysis procedure. The chapter ends with ethical considerations.

The fifth chapter is the first analysis chapter and focuses on presenting and discussing some of the lexical items with their meanings in UNZA students' sociolect and their lexicalisation processes. In particular, the chapter shows lexicalisation processes that involve phonological and morpho-phonological manipulations in the creation of some lexical items alongside their meaning(s) in UNZA students' sociolect.

The sixth chapter is a continuation on the presentation and discussion of some of the lexical items with their meanings in UNZA students' sociolect and their lexicalisation processes. Thus, in particular the chapter shows lexicalisation processes that involve semantic manipulations in the creation of some lexical items together with their meaning(s) in UNZA students' sociolect. In addition, the chapter shows other lexicalisation processes that are utilised in the creation of some lexical items and their meaning(s) in UNZA students' sociolect.

The seventh chapter is a continuation and final chapter on the presentation and discussion of some of the lexical items with their meanings in UNZA students' sociolect and their lexicalisation processes. In this regard, the chapter in particular shows processes of lexicalisation that involve morphological manipulations in the creation of some lexical items alongside their meaning(s) in UNZA students' sociolect.

The eighth chapter is the last analysis chapter and focuses on the presentation and discussion of some of the diverse social identities that manifest in UNZA students' sociolect. To this end, the chapter explores the specific types of identities constructed by UNZA students and shows how these diverse social identities are constructed as UNZA students express group solidarity.

The ninth and final chapter is a summary of the whole study in which conclusions are drawn and some recommendations for further research are made.

### **1.10. Summary of chapter**

The present chapter has introduced the title of the study, that is, "*A linguistic Analysis of University of Zambia Students' Sociolect*". The presentation started with an introduction, which briefly provides some background information on the University of Zambia and the students. Thereafter, the chapter proceeded to present the statement of the problem, the significance of the study as well as the purpose and specific research questions, which are related to the specific objectives. Finally, the chapter concluded with a presentation of the scope of the study and an outline of the structure of the dissertation.

The next chapter is a presentation of the literature review of some of the available literature that is regarded as pertinent to the current study in order to place it within the context of similar studies thereby providing a justification for it.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.1. Introduction

This chapter presents literature reviewed on the selected related studies conducted in and outside Zambia with regard to sociolects. The chapter begins by outlining some of the key language related studies on UNZA students' language practices/use. Thereafter, it proceeds to discuss other similar studies carried out both in Zambia and other countries around the world.

#### 2.2. Related linguistic Studies in Zambia

Despite evidence that UNZA students as a social group have been using a unique form of communication, a sociolect, among themselves for some years now, the literature reviewed indicates that there has been no comprehensive study carried out on this sociolect. A few linguistic studies that have been conducted in relation to UNZA students, among others, focused on discourse analysis of students' written and spoken discourses whose focus is different from the current study (e.g. Kashina, 1988; Simwinga, 1992; Njobvu, 2010) and language use (e.g. Musonda, 1978). Although Musonda's study focused on language use among UNZA students, he did not touch on UNZA students' sociolect. The study, whose sample was restricted only to those who spoke a Zambian language as a first language, only probed into determining how English along with other Zambian languages spoken by UNZA students were being utilised for various purposes in their interactions. Clearly then, there is a dearth of literature in this particular area at the University of Zambia and other such institutions around Zambia. However, a notable and quite related study to the current one is that carried out by Nkolola-Wakumelo (2010).

Nkolola-Wakumelo (2010) conducted a study on the sociolect used by the "call boys" and minibus conductors in Zambia. The main purpose of her study was to analyse the discourses used by the "call boys" and minibus conductors, in order to determine possible categorisation of this form of communication. In her arguments toward the most appropriate categorisation of the discourse, Nkolola-Wakumelo provides evidence that this sociolect of the "call boys" and minibus conductors, which is frequently incomprehensible to outsiders, use specially created words or words borrowed from different languages whose meanings and sometimes structure they have

frequently manipulated and adapted. In this case, she reveals the various lexicalisation processes involved in the formation of a vocabulary for this particular group of speakers. These lexicalisation processes included the following: use of onomatopoeic lexical items, semantic expansion, transposition, modulation, idiomatic expressions, inverted meanings, coinage, borrowing, reduplication, compounding, descriptive terms, clipping and syllable alteration.

Using the theoretical perspectives drawn from interactional sociolinguistics, the poststructural approach and positioning theory, Nkolola-Wakumelo concluded that the discourse of the “call boys” and minibus conductors is a hybrid sociolect of identity. She further argued that this particular form of communication plays an essential role in shaping and strengthening the “call boys” and minibus conductors’ identity as a social group in such a way that the public has come to associate it exclusively with them.

Nkolola-Wakumelo (2010)’s study is relevant to the current one in that it endeavours to analyse the linguistic characteristics of UNZA students’ sociolect and how in turn the sociolect is used by UNZA students to construct diverse social identities as they express group solidarity. Furthermore, the study provides insights on the lexicalisation processes that are involved in the formation of words (lexical items) of a sociolect, which is one area of focus in the study. Moreover, the study provides insights on how the poststructural approach and positioning theory can be utilised to examine the construction of social identities in a sociolect. However, Nkolola- Wakumelo’s study is different from this study because of the different social contexts used. Nevertheless, the current study applies similar theoretical perspectives drawn from interactional sociolinguistics, the poststructural approach and positioning theory as Wakumelo’s. The other dissimilarity is that Nkolola-Wakumelo’s study analysed the linguistic characteristics of the discourse of the “call boys” and the minibus conductors with the major intention of establishing its most appropriate categorisation. In contrast, this study intends to analyse the linguistic characteristics of UNZA students’ sociolect and ultimately determine how in turn with this sociolect student construct various social identities as they express group solidarity. Despite that Nkolola-Wakumelo’s study did touch on the aspect of social identity, it does not go into detail to investigate how participants use the speech variety to construct various social identities, as is the case in this current study.

Another notable and beneficial study to this current investigation is Mambwe (2014) who conducted a study entitled “*Mobility, Identity and Localization of Language in Multilingual*

*contexts of urban Lusaka*". The intended purpose of the study was to explore the deployment, mobility, transformation and localization of language across different modalities and modes in multilingual contexts and practices of modern Lusaka. This was in order to see how languages (and other semiotics) work together as one in the social lives of urban speakers as they make meanings, stylise identities and how this semiotics circulate across modes and modalities. Thus, the study focused on how interactants engage with the linguistic repertoire in creating meaningful discourses and stylise identities in casual/formal encounters (conversations), popular music, advertisements and in written online discourses from internet news blogs. In this regard, to successfully achieve the intended purpose of the study, Mambwe specifically adopted an eclectic analytical approach for the data analysis that included analytical and conceptual tools from multimodal discourse analysis, resemiotisation and semiotic remediation.

Examining data on casual/formal conversations from different social groups as well as data from different modes of communication in urban Lusaka, Mambwe's study provides evidence on how speakers through resemiotisation and semiotic remediation create social meaning by drawing on sets of linguistic resources and other para-linguistic semiotics to communicate. Additionally, the study reveals how speakers stylise their multiple identities by dissolving the traditional linguistics boundaries by extended linguistic repertoires available to them.

From the foregoing, it is clear that Mambwe (2014)'s study did not deal with the phenomenon of a sociolect in particular as in the current study. Nonetheless, Mambwe's study shares certain aspects in common with the present study. As in Mambwe's study, the current study engages in exploring the creation of social meaning as well as the construction of various social identities in UNZA students' sociolect. Further, equally this study specifically adopts an eclectic analytical approach for the data analysis and employs resemiotisation as one of its analytical and conceptual tools to examine how UNZA students manipulate lexical items from various language resources at their disposal to create meaningful elements (lexical items) as they manage their social interactions within the institution. In spite of the stated similarities, Mambwe (2014)'s study also differs from the current study in that it examines data on casual/formal conversations from different social groups as well as data from different modes of communication. This was in order to explore how language as localized social practice provides interactants with voice and agency in different social settings and how this in turn provides them a resource to negotiate role structure

and hybrid social identities. In contrast, this study focuses on the lexical items used by one particular social group (UNZA students), their origins, probable meanings, word formation process and how in turn with these lexical items; students construct various social identities as they express group solidarity.

Mambwe (2014)'s study is, however, beneficial to this study as it provides insights on how the notion of resemiotisation can be used to examine how speakers belonging to social groups create social meaning by drawing on sets of linguistic resources and other para-linguistic semiotics to communicate. Additionally, the study brings to light some of the various social identities constructed by social groups as they interact. Since UNZA students are likewise a social group that engages in casual conversations, the insights from Mambwe (2014)'s study are imperative as they can help in providing ways on how to unravel the sources and meanings of the lexical items of UNZA students' sociolect.

### **2.3. Related linguistic studies on sociolects outside Zambia**

Although sociolects have not been comprehensively studied in Zambia, the literature reviewed furthermore indicates that other scholars from different parts of the world such as America, Europe and Africa have taken keen interest in investigating sociolects as forms of speech among social groups in various societies. It is extremely necessary to bring on board insights from other researches on sociolects conducted outside Zambia in order to identify the specific knowledge gap and the specific contribution to the theory of knowledge, which the current study is expected to make. Nevertheless, it is not the intention here to discuss all the studies available on sociolects. Instead, the literature review will confine itself to studies that are of relevance to the study. Some of the studies regarded relevant to the study and to be discussed here include Durian (1997), Timor and Landau (1998), Moto (2001), Kiessling (2004), Kiessling and Mous (2004), Ogechi (2005), Mugaddam (2009), Dozie and Madu (2012), and Leppanen *et al* (2013).

Durian (1997) investigated the sociolect used by the teenagers of southern Chicago suburb named Homewood. The focus of the study was to look at how group identity is co-constructed by the group members, and how the group helps to construct and regulate individual identity within the group and further look at the lexical items of the sociolect that makes it a unique language variety. The findings of the study are that the speakers of the sociolect use lexical items that make it a

unique variety by utilising slang and argot terms in innovative ways through the processes of borrowing and semantic expansion in order to encode information and demarcate group identity. By creating their argot phrases and slang terms borrowed from the popular culture that is part of their generation, Durian concluded that they co-create a group identity that is innovative in its use of creative new words and descriptive lexical variables. Thus, the group identity that they shared was reflected in the language variety they speak.

The current study is similar to Durian's study in that it endeavours to investigate the uniqueness of lexical items of a sociolect, in this case UNZA students' sociolect. However, Durian's study differs as the researcher looks at how with the sociolect speakers co-construct group identity. Unlike Durian's study, this study extends to investigate the actual various social identities in UNZA students' sociolect that are constructed by the group members. Focusing on the findings, Durian's study is relevant to this study as it sheds some light on borrowing and semantic expansion as some of the lexicalisation processes that are engaged in the formation of the lexical items of a sociolect, which is one area of focus in the study. It also further gives insights on how the lexical items of a sociolect are sourced and eventually their meanings created which are yet the other areas of focus in the study.

Timor and Landau (1998) conducted a phenomenological research in order to investigate the discourse characteristics in the sociolect of repentant criminals who are rehabilitated in Yeshivot (Jewish religious academics), Israel. Their study analysed phenomenological interviews with criminals, all ex-convicts, who had been in Yeshivot for at least six months. The findings of the study reveal that ex-criminals who are rehabilitated in Yeshivot for newly religious men change their language gradually from a criminal sociolect to a religious one typical of the Yeshivot. Timor and Landau observed that the ex-criminals make use of diverse linguistic means to promote the change in their ideology and their social identity. The ex-criminals purposefully use diverse linguistic resources (semantic, grammatical, syntactic, structural and metalinguistic) in order to rebuild their worldview and to gain social legitimacy in their community. These resources include extensive use of religious utterances, use of a criminal sociolect in referring to criminal past, ellipsis, tag questions, personal pronouns, nominalization, passive voice, anaphora, idiosyncratic use of contrasts, figurative language, negative and positive connotations, intensifiers, modal utterances, and meta-language.

This present investigation shares some similarity with Timor and Landau (1998)'s study as it analyses the linguistic characteristics of UNZA students' sociolect. On the other hand, the difference between the two is that Timor and Landau's study does not explore the aspect of social identity in the sociolect they studied. This present study, however, as a point of departure explores how UNZA students, using their sociolect, construct various social identities as they express group solidarity. Nevertheless, though conducted outside Zambia and Africa, Timor and Landau (1998)'s study is pertinent to the current study as it sheds some light on some of the linguistic resources that can be used to analyse the sources of lexical items of a sociolect such as UNZA students' sociolect.

Moto (2001), having noted that the speeches of boys and girls, young men and women and sometimes older men and women in Malawi contain words, phrases and sometimes whole sentences which sound like a foreign language, conducted a study entitled "*Language and Societal Attitudes: A study of Malawi's 'New Language'*". The intended purpose of the study was to examine some speech forms of boys and girls, young men and young women and in certain cases, older men and older women in order to provide answers to the questions raised for the study. Among some of the questions that the study wished to provide answers for were as follows: What are the linguistic characteristics of the new language? What are the origins of the new language? Who uses the new language? Is the new language really a new language? What is the linguistic significance of the new language? What is the social significance of the new language? Are gender issues being raised in the use of the new language? Is the new language being reinforced and does it have any future? In addressing these questions, Moto made various observations and conclusions for the study. To this effect, Moto established that Malawi had a new speech community that uses what he called Malawi's 'new language'. The new language is made up of words that are newly coined from Malawi's indigenous languages and a vernacularisation of the words of some foreign languages such as French, English and Latin. Some of the words have been borrowed from Shona, a Bantu language mainly spoken in Zimbabwe. For the youth, who speak the 'new language', the language is being used as tool or a linguistic manifestation for establishing a bond and identity. Malawi's new language, more importantly, more than just being a system of communication and a tool for establishing a bond and identity and a way of showing solidarity, reflects deep-seated attitudes towards particular perceptions, and behavioural tendencies of the speech community that uses it. Therefore, the new language directly mirrors contemporary societal activities and the direction in which the society's values are gravitating. In addition, the 'new language' records the

society's reactions to corrupt practices, the infiltration of foreign ways of life and cultural values, sexual attitudes, sexual practices, and alcohol and drug abuse. On a linguistic level, the presence and use of the 'new language' in Malawi is a manifestation of a linguistic phenomenon commonly known as language change through which some meanings of some words have extended, modified or completely changed their semantic import. Through knowledge and a careful study of the 'new language' society can stand apart and see at what stage it is in its religious, social, economic, educational and political transition. With such knowledge at hand, Malawi can then devise mechanisms for the introduction of intervening programmes to arrest practices that are detrimental to the positive cultural attitudes, values and practice of the Malawian society as revealed in the 'new language'.

Moto (2001)'s study and this study are similar in some way. Just as in Moto's study, the study investigates the etymologies and meanings of words of UNZA students' speech variety. Nevertheless, Moto's study differs in that, in addition, it explores the various contemporary societal activities reflected in Malawi's 'new language'. Hence, the aspect of social identity is merely mentioned as one of the functions of the 'new language' in Moto's study. In contrast, the present investigation endeavours to explore further the aspect of social identity in UNZA students' sociolect by bringing out the actual various social identities that are constructed by UNZA students as they express group solidarity. With respect to the foregoing, Moto's (2001)'s study is yet another relevant research to the current investigation. In the discussion of the findings, Moto provides insights on how to unravel the origins and meanings of the words of the new speech variety that is mostly spoken by the youths. One of the areas of focus in the current study is to analyse the linguistic characteristics of UNZA students' sociolect, which among them include the origins and meanings of the lexical items. In this regard, since UNZA students are also youths that have been observed using a different speech variety as those in Moto (2001)'s study, the insights from his study can be of use to help in exploring the origins and meanings of the words of their sociolect.

Kiessling (2004) carried out a study on Camfranglais or Francamanglais, a highly hybrid sociolect of the urban youth type in Cameroon's big cities of Yaoundé and Douala. In this study, Kiessling clearly explains that the study intended to review critically some of the analyses, hypotheses and generalisations provided in most recent publications on the topic. Further, to draw attention to

some features of Camfranglais that have gone unnoticed so far and to present new data collected during fieldwork in Yaoundé 2002. Finally, to integrate this case of language birth into the wider context of the discourse on the jargons and speech styles of the urban youth in Africa. Thus, with respect to this aim, the study focuses on two major aspects, that are the linguistic properties and functions of Camfranglais. On the linguistic properties, Kiessling argues that the spirit of a language lives in its lexical creations hence the key to its understanding is the way in which its neologisms are formed. Kiessling further adds that in the process of formation of the neologisms strategies of lexical manipulation operate on all linguistic levels: phonology, morphology, syntax and semantics. To this end, the study examines the strategies of lexical manipulation manifested in the creation of the lexical items of Camfranglais. The study revealed that semantic, phonological and morphosyntactic manipulations are utilised as strategies of lexical manipulations in the creation of the lexical items. The most common semantic manipulations found were metonymy, dysphemism and hyperbole; phonological manipulations included truncation and metathesis; and morphosyntactic manipulations included hybridisation and dummy or parasitic affixation. In line with this the study further revealed that the emblematic lexical items in Camfranglais could not be ascribed directly to any of the source language, be that French, English, Pidgin-English or any of the Cameroonian languages such as Duala, Ewondo, Basaa or Bamileke-Ghomala. Instead, they have been manipulated or deliberately deformed on one linguistic level at least, sometimes on more than one level and to a considerable extent, even beyond recognition. Thereby, Kiessling further posits that there is an element of deliberate creative distortion in Camfranglais, which is manifest in a range of linguistic strategies applied to lexical items of all origins, which makes it a typical anti-language of the urban youth type, one of the stylistic icons of adolescent subculture.

On functions of Camfranglais, the study established that the major function of Camfranglais is “that of creating / reinforcing boundaries, unifying its speakers as members of a single speech community and excluding outsiders from intragroup communication” (Saville-Troike, 1989). To this idea, Kiessling concludes that Camfranglais truly deserves to be called an anti-language in Halliday’s sense (1978: 164), that is, a sociolect that creates identity by conscious social and linguistic opposition to established identities of the dominating group(s). Additionally, the study provides evidence that Camfranglais seems to acquire new functions, which go beyond its resistance image. This is because there is an internet presence of Camfranglais neologisms and that Camfranglais starts to be exploited effectively for literary purposes, marking urbanity

(Nganang, 2001). To this end, Kiessling concludes that this indicates that there is a growing awareness of Camfranglais, still transcending ethnic identity, but also transcending the discourse paradigm of falling standards and reaching beyond the adolescent user group. Having started off as an antilanguage articulating resistance identity, Camfranglais seems to be on its way to become adopted also by other social groups, spreading outside the urban youth, forming new norms and setting its own standards, slowly growing into an icon of an emerging new “project identity” (Castells, 1997), a symbol of modern urban life in Cameroon.

Kiessling (2004)’s study is pertinent to this study as the two are similar in some way. Just as in Kiessling (2004)’s study, this study equally endeavours to examine the strategies of lexical manipulation which manifest in the creation of the lexical items of UNZA students’ sociolect. Nonetheless, this current investigation differs from Kiessling’s study, in that, in addition, it extends to explore how the lexical items of UNZA student’s sociolect are sourced and eventually their meaning(s) is created. Another notable contrast is that just as in some other studies reviewed here, Kiessling (2004)’s study merely mentions the aspect of social identity as one of the major functions of the speech variety under study. This current study, on the other hand and as a point of departure investigates the diverse constructed social identities by the students in UNZA students’ sociolect as they express group solidarity. Focusing on the findings, Kiessling (2004)’s study is pertinent to the current study as it sheds some light on some word formation processes, such as metonymy, hyperbole, truncation, metathesis, hybridisation and dummy affixation, in relation to semantic, phonological and morphosyntactic manipulations as being strategies of lexical manipulations in the creation of lexical items. Thus, lexicalisation processes being one area of focus in the study, the insights from Kiessling’s study will help in examining the strategies of lexical manipulation, which manifest in the creation of the lexical items of UNZA students’ sociolect.

Kiessling and Mous (2004), having acknowledged the fact that youths in several urban centres on the African continent are continuously creating their own speech varieties in order to set themselves apart from the older generation, investigated the different urban youth sociolects in different African countries. Among the sociolects that were investigated are Nouchi in Abidjan, Ivory Coast; Camfranglais in Yaounde and Douala, Cameroon; Indoubil and its successor Lingala ya Bayankee in Kinsasha-Brazzaville; Iscamto in Johannesburg, South Africa; Sheng and Engsh in Nairobi, Kenya. The purpose of their study was to show that these urban youth sociolects have

much in common both in function and in the linguistic strategies that their speakers use. In the findings of the study, Kiessling and Mous established that all the urban youth sociolects have their basis in other languages that are spoken in the city by the same youth. In all the cases under their study, the linguistic material that is deviant from the base language(s) is so different and so extensively used that the outcome is incomprehensible and uninitiated. On function, findings of the study are that the urban youth sociolects primarily function to create a powerful icon of identity established through the reversal of norms, and develops from an underdog type of identity to one aimed at reforming society. Kiessling and Mous also further established that the urban youth sociolects are characterised by the manipulation of language forms by its speakers in order to create new lexicon and thus be different. To this effect, findings of their study are that different linguistic strategies are employed in the formation of the new lexicon. These linguistic strategies include borrowing from another language or dialect, loan translations, morphological manipulation such as dummy affixation and use of borrowed affixes, phonotactic manipulations such as truncation and metathesis, and semantic manipulations such as far-fetched semantic extensions and extensive of hyperbole and dysphemisms.

The findings of Kiessling and Mous (2004)' study are of relevance to this current study especially that UNZA students' sociolect is as well an urban youth sociolect found in Africa just like the sociolects they studied. Their study provides insights on some of the lexicalisation processes that can be used to analyse the formation of the lexical items of UNZA students' sociolect. Within the discussion of the lexicalisation processes, Kiessling and Mous' study further sheds some light on how lexical items of sociolects are sourced and their meanings created, which is also one of the areas of focus in the current study. Nonetheless, Kiessling and Mous' study is different from this study in that it discusses the aspect of social identity in general as one of the major functions of the urban youth languages. On the other hand, this study tackles the area of social identity by exploring the various social identities that are constructed in UNZA students' sociolect.

Ogechi (2005) conducted a study entitled "*on lexicalisation in Sheng*". Sheng is a speech variety that has been in use, especially among the urban youth in Kenya for some years. The purpose of the study was to investigate the way lexical items are created and meaning is encoded in Sheng. The findings of the study are that Sheng as a speech variety sources its lexicon from the various Kenyan languages with Kiswahili, English, Dholuo, Kamba and Gikuyu as the prominent lexifiers.

Some Sheng words also originate from Hindi, American westerners and Karate and break dance films. The borrowed Sheng lexical items are usually manipulated while more are continuously coined. Once lexical items leave their source language(s) and are used in Sheng, they assume a new meaning (sense) altogether. Using the data collected at the main campus of Moi University, Kenya (Sheng-Speaking University Students), Ogechi discusses in detail how the lexical items in Sheng are created and how their meaning is encoded through the various lexicalisation processes that are mainly achieved at the morphological and semantic levels. The lexicalisation processes discussed in the study include the following: reversal or swapping of syllables in a word, truncation, coining, borrowing and semantic expansion.

This current investigation is similar to Ogechi (2005)'s study since one area of its focus is to analyse the linguistic characteristics of UNZA students' sociolect which include the lexicalisation processes of word formation, origins and meanings of the lexical items of the sociolect. Thus, the findings of Ogechi's study are relevant to the study as they give insights on some of the lexicalisation processes that are involved in the formation of lexical items of a sociolect. In addition, Ogechi's study sheds light on how lexical items of a sociolect are sourced and eventually how their meaning is created. Despite the asserted similarity, Ogechi's study is different from the current study in that it only focuses on the lexicalisation processes, origins and meanings of the lexical items of the sociolect. This study, on the other hand, goes a step further to look at how in turn the lexical items of UNZA students' sociolect are used in the construction of various social identities as the students express group solidarity.

Mugaddam (2009), having observed that youths in Khartoum, the capital of Sudan, as well as other urban areas in Sudan are continuously creating their own languages serving different functions in their everyday activities, investigated the aspects of youth language in Khartoum. The study used data collected from three social groups (street boys, regsha drivers and university students) and focused on how words from Arabic and English are manipulated structurally to express certain socio-cultural ideas and attitudes within groups. The analysis of the study reveals that the three categories of the subjects tend to manipulate language morphologically, phonologically and semantically. Metaphorical modes of expressions, which include the use of metaphor, metonymy, hyperbole and onomastic synecdoche, dysphemism, in particular are the norm in the speech of youths in Khartoum. At the morphological level, English words are adapted to form Arabic verbs,

nouns and adjectives. This tendency is typical of university students because they use English in their studies. The formation of new words, on the other hand, is popular among street boys. In phonology, metathesis is the phonological process characterising youth language in Khartoum. Lastly, in semantics, synonyms are represented abundantly in the speech of all the three categories of the subjects. More than ten different synonyms are used to refer to one object or thing. In this study, Mugaddam also notes that youths in the urban areas create their own speech varieties mainly with the purpose of insulting, ridicule, secrecy, exaggeration or fun and identity construction.

The findings of Mugaddam's study are relevant to the study since UNZA students' sociolect is also an urban speech variety just like the youth language in Khartoum. The current study is similar to Mugaddam's study in that it also focuses on lexicalisation processes and origins of the lexical items of the sociolect as one of the areas of the investigation. Thus, the insights on some of the lexicalisation processes involved in the creation of words as revealed in Mugaddam's study can be of much use in analysing the formation of lexical items of UNZA students' sociolect. Not only that, the study also further sheds some light on how lexical items of sociolects are sourced which is also another area of focus in the current study. Nevertheless, Mugaddam study differs as the researcher merely mentions identity as one of the functions of the youth languages. Another difference is that Mugaddam does not sufficiently discuss the details on how the meaning(s) of the words in the youth languages under investigation were being created. However, this present study ventures further into exploring how meaning(s) of the words of the sociolect after being sourced from somewhere is eventually socially created. Additionally, the present study examines the various social identities that are constructed by UNZA students using their sociolect as they express group solidarity.

Dozie and Madu (2012) carried out a study entitled "*Language of Communication among University Students in Nigeria: A Study on Slangy Expressions in Federal University of Technology Owerri, Nigeria*". The aim of their study was to investigate the uniqueness of slang, the creativity therein and its use as a language of communication among the students of Federal University of Technology Owerri, Nigeria. In the findings of the study, Dozie and Madu established that students of the Federal University of Technology Owerri Nigeria use slangy expressions and terms as means of communication among themselves and within groups of students. Many of these slangy expressions and terms differ from those used by students in other

institutions in Nigeria since they (slang terms) focus mainly on their social life as reflected by eating and drinking habits, dressing habits, love life and sex habits as well as their environment which is a major determinant of socio-cultural values, attitudes and behaviours of people. Furthermore, the study revealed that slang usage and in particular slang coinage reflected creativity among students and was sex-dependent with usage more among males than females. The study also finally concluded that slangy expressions were used as an effective medium of communication to enhance group identity and solidarity among students of the Federal University of Technology Owerri.

Dozie and Madu (2012)'s study shares something in common with the present study. Just as in Dozie and Madu's research, this study investigates the uniqueness and creativity in UNZA students' sociolect. Thus, Dozie and Madu's study is pertinent to the current study as it sheds some light on some aspects that make a sociolect turn out to be unique and creative. Dozie and Madu's study, however, greatly differs from this study as it investigates the aspects of uniqueness and creativity in the speech variety based on the speakers, their social activities and the functions performed in the usage of the speech variety. Another difference is that aside from merely mentioning identity as one of the functions of the speech variety, Dozie and Madu's study does not go any further to discuss the details relating to the same. This study, however, investigates the issues of uniqueness and creativity in UNZA students' sociolect with a focus mainly on examining the structure of its words (lexical items). Besides, this present study takes a further step to discuss the issue of identity by exploring the diverse constructed social identities in UNZA students' sociolect.

Finally, Leppanen, Kytola, Jousmaki, Peuronen and Westein (2013) investigated into entextualisation and resemiotisation as resources for (dis) identification in social media. The main goal of their study was to show how entextualisation and resemiotisation work to discursively produce identification, commonality, connectedness and groupness as well as disidentification, separateness and difference. Thus, using a multidisciplinary framework combining insights and methods drawn from sociolinguistics, linguistic anthropology, discourse studies, ethnography and the study of multi-semioticity, they analysed language uses, semiotic resources and discourse practices in and around a number of mostly Finland-based, informal social media settings. This was in order to show how entextualisation and resemiotisation are key means through which self-

and other identification, disidentification, and orientation to commonality/separateness function in social media. Entextualisation, which involves two processes: decontextualisation and recontextualisation, was specifically used to explain how in social media activities discourse material sourced from elsewhere is eventually repositioned and remodified as a meaningful element in a new context. Resemiotisation, on the other hand, was used to examine the unfolding and rearticulation of meaning across modes and modalities, and from some groups of people to others.

In their presentation and discussion of the findings, Leppanen *et al* (2013) provide evidence that various semiotic resources are available in each social media setting. In this regard, there was need to pay attention not only to uses of language(s) but also to multiple other semiotic means which carry traces of socio-cultural action and complex discourse trajectories, by drawing on, making use of, reinterpreting and resemitotising features, text and discourses which originate and have travelled from elsewhere. The semiotic resources are crucial in (dis)identification and meaning-making performances and in orientation to or evasion of commonality, connectedness and groupness. Thus, in all of the social media environments examined, Leppanen *et al* (2013)'s study established that mobilisation of the available resources helped identify the participants as legitimate members of the particular group or community. Such identity performances were achieved by the participants in each social media setting by their self-selection as legitimate participants in the social media activities in question, and by demonstrating competence in responding to or creating the discourse in appropriate ways. This was further enhanced by the reactions and responses of other participants, guided by the normative and socio-cultural set-up of the particular environment.

Leppanen *et al* (2013)'s study is pertinent to this current study which equally uses recontextualisation and resemitotisation as its analytical tools. Their study sheds light on how the processes of recontextualisation and resemitotisation can be used in the meaning-making processes for the discourses of a particular social group in their social interactions. Apart from that, their study further provides insights on how the very processes of recontextualisation and resemitotisation make it possible for the participants to mobilise the available resources that in turn aided them to identify themselves as legitimate members of the particular group or community. With respect to the foregoing, the insights from Leppanen *et al* (2013)'s study are imperative as

they can help in examining the origins and meanings of lexical items in UNZA sociolect being among the objectives of this current investigation. Nonetheless, Leppanen *et al*'s study differs from the current study in that it examines data on discourses from different social media domains of different social groups while this current study focuses on lexical items used by one particular social group (UNZA students). Another difference is that Leppanen *et al*'s study does not investigate the area of lexicalisation processes in the discourses they studied while this present study extends to look at the various lexicalisation processes that are engaged in the formation of some of the lexical items of UNZA students' sociolect.

#### **2.4. Summary of the chapter**

This chapter set out to review some available literature regarded as pertinent to this study in order to place the investigation within the context of similar studies thereby providing a justification for it. To begin with, the chapter focused specifically on some of the linguistic works conducted on UNZA students. Despite evidence that UNZA students as a social group have been using a unique form of communication among them for some time now, the linguistic works reviewed showed that there has been no comprehensive study carried out especially in relation to UNZA students' sociolect. In fact, investigations on sociolects have been rare in Zambia. The literature reviewed further indicated that there was only one available study conducted in the country particularly on a sociolect even though such studies have been going on in other parts of world. To this end, it hence became imperative to undertake the current study that sought to analyse the linguistic characteristics of UNZA students' sociolect and how in turn the sociolect is utilised by the students to construct diverse social identities as they express group solidarity.

The chapter also focused on related studies conducted outside Zambia, which provided some insights on the nature of sociolects in general. The idea of identity as it relates to sociolects was found to be one of the main issues investigated and in particular, how the sociolects enabled speakers construct group identity.

The chapter that follows presents the theoretical and analytical framework adopted for the research. It provides explanations of the concepts and theories used as well as show their relevance to the study.

## CHAPTER THREE

### THEORETICAL AND ANALYTICAL FRAMEWORK

#### 3.1. Introduction

This chapter presents the theoretical and analytical framework used in this research. The chapter provides a discussion of the theories and concepts used as well as demonstrating their relevance to the study. In this regard, the chapter addresses concepts of lexicalisation, recontextualisation and resemiotisation, which the study has used as analytical and conceptual tools. Additionally, the chapter focuses on theoretical aspects of interactional sociolinguistics, poststructural approach and the positioning theory, which largely informed the study

#### 3.2. Conceptual/Analytical perspectives

##### 3.2.1. Lexicalisation

According to Lipka (1990: 95), there is no single correct definition of the term lexicalisation, as the term is not used in the same way by linguists. To this end, Brinton and Traugott (2005) state that as a process of language change, lexicalisation has been conceptualised in a variety of ways. Broadly defined as the adoption of words into the lexicon, it has been viewed by some as the reverse of grammaticalisation (e.g. Kurylowicz, 1975; Wischer, 2000; Lehmann, 2002), by others as a routine process of word formation (e.g. Quirk *et al*, 1985; Brinton, 2002; Brinton & Traugott, 2005) and by others as the development of concrete meanings (e.g. Traugott, 1994; Ogechi, 2005). This study adopts the term lexicalisation as employed by Quirk *et al* (1985), Brinton (2002), Brinton and Traugott (2005), that is, as a routine process of word formation.

Quirk *et al* (1985) restrict lexicalisation to words formed by word formation processes, explaining it as a process of creating a new word (a complex lexical item) for a (new) thing or notion instead of describing this thing or notion in a sentence or with a paraphrase. Brinton (2002) provides one of the uses of the term lexicalisation as ordinary processes of word formation.

Brinton and Traugott (2005) consider lexicalisation as the process by which new items considered 'lexical' come into being. They note that lexicalisation may be considered the same as word formation in the broadest sense, including compounding, derivation, conversion and clipping. In

this respect, Brinton and Traugott (2005: 96) define lexicalisation as “the change whereby in a certain linguistic context speakers use a syntactic construction or word formation as a new contentful form with formal and semantic properties that are not completely derivable or predictable from the constituents of the construction or word formation pattern. Overtime there may be further loss of internal constituency and the item may become lexical”. From the foregoing explanations, one aspect, which is clear, is that lexicalisation is concerned with the subject of word formation.

### **3.2.1.1. Word formation processes**

According to Richards, J.C, Platt, J and Platt, H (1990: 321), word formation is the creation of a new word. In this study, the researcher applies the word formation processes combined from Durian (1997), Akmajian *et al* (2001), Moto (2001), Kiessling (2004), Kiessling and Mous (2004), Ogechi (2005), Bosire (2009), Mugaddam (2009) and Nkolola-Wakumelo (2010) to analyse the data on examining how lexical items of UNZA students’ sociolect are formed. The sections that follow, outlines the word formation processes:

#### **3.2.1.1.1. Borrowing**

Borrowing, as is the case in most languages, is one of the common sources of new words in sociolects. As a word formation process, borrowing involves the formation of new words by adopting words from other languages. Although there are instances when words can be borrowed with their spelling, pronunciation and meaning, it is noted, however, that usually the borrowed word never remains a perfect copy of its original. It is made to fit the phonological, morphological and syntactic patterns of its new language (Delabunty & Garvey, 2004). In this regard, one notable feature of sociolects is that they create peculiar lexical items out of the borrowed words from other languages. This is done by appropriating lexical items from other languages whose reference is extended, reinvented, modified or changed to assume different meanings and structures (Kiessling & Mous, 2004; Mugaddam, 2009; Nkolola-Wakumelo, 20 10).

#### **3.1.1.1.2. Coinage**

Coinage is one of the least common processes of word formation. Hatch and Brown (1995) note that coinage occurs when a new word is needed but there are inappropriate borrowed and native words to express it. In this regard, coinage involves the process of inventing or rather creating entirely new, previously nonexistence words to express concepts or objects. It is observed that

usually, such words are not sourced or based on other pre-existing words (Ogechi, 2005; Nkolola-Wakumelo, 2010; Akmajian *et al*, 2001). In other words, this implies that words created through this process cannot be traced to any language in particular.

#### **3.2.1.1.3. Alphabetic abbreviation**

Alphabetic abbreviation also known as initialism is one of the two types of abbreviation. Generally, abbreviation is a word formation process in which a word or phrase is shortened. In this regard, alphabetic abbreviations or initialisms are a type of abbreviation formed by the initial letters of a word or phrase. In contrast to acronyms, which are another type of abbreviation, alphabetic abbreviations are pronounced as sequences of letters (Quirk *et al*, 1985; Akmajian *et al*, 2001). In other words, this implies that each of the letters in alphabetic abbreviations is individually pronounced, for example, VIP (very important person), DJ (disc jockey), ZNBC (Zambia National Broadcasting Corporation) and UTH (University teaching hospital).

#### **3.2.1.1.4. Compounding**

Compounding is yet another one of the common processes of word formation. In this process, two or more separate words are joined together to form a single word (commonly referred to as a compound word) that does not denote two things but one (Nkolola-Wakumelo, 2010; Akmajian *et al*, 2001). The joined words could be from different word classes. For example, ‘Facebook’ is a compound of noun + noun, ‘diving board’ from verb + noun and ‘brother-in-law’ from noun + preposition + noun.

#### **3.2.1.1.5. Descriptive terms**

According to Nkolola-Wakumelo (2010), some words can be created from some form of description of characteristics or appearance of what is being referred to. Such words are termed as descriptive terms and this word formation process sometimes results in the creation of long terms. Nkolola-Wakumelo (2010:149) in her study of the discourse of the ‘callboys’ and minibus conductors in Zambia, provides descriptive terms such as *bamakabeji* (literally meaning ‘those with cabbage’) used to refer to senior police officers and *terminator* to refer to traffic officers. She explains that the term ‘bamakabeji’ derives from the fact that senior police officers wear uniform with stars on the shoulders which are shaped like tiny cabbages while the term ‘terminator’ comes from the film Terminator in which the main character Arnold Schwarzenegger wears the type of sun glasses that traffic officers are fond of wearing.

### **3.2.1.1.6. Dummy affixation**

According to Kiessling (2004), and Kiessling and Mous (2004), dummy affixation is a word formation process where a word or some part of it is combined with affixes which are not from the same source. They further note that dummy affixation is mostly combined with the truncation process and that the affixes used in the combination have no semantic content and could not be ascribed to any specific source. For instance, Kiessling (2004) in his study of Camfranglais, a hybrid sociolect of the urban youths, provides terms such as *pa-cho* ‘father’, *ma-cho* ‘mother’, *loc-o* ‘home’ and *host-o* ‘hospital’. He explains that in the aforementioned terms the semantically empty suffixes *-cho* and *-o* have respectively been added to truncated French words, *pa-* from ‘papa’ (father), *ma-* from ‘mama’ (mother), *loc-* from ‘location’ and English word, *host-* from ‘hospital’.

### **3.2.1.1.7. Hybridisation**

Kiessling (2004:12) defines hybridisation as the process of combining lexical items and affixes that are not from the same source. Deducing from this, the lexical items and affixes combined in the process of hybridisation are sourced from different languages. Kiessling (2004) further notes that unlike in the word formation process of dummy affixation, the affixes used in hybridisation have semantic content. For example, in his study Kiessling (2004) provides cases of hybridisation by affixation of the English gerund suffix *-ing* to non-English words, such as *largue-ing* derived from French *larguer* ‘shoot, score, fire’ and *lanc-ing* derived from French *lancer* ‘hurl’.

### **3.2.1.1.8. Inversion**

Inversion is a word formation process that has to do with inverted meanings. According to Bosire (2009), the meaning of a word is said to be inverted if it is changed to assume an opposite or different meaning from the original. In other words, in this process of inversion, a word acquires an inverted meaning as it is changed to assume an opposite or different meaning from the original. Further, Nkolola-Wakumelo (2010) also notes that in fact, the meanings of the words that have been created by inversion cannot be deduced from the words themselves. In this respect, in her study of the discourse of the “callboys” and minibus conductors, Nkolola-Wakumelo (2010) provides terms such as *kudyamo* and *basi yalasa*. She explains that *kudyamo* is a term sourced from Nyanja whose literal meaning is ‘to eat from’ but rather is used to mean ‘to get a bribe’. *Basi*

*yalasa*, on the other hand, is a phrase sourced from Nyanja and English whose literal meaning is ‘the bus has injected’ but rather is used to mean ‘the bus is fully loaded’.

#### **3.2.1.1.9. Modulation**

According to Nkolola-Wakumelo (2010:146), modulation as a word formation process is described as a process that involves a change of angle from which something is seen or viewed. This means that a word or phrase maybe altered by a change in the perspective and its angle is adjusted to suit another context. For example, in her study of the discourse of the “callboys” and minibus conductors, Nkolola-Wakumelo (2010) provides an example of the phrase, *kwimya ama aerial* sourced from Bemba and English. The phrase, *kwimya ama aerial*, which literally means ‘to put up an aerial’, is used to refer to a situation where a passenger is complaining too much in the bus. Nkolola-Wakumelo (2010) further explains that this is because when someone connects an aerial to his/her television or radio set, the purpose is to get a clearer picture or better sound. For this reason, a passenger who talks too much is seen to be as loud as a radio or television set whose volume has increased because of the connection of an aerial.

#### **3.2.1.1.10. Semantic expansion**

Semantic expansion, also sometimes referred to as semantic extension, is one of the most common processes of word formation in sociolects (see Durian, 1997; Moto, 2001; Kiessling, 2004; Kiessling & Mous, 2004; Ogechi, 2005; Muggadam, 2009 & Nkolola-Wakumelo, 2010). Being a process that relates to semantic manipulation of words, semantic expansion (or extension) is defined as a process where words have been borrowed from other languages and have assumed a new meaning in the new language (Nkolola-Wakumelo, 2010:144). Kiessling and Mous (2004), note that there are various semantic processes, which include metaphor, metonymy, onomastic synecdoche, hyperbole, euphemism and dysphemism. Metaphor is the use of a word or phrase literally denoting one kind of object or idea in a place of another to suggest similarity between them. Metonymy is the use of a word to refer to a concept or object that is associated with the concept or object originally denoted. Unlike in metaphor where substitution of a term is based on similarity, in metonymy it is based on contiguity. Onomastic synecdoche is the use of a proper name to denote a concept that is usually associated with it. Hyperbole is the use of exaggerated words or statements that may be used to evoke strong feelings or create a strong impression and emphasis. Euphemism is the use of a polite word or expression substituted for one considered to

be harsh or blunt when referring to something unpleasant or embarrassing. Lastly but not the least, dysphemism is the opposite of euphemism that refers to the use of intentionally a harsh word or expression instead of a polite one.

#### **3.2.1.1.11. Syllable alteration**

Nkolola-Wakumelo (2010:150) describes syllable alteration as a process that deletes or adds syllable(s) or parts of the syllable in various word positions in order to give the word a new morpho-phonological shape. In other words, this implies that the lexical items created through this process are manipulated both morphologically and phonologically. In her study of the discourse of the “callboys” and minibus conductors, she provides terms created through this process, such as *abapozi* ‘police’, *somoloji* ‘educated person’, *abantuzi* ‘people’ and *frendato* ‘friend’. Nkolola-Wakumelo (2010) clearly explains that the terms *abapozi* (from the English word police) and *somoloji* (from the Bemba word ukusoma ‘to study’) are created through the deletion of syllable(s) and addition of syllable(s). On the other hand, the terms *abantuzi* (from the Bemba word abantu ‘people’) and *frendato* (from the English word friend) are created through syllable addition.

#### **3.2.1.1.12. Transposition**

Transposition, which is also known as conversion, is described as a word formation technique involving the replacing of a grammatical category by a different one (Nkolola-Wakumelo, 2010; Kiessling, 2004). In other words, it is the way of making a new word from an already existing word by changing the category of part of speech without any additional affixes. For instance, a noun maybe transposed to become a verb and vice versa as in the English noun, ship (a large boat) transposed to a verb, ship (to transport somebody or something by ship).

#### **3.2.1.1.13. Truncation**

Truncation, which is also referred to as clipping, is as well one of the common word formation processes engaged in the creation of lexical items of sociolects (see Kiessling, 2004; Kiessling & Mous, 2004; Nkolola-Wakumelo, 2010). As a word formation process, truncation relates to the phonological manipulation of words or phrases where segments or even syllables are deleted. The deletion may be done on ends of the word, that is, either from the end or the beginning (Kiessling 2004). For example, in his study of Camfranglais, a hybrid sociolect of the urban youths, Kiessling (2004), presents terms like *dang* ‘dangerous’ (from French ‘dangereux’) and *kat* ‘quarter’ (from French ‘quartier’).

### 3.2.2. Recontextualisation

Recontextualisation originates from anthropology and discourse studies (e.g. performance studies: Bauman & Briggs, 1990; Silverstein & Urban, 1996 and discourse studies: Bernstein, 1996; Linell 1998; Blommaert, 2005; Fairclough, 2006).

In Critical Discourse Analysis Bernstein (1996) and Fairclough (2006) use the concept of recontextualisation as a resource for “the detailed specification of time-space disembedding and re-embedding” (Chouliaraki & Fairclough, 1999: 110). Bernstein (1996: 32) explains that “as the discourse moves from its original site to its new positioning, a transformation takes place since every time a discourse moves from one position to another, there is space in which ideology can play.” In agreement to this, Linell (1998) starts out from the premise that all discourse is “contextualised” (i.e. it is invariably constructed within some actual context), and goes on to state that “when pieces of discourse are taken out of their original context, and used in a new context” they are thereby “recontextualised”. Linell (1998:154) then proceeds to define recontextualisation as “the dynamic transfer-and-transformation of something from one discourse/text-in-context ... to another”. Linell further distinguishes between recontextualisation at three different levels: intratextual, intertextual and interdiscursive.

Intratextual recontextualisation occurs within the same text, discourse or conversation and plays an important part in most discourse so far as it refers to what has been said before, (or anticipates what is to be said) in a new context thus adding new meaning to it. Intertextual recontextualisation is concerned with the concept of intertextuality that relates to how meaning is created in specific texts, discourses or conversations. Intertextuality refers to the fact that texts continuously refer to prior texts in the process of creating new meaning in different contexts. Bloome and Egan-Robertson (1993) observe that intertextuality is not limited to explicit or implicit references to other texts, and it is not limited to literary texts. Nor is it limited to imitation. Rather, intertextuality can occur at many levels (e.g., words, the organisational structure of texts, register levels, genre types, content, and the situational contexts in which texts occur), and in many ways (e.g., mixing registers, genres, content, and social situations). In other words, this means that intertextuality can occur at multiple levels and in a number of ways. In this respect, Bloome and Egan-Robertson (1993:304) add to state that:

Intertextuality is not given in a text or in a reader, but rather is socially constructed. As people act and react to each other, they use language and other semiotic systems to make meaning, to constitute social relationships, and to take social action. In order for intertextuality to be established, a proposed intertextuality must be interactionally recognised, acknowledged, and have social significance.

From the above perspective, it is apparent that intertextuality is viewed as a social construction, located in the social interactions that people have with each other. Additionally, the process of meaning making involves not only resources provided by language(s), but also other semiotic resources. Therefore, the notion of intertextuality becomes a relevant concept to understanding how sociolects emerge.

Interdiscursive recontextualisation is between types of discourse, such as genres. According to Fairclough (2003), interdiscursive recontextualisation is closely connected to chains of genres, which denote how genres depend on each other's discursive material. Hodges (2008: 485) adds to state that "it is through discursive interaction that we can come to ascribe meanings". Chouliaraki and Fairclough (1999:49) conclude then that recontextualisation can be viewed as the combination in discourse of different genres or different discourses. Hodges (2008: 500) also concludes that by analysing recontextualisation it is possible to "gain a glimpse of the way socio-political reality is negotiated on micro-level of social interaction". This is because as Fairclough (2006) puts it that recontextualisation is an important factor in social transformations, which are "extensively discourse-led in the sense that it is discourses which change first", and only then is it possible to enact, inculcate or materialise them in social practices.

In the light of the preceding explanations, it is clear that the concept of recontextualisation relates mainly to a process that extracts discourse or other semiotic material from its original context and modifying this material so that it fits in a new context. It is for this reason that Bauman and Briggs (1990:73) and Blommaert (2005: 46-48) note that as an analytical tool what the notion of recontextualisation offers the analyst is the identification and analysis of the re-uses of language, textual or other semiotic material as resources in meaning making. At this point, it is also very clear that the process of meaning making involves not only resources provided by language(s), but also other semiotic resources (textual forms and patterns, still and moving images, sounds and cultural discourses) as well as the mobilisation of these in the process of recontextualisation. This,

therefore, implies that in the process of meaning making the notion of recontextualisation has to be accompanied by the notion of resemiotisation, which is explained below.

### **3.2.3. Resemiotisation**

As already indicated above, recontextualisation and resemiotisation go hand in hand in the processes of meaning making. This is because it has been noted that language is no longer theorised as the only meaning-making tool but rather it combines with other semiotic resources such as images, scientific symbolism, gestures, action, music and sound (Kress, 2010; Kress & Van Leeuwen, 2006; O'Halloran, 2011, 2004; Iedema, 2003). This is in view of what Kress and Leeuwen (2006:36) describe as 'the new realities of semiotic landscape'. By this, they point to processes of change taking place at different levels (the nation-state, technology and economy) that not only have an impact on political and cultural boundaries but also on semiotic boundaries.

Resemiotisation originates from the research field of social semiotics (e.g. studies of multimodality: Kress & van Leeuwen, 2006; Iedema, 2003). Iedema (2003:41) uses the notion of resemiotisation to mean "how meaning making shifts from context to context or from practice to practice, or from one stage of practice to the next". Iedema (2003:40) explains that with resemiotisation the focus is not on the multi-semiotic complexities of particular representations, but rather on the origin or dynamic emergence of those representations. Thus, with the process of resemiotisation, he aims at historicizing meaning by contextualising complex multi-semiotic representation within the practices, social rules, resources availabilities that bear on how we are able to mean and how our meaning makings unfold. He also strives to ask how, why and which meanings become recontextualised and argues that the resources employed in social practice show a logical relationship as to where a practice is up to. Based on these explanations, Iedema (2003) concludes that resemiotisation is meant to provide the analytical means for (1) tracing how semiotics are translated from one into the other as social processes unfold, as well as for (2) asking why these semiotics (rather than others) are mobilised to do certain things at certain times.

In the light of the above, it becomes clear that the process of resemiotisation emphasizes the need for "socio- historical exploration and understanding of the complex processes which constitute and surround meaning-makings" (Iedema 2003:48). This is because it helps to trace how semiotics is

translated from one into the other as social processes unfold. Scollon and Scollon (2004) and Scollon (2008) are equally in complete agreement to this as they make it clear that resemiotisation focuses on the examination of the unfolding and rearticulation of meaning across modes and modalities, and from some groups of people to others. In this regard, Scollon (2005: 473) goes on simply to define resemiotisation as the transformation of meaning from one semiotic to another.

Following the preceding explanations of the concepts, recontextualisation and resemiotisation, it clearly comes to light that recontextualisation is a process that extracts discourse, text, signs or meaning from its original context in order to introduce it into another context with mainly a change in meaning. Resemiotisation, on the other hand, is a process of semiotic change in the circulation and flow of language forms across social and cultural boundaries. Although the two concepts (recontextualisation and resemiotisation) are closely related both offer a complementary analytic tool as they make it possible to trace the ways in which social activities (interactions) frequently and crucially build on the active recirculation and appropriation of complex multi-semiotic material. Thus, as analytical/conceptual perspectives of this study, both recontextualisation and resemiotisation assist in investigating how UNZA students extract language forms, textual or other semiotic material and relocate these in their vocabulary of the sociolect. This will thereby help in explaining how lexical items of the sociolect originating from elsewhere are lifted out of their original context and are repositioned and remodified as meaningful elements in a new context.

### **3.3. Theoretical perspectives**

#### **3.3.1. Interactional sociolinguistics (IS) approach**

Gordon (2003:67) describes interactional sociolinguistics (IS) as a qualitative, interpretative approach to the analysis of social interaction. The term and the perspective are grounded in the work of John Gumperz (1982a, 1982b), who blended insights and tools from anthropology, linguistics and sociology. The primary goal of IS to understand how speakers create and interpret meaning in social interaction (Tannen, 2005). To this respect, Gumperz argues that speakers communicate rapidly shifting interpretive frames through conventionalised surface forms which he calls, contextualisation cues that provide information allowing participants to interpret the meaning of what is said. Thus, Gumperz (1999:461) goes on to define contextualisation cues as “any verbal sign which when processed in co-occurrence with symbolic grammatical and lexical

signs serves to construct the contextual ground for situated interpretations, and thereby affects how constituent messages are understood”.

To begin with, it can be noted from Gumperz’s definition above that contextualisation cues include features of language (that is, elements of linguistic structure such as words and syntax) and those that go along with language (that is, paralinguistic features such as pitch, tempo, laughter, and nonverbal signals such as gaze, gesture, mimics, posture). This implies that in order to effectively create and interpret meaning in social interaction, speakers need to employ many other signalling mechanisms other than just words. Another notable feature from Gumperz’s definition above is the fact that the employment of various signalling mechanisms in social interaction make aspects of context available in which speakers are successfully able to create and interpret meaning. This entails that the creation and interpretation of meaning in social interaction rely on a specific context. The aspect of context is also firmly emphasised by Eggins and Slade (1997) who note that Gumperz’s IS was centrally concerned with the importance of context in the production and interpretation of discourse. Further, on the significance of context, Goffman (1959, 1967, 1974, 1981) a sociologist who greatly influenced Gumperz’ IS argues that all utterances are situated within contexts such as “occasions”, “situations”, or “encounters” that not only provide structures and meaning to what is said but may themselves be organised by what is said.

From the foregoing, it is clear that in IS language and context co-constitute one another since language does not just function “in context” but also forms and provides context. In this regard, IS as a theoretical perspective of this study helps to investigate the constructed specific context (situation) in which meaning of some of the lexical items of UNZA students’ sociolect is eventually created.

### **3.3.2. Poststructural approach**

Pavlenko (2002) describes poststructuralism as broadly an attempt to investigate and theorise the role of language in construction and reproduction of social relations. To this respect, it does not come as a surprise that the poststructural approach is one of the contemporary approaches to analysing the aspect of identity. According to Norton (2000:5), identity refers to "how a person understands his or her relationship to the world, how that relationship is constructed across time

and space”. Based on this definition of the term identity, the poststructural approach thus views language not only as a symbolic capital but also as a site of identity construction (Pavlenko, 2002). This view is also echoed by Kouhpaenejad and Gholaminejad (2014:200) who state that the poststructuralist perspective regards identity to be “socially organised, reorganised, constructed, co-constructed, and continually reconstructed through language and discourse”. Pavlenko (2002) explains further that identities are seen as constructed by and in discourses that supply the terms by which identities are expressed (identity performance) and assign differential values to different identities or subject positions. Subject positions, in turn, refer to the intersection of factors, such as age, gender, sexuality, class and race as well as other factors that influence the ways we are perceived by others.

Furthermore, the poststructural approach states that individuals often shift and adjust ways in which they identify and position themselves in distinct contexts (Pavlenko & Blackledge, 2004). In other words, this implies that the poststructuralist perspective considers identity to be contextually driven and emerging within interactions of a given discourse (Miyaharay 2010). Additionally, identity is “multiple”, “non-unitary” and “changing over time” (Norton & McKinney, 2011:74).

Based on the foregoing, the poststructural approach as a theoretical perspective in this study assists in investigating how using social factors such as age, gender, etc., UNZA students construct various social identities as they express group solidarity at the grassroots level of their social interactions in different social contexts.

### **3.3.3. Positioning theory**

The positioning theory as another contemporary theory for analysing identity is a social constructionist approach that was mainly developed by Harré and colleagues (Davies & Harré, 1990; Harré & Moghaddam, 2003a; Harré & Van Langehove, 1991, 1999a). At the heart of the positioning theory are the notions of positioning and position introduced by Davies and Harré (1990). Positioning is described as “the discursive process whereby selves are located in conversations as observably and subjectively coherent participants in jointly produced storylines”. In other words, Davies and Harré (1990) explain further that positioning is the way in which the

discursive practices constitute the speakers and hearers in certain ways and yet at the same time is a resource through which speakers and hearers can negotiate new positions. Position, on the other hand, is described as “the appropriate expression with which talk about the discursive production of diversity of selves the fleeting panorama of Meadian of ‘me’s’ conjured up in the course of conversational interactions”. In other words, this implies that position relates to a set of categories created in and through talk as speakers and hearers take themselves up as persons.

With the above definitions of the theoretical concepts of positioning and position, Davies and Harré (1990) indicate that the subject of positioning is not a stable entity. Individuals maybe collaborating in as well as resisting their own positioning and are continuously involved in the process of producing and positioning selves and others. From this perspective, Norton and Toohey (2011:418) note that in the positioning theory, identities are contingent, shifting and context-dependent, and that while identities or positions are often given by social structures or ascribed by others, they can be negotiated by agents who wish to position themselves. Additionally, Nkolola-Wakumelo (2010: 134) notes that the positioning theory advocates that identities can be shaped, produced and negotiated. In this regard, the theory distinguishes between three types of identities. These are imposed identities (which are not negotiable in a particular time and place), assumed identities (which are accepted and not negotiated) and negotiated identities (which are contested by groups and individuals) (Pavlenko & Blackledge, 2004: 21).

From the foregoing, it becomes clear that the positioning theory helps one develop a deeper understanding of how identity is presented in positions as well as how positioning or the practice of taking positions shapes identities and in turn behaviour. To this respect, the positioning theory as a theoretical perspective in this study helps to investigate how UNZA students construct various specific types of social identities in their sociolect.

### **3.4. Summary of the chapter**

This chapter has outlined the analytical/conceptual and theoretical framework employed in this research. The analytical and conceptual tools discussed include lexicalisation, recontextualisation and resemiotisation. The chapter has explained the relevance of these notions as they are applied in the analysis of the various aspects of the study. The chapter has shown that lexicalisation as an analytical tool makes it possible to trace the ways or word formation processes that are engaged in the creation of the lexical items of UNZA students' sociolect. The chapter has further shown that recontextualisation and resemiotisation, which are traced from discourse studies and studies of multimodality respectively, offer a complementary analytic tool as both make it possible to trace the ways in which social activities (interactions) frequently and crucially build on the active recirculation and appropriation of complex multi-semiotic material. Therefore, recontextualisation has been suggested to account for explaining how in social interactions discourse material originating from elsewhere is lifted out of its original context and is repositioned and remodified as a meaningful element in a new context. On the other hand, resemiotisation focuses on the examination of the unfolding and rearticulation of meaning across modes and modalities, and from some groups of people to others.

The chapter has also briefly discussed theoretical perspectives of interactional sociolinguistics, poststructural approach as well as the positioning theory as part of the analytical tools used in analysing the data. In particular, interactional sociolinguistics approach is employed in order to investigate the constructed specific contexts in which UNZA students create meanings of the lexical items. The poststructural approach and positioning theory are used in order to investigate how with the use of their sociolect UNZA students construct social identities.

The next chapter presents the research procedures and techniques employed in the study in order to provide answers to the questions raised in chapter one of the study. It presents details relating to the type of research approach and research design employed in the study, sample size and sampling techniques, the data collection instruments and procedures as well as the data analysis procedure.

## CHAPTER FOUR

### RESEARCH DESIGN AND METHODOLOGY

#### 4.1. Introduction

The previous chapter presented the theoretical and analytical framework used in this study. This chapter provides the actual steps that were employed in the process of conducting the research which eventually led to finding answers to the research questions as raised in chapter one. In this regard, this chapter presents details relating to the research design and methodology used in the study. The chapter begins by explaining the research design and later presents the methodology, that is, the methods and techniques adopted in the processes of data collection and analysis. Towards the end, the chapter discusses some ethical considerations that were taken into account during the process of data collection before winding it up with a summary highlighting the issues dealt with in the chapter.

#### 4.2. Research Design: A descriptive survey design

According to Mouton (1996:75) a research design serves “to plan, structure and execute” the research to maximise the “validity of the findings”. It gives directions from underlying philosophical assumptions to research design, and data collection. In other words, a research design can be thought of as the logic or master plan of research that throws light on how the study is to be conducted. It shows how all the major parts of the research study- the samples or groups, measures, treatments or programmes, etc. work together in an attempt to address the research questions. Mainly, there are two types of perspective reasoning that can inform a research design in a study. These are the qualitative and quantitative research approaches. Morrison (1989:24) explains that a quantitative research is a more logical and data-led approach which provides a measure of what people think from a statistical and numerical point of view. To this end, Mugenda and Mugenda (2003) add that a quantitative research approach includes designs, techniques and measures that produce discreet numerical and quantifiable data. A qualitative research, on the other hand, is a descriptive tradition for things that cannot be instrumentally measured, such as feelings, behaviour, speech, thoughts and culture. It includes designs, techniques and measures that do not produce discreet numerical data. More often, the data are in form of words rather than numbers and these words are often grouped into categories. To this, Denzin and Lincoln (1994)

and Newman (2011) also contribute to state that in a qualitative research approach, the focus is on exploring and understanding phenomena in natural contexts or real-world settings meaning that research is conducted in real-life situations, unlike in an experimental (test-retest) scenario of a quantitative research. In this case, in order to learn more about the phenomena, the researcher conducts interviews with participants asking them general questions, collects the detailed views of the participants in the form of words, images, and analyses the information for description of the themes and makes observations.

In the context of the above ideas, the descriptive survey research design mainly informed by a qualitative research approach to both data collection and analysis was deemed appropriate for the current study. This research design was appropriate for obtaining information on the lexical items of UNZA students' sociolect from a portion of their (UNZA students') population with an intended purpose of describing, in a systematic and accurate manner its linguistic characteristics and how in turn with these students construct social identities as they express group solidarity. To begin with, the term descriptive relates to descriptive research that according to the Medical online dictionary is defined as one that provides an accurate portray of characteristics of a particular individual, situation or group. It is a means of discovering new meaning, describing what exists, determining the frequency with which something occurs, and categorising information. The term survey, on the other hand, relates to survey research defined as one that elicits information from a limited number of people who are presumed to have the information the researcher is looking for, are able and willing to communicate and who are (nearly at all times) intended to be representative of a larger group (Hofstee, 2006). This involves acquiring information about the group of people -perhaps about their characteristics, opinions, attitudes, or previous experiences-by asking those questions and tabulating their answers. From these two definitions, the descriptive survey design was chosen since the interpretation of the findings of the study mostly involved the identification and description of themes using words and not statistics as in a quantitative research approach. The population of UNZA students was surveyed for the needed participants. The researcher used a limited number of individuals who were considered representative of the entire population of UNZA students in eliciting data using unstructured face-to-face interviews.

### **4.3. Research Methodology**

Methodology is defined as a research strategy that translates ontological and epistemology principles into guidelines that show how research is to be conducted (Sarantakos, 2005), and principles, procedures and practices that govern research (Marczyk, Dematteo & Festinger, 2005). In other words, Methodology relates to the detailed procedures of data collection, analysis and writing, called methods. As already indicated above, this investigation was mainly informed by the qualitative research approach. Similarly, the research methods and techniques discussed are influenced by the approach taken in the study. Qualitative methodology works under interpretive epistemology and constructionist ontology that assume that meaning is embedded in the participants' experiences and that this meaning is mediated through the researcher's own perceptions (Merriman, 1998). Researchers using qualitative methodology immerse themselves in culture or group by observing its people and their interactions, often participating in activities, interviewing key people, taking life histories, constructing case studies, and analysing existing documents or other cultural artefacts. The qualitative researcher's goal is to attain an insider's view of the group under study. Sample selection in qualitative research is usually based on smaller number of not necessarily representative cases. Respondents are frequently selected with the expectations that they fulfil certain criteria. The research findings in qualitative methodology are usually reported descriptively using words (Mutch, 2005).

With respect to the above explanations, the proceeding sub-sections discuss the sample size, sampling techniques, data collection techniques and instruments, data collection procedures and analysis as used in the study.

#### **4.3.1 Sample size and sampling techniques**

According to Rudestam and Newton (1992), a sample is defined as a subset of the population that is taken to be a representation of the entire population. It is important to sample because studying the entire population would be very costly and time consuming (Kane, 1995). For a qualitative research Robson (1993) stresses that the sample size is usually small. In this regard, from the total number of about 12,977 UNZA full-time undergraduate students, this study used a sample size of 100 respondents. These were both male and female, third and fourth year students belonging to different schools that were especially selected using, first of all, the purposive and simple random sampling techniques. Later on, during the process of data collection, the researcher decided to

apply the concept of saturation in order to eventually arrive at the 100 respondents that were engaged as the sample size for the study.

According to Mugenda and Mugenda (2003) purposive sampling is a sampling technique that allows the researcher to use respondents that have the required information with respect to the objectives of his or her study while the simple random sampling is one which allows the researcher to pick his or her respondents at random. In this study, the third and fourth year undergraduate students were purposively selected on the basis that they have stayed long enough on campus hence are very knowledgeable about UNZA students' sociolect. Nonetheless, from these third and fourth year students, only 100 males and females belonging to different schools were randomly selected for the purpose of the unstructured interviews on the basis that they volunteered to take part in the study.

Furthermore, the concept of saturation was employed as a guiding principle during the data collection process that ultimately contributed to the sample size that was engaged in the study. Mason (2010) explains the concept of saturation as "a point of diminishing return to a qualitative sample" that is to say, "as the study goes on more data does not necessarily lead to more information". With respect to this, Mason (2010) goes on to suggest that sample size in the majority of qualitative studies should generally follow the concept of saturation-when the collection of new data does not shed any further light on the issue under investigation. He contends that frequencies are rarely important in qualitative research, as one occurrence of the data is potentially as useful as many in understanding the process behind a topic. This is because qualitative research is concerned with meaning and not making generalised hypothesis statements. Additionally, because qualitative research is very labour intensive, analysing a large sample can be time consuming and often simply impractical. Thus, in the context of Mason's ideas above, the researcher eventually decided to settle for the 100 respondents as adequate sample size for the study. This was because after having had interviewed the 100 respondents during the data collection exercise, the researcher observed that there were no new data that were coming up that would in turn allow the data collection process to continue.

### **4.3.2. Data collection**

Singh (2006) describes data collection as a process of gathering data by means of standardised test or self-constructed research tools. Therefore, the data may be obtained by administering questionnaires, testing, personal observations, interviews and many other techniques of collecting quantitative and qualitative evidence. Despite that, there are various purposes as to why data are needed in research, such as to provide the solution of the problem or to substantiate the various arguments in research findings; Singh (2006:212) contends that the main purpose of data collection is to verify the hypotheses.

This study relied on the use of both primary and secondary data that were collected using a triangulation method. The notion of triangulation is mostly employed in research to refer to the use of multiple methods mainly qualitative and quantitative methods in studying the same phenomenon for increasing study credibility (Jick, 1979). Nonetheless, the current study adopts the use of the term triangulation as employed in Mambwe (2014)'s study. According to Mambwe (2014:99), triangulation is a method of combining or mixing methods or strategies of data collection and analysis. He argues that in the process of gathering information from inter-related aspects, the use of combined or mixed data collection methods would cancel out respective weaknesses of one or the other. In this respect, Mambwe (2014)'s study uses triangulation in terms of combining different qualitative research methods within the general qualitative research paradigm taken. Hussein (2009) who identifies it as the 'within-method triangulation' where multiple complementary methods within a given single paradigm are used in data collection and analysis equally supports this idea. The researcher uses multiple methods within the qualitative or quantitative paradigm towards increasing internal credibility of the research findings.

In the context of the above ideas on triangulation, data for this study were collected using a combination of different qualitative research methods, which included the techniques of document analysis, direct observations and unstructured interviews as well as the instruments: checklists, a notebook, a recording device and a digital camera. These techniques and instruments were selected because of their suitability and effectiveness on aiding the researcher to gather information from the various sources of data that the study had targeted. The proceeding section explains in detail how each of the mentioned techniques and instruments was employed in the study.

### **4.3.3. Data collection techniques and instruments**

These are simply described as the specific methods a researcher employs in order to obtain data and information during an investigation. As already noted from the above, in a qualitative research data sources include direct observation and participant observation (fieldwork), interviews, documents and texts, and the researcher's impressions and reactions (Myers, 2009). Msabila and Nalaila (2013) add that the research instruments used under primary data collection methods include questionnaires, interview schedules or guides, observational forms or checklists, accompanied with such techniques, as interviews, focus group discussions among others, while the research instruments under secondary data collection methods are documents like journals, reports, films, videos, and photographs. In this study, primary data were collected using the techniques of unstructured interviews and direct observations accompanied with the instruments: a recording device, a notebook and checklists. On the other hand, secondary data were collected using the technique of document analysis and the instrument, a digital camera. The employment of each of these in the process of data collection for this study is elaborated below.

#### ***4.3.3.1. Document analysis***

Document analysis is a method of locating documents that contain data that has already been collected by others, although may not necessarily have been analysed or published (Chaleunvong, 2009). Deducing from this, either published or unpublished documents can be utilised as means of collecting secondary data. Chaleunvong (2009) contends that locating such documents or any other sources of secondary data and retrieving the required information is a starting point in any data collection effort. In this respect, the researcher in this study used the document analysis method to retrieve information on some of the lexical items alongside their interpretations of UNZA students' sociolect. This information was sourced from the 2013 and 2015 unpublished Fresher's Guide Booklets, which were made available by the University of Zambia Students' Union (UNZASU).

#### ***4.3.3.2. Direct Observations***

Flick (2006:219) contends that observation as a research method "is an attempt to observe events as they naturally occur." More importantly, observation enables the researcher to combine it with questionnaires and interviews to collect "relatively objective first-hand information" (Johnson & Turner, 2003: 314). In this study, direct observations combined with interviews were used to

collect primary data. According to Zohrabi (2013) in direct observation, the observer only watches and records the activities of the target group without any involvement. Burns (1999:82) expresses that the inquirer's goal "is to remain aloof and distant and to have little or no contact with the subjects of the research." In addition, Fraenkel and Wallen (2003:451) confirm stating, "researchers do not participate in the activity being observed but rather sit on the sidelines and watch."

In the light of the above, it becomes clear that observation is simply a way of gathering data by watching behaviour, events, or noting physical characteristics in their natural setting. Therefore, as a starting point in the collection of data on the suspected lexical items of UNZA students' sociolect, the researcher conducted direct observations of the social interactions of the target group (the students) in their natural settings. The natural settings in this case are the informal social contexts such as the common rooms, restaurants, mingling bar, mature square, monk square, October car park etc.

#### ***4.3.3.3. Checklists***

The American Heritage Dictionary of English Language (2016) defines a checklist as 'a list of items, facts, names, etc. to be checked or referred to for comparison, identification, or verification'. In respect to this definition, checklists of the lexical items of UNZA students' sociolect were developed from both the methods of document analysis and direct observations. These were used during the unstructured interviews mainly for two purposes: to confirm from the participants on the existence of the lexical items that were collected from both the methods of document analysis and direct observation; and to verify and consult on the meaning(s) (as used by UNZA students) of each the lexical items that the participants affirmatively confirmed from the checklist.

#### ***4.3.3.4. Unstructured Interviews***

Dyer (1995:56) has defined an interview as not being an ordinary everyday conversation. In contrast to an everyday conversation, it has a specific purpose; it is often question-based, with the questions being asked by the interviewer. The interviewer alone may express ignorance (and not the interviewee), and the responses must be as explicit and often as detailed as possible. Burns (1999:118) contends that "Interviews are a popular and widely used means of collecting qualitative data". To this end, Kvale (1996) defines qualitative research interviews as "attempts to understand

the world from the subjects' point of view, to unfold the meaning of experiences, to uncover their lived world prior to scientific explanations". Personal interviews are most often used to gather detailed, qualitative descriptions of phenomena how social actors perceive them. Personal interview method requires a person known as the interviewer asking questions generally in a face-to-face contact to the other person or persons. Questions are generally open-ended and responses are documented in thorough, detailed notes or transcription (Kothari, 2004: 97)

Unstructured interviews as one of the types of personal interview were employed in the data collection of this study. According to Kothari (2004:98), unstructured method of interview is characterised by a flexibility of approach to questioning meaning that they do not follow a system of pre-determined questions and standardised techniques of recording information. Rather the interviewer addresses the issues as they emerge in the interview hence making this method useful for exploring the full breadth of a topic. In this study, the researcher conducted individual face-to-face unstructured interviews with the 100 respondents. The unstructured interviews were used for the different purposes as follows. Firstly, to confirm from the participants on the existence of the lexical items which were collected as both secondary and primary data. Secondly, to verify as well as consult on the interpretation(s) of the lexical items that the participants affirmatively confirmed from the checklist. Thirdly, to collect more lexical items from the participants other than those which were provided on the checklist. Fourthly, to collect participants' views on their understanding and interpretation of the origins and word formation process of each of the lexical items. Lastly, to collect participants' views on their understanding of the function(s) of each of the lexical items.

#### ***4.3.3.5. Notebook***

The researcher used a notebook to record all the suspected lexical items of UNZA students' sociolect during the direct observations. The notebook was also further used to record a few important notes during the interviews with the respondents.

#### ***4.3.3.6. Recording Device***

In order to speed up the interviews with the respondents, the researcher used a recording device as research instrument to record all the interviews. Though the study was not harmful, as it did not involve any human procedures, the researcher observed ethical considerations and respect for the

persons or group under study, by seeking an informed consent from the participants to record the interviews.

#### ***4.3.3.7. Digital Camera***

A digital camera as a research instrument was used to collect secondary data in form of photographs of objects or phenomenon related to the sociolect that the researcher came across within the institution and used them to spice up the study. In this regard, two posters and one student's T-shirt that contained some lexical items of UNZA students' sociolect were collected by means of photographing as an appropriate technique supporting the chosen instrument to take photographs. Additionally, the researcher took photographs of three interesting spots within the institution that are related to some of the lexical items of the sociolect.

#### **4.3.4. Data collection procedure**

The data collection process through which both secondary and primary data were gathered was done over a period of four months. According to Kothari (2004), the primary data are those, which are collected afresh and for the first time, and this happen to be original in character. This can be obtained either through observation or through direct communication with respondents in one form or another or through personal interviews. The secondary data, on the other hand, are those that are available, that is to say, they are the data, which have already been collected by someone. Secondary data can either be published or unpublished data and can be obtained from various sources such as books, newspapers, journals, diaries, autobiographies and so on and so forth. In respect to the given definitions for the two types of data, the procedure for the data collection process undertaken for this study was as follows:

##### ***4.3.4.1. Collection of secondary data***

Having conducted direct observations of the social interactions of UNZA students in their natural settings as the initial stage in data collection, the researcher proceeded to collecting secondary data. These were sourced from the available unpublished documents, the 2013 and 2015 UNZA Fresher's Guide booklets. The researcher kindly requested for the two unpublished Fresher's Guide booklets from University of Zambia Students' Union (UNZASU). These unpublished booklets are specially prepared for the first year students and are made available to them during their orientation programme upon arrival on campus. From these booklets, the researcher extracted

lists of words and their interpretations as used by UNZA students on campus (provided under a section called the UNZA Language Dictionary). With the available information from the documents as well as the direct observations, the researcher later developed checklists of the lexical items of UNZA students' sociolect without their interpretations and utilised them during the unstructured interviews. As the data collection process progressed, the researcher also engaged in photographing certain objects related to the sociolect that she came across within the institution. These included two posters and one T-shirt containing some lexical items of UNZA students' sociolect. Additionally, the researcher captured three interesting spots on campus related to some of the lexical items of UNZA students' sociolect. As already indicated above, these photographs of the posters, T-shirt and spots on campus were utilised in the study mainly to spice up the study.

#### ***4.3.4.2. Collection of primary data***

As already indicated above, the researcher started the collection of primary data by conducting direct observations of UNZA students' social interactions in different informal social contexts, as this was the first step taken towards the data collection exercise. During the direct observations, the researcher used a notebook to record all the suspected peculiar lexical items used by the students as they perform their day-to-day activities in their informal social contexts. Later on, after having collected secondary data through the method of document analysis, the researcher went into establishing a friendly relationship with each of the selected respondents that were willing to take part in the study. Each time the researcher met with the participants she had to create a relaxed atmosphere. The explanation of the research purpose was done and the participants were informed that their participation was voluntary and information collected would be strictly confidential. Thereafter, the researcher gave the participants a checklist on some of the lexical items of UNZA students' sociolect as well as the unstructured interview guide that were to be used as the basis for the unstructured interviews. The researcher then carried out and recorded (using a sound recorder) unstructured face-to-face interviews with each of the selected respondents. As a starting point, the respondents were requested to confirm whether the students on campus were using each of the lexical items on the checklist given to them. Afterwards, respondents were requested to provide other peculiar lexical items other than those on the checklist that were being used by the students on campus. Later, on each of the lexical items that the respondents provided including those that they affirmatively confirmed from the checklist, the researcher asked the respondents briefly to

explain on what they thought were the origins, meanings and word formation process of each of them. In addition, and in conclusion of the interview, respondents were further asked to mention what they thought were the functions(s) of each of the lexical item.

#### **4.3.5. Data Analysis**

Mugenda and Mugenda (2003) define data analysis as a process of bringing order, structure and meaning to the mass of information that the researcher has collected. They further explain that qualitative data analysis seeks to make general statements on how categories or themes of data are related hence data collection and analysis are done simultaneously. In fact, Creswell (1998), Nieuwenhuis (2007) and Mambwe (2013) have also further noted that in qualitative studies data analysis cannot be treated as a ‘standalone process’ but rather it is an ‘on-going and iterative process’. In other words, data analysis is literally a cyclic process in that each stage of research process has a bearing on data analysis. This implies that data collection, processing and analysis in qualitative research are intertwined and consequently researchers are encouraged and find it crucially important to constantly and consistently go back to them in the process of data analysis. Apparently, this is in order to ultimately verify and most importantly make correct conclusions.

In the light of the above, data in this study were descriptively analysed and presented. The analysis of the data from each of the data sets (documents, recordings and the notebook) commenced during the data collection exercise. This was done by thematically arranging the notes from each of the data sets according to the questions and in relation to the objectives of the study. Thereafter, the data analysis procedure was done as follows: compilation, description, interpretation and explanation of the emerging themes in relation to the objectives. The details of the actual steps taken towards analysing each data set in the course of the data analysis process are given below.

The first data set to be analysed were the data from the direct observations. This data set contained data on the suspected lexical items of UNZA students’ sociolect that were recorded in a notebook. To start with, since the notes only comprised data on the suspected lexical items of UNZA students’ sociolect, the researcher simply arranged them in an alphabetical order. Later on, these were subjected to comparative analysis. According to Dawson (2002) comparative analysis is a method where data from different people is compared and contrasted and the process continues until the researcher is satisfied that no new issues are arising. In this regard, the researcher

compared this data set with the data from the other two data sets, that is, the data from the documents and the unstructured interviews respectively. This was in order to search for the lexical items' appearances in any of the data sets, which eventually would lead to the confirmation of their existence in the vocabulary of UNZA students' sociolect.

The second data set to be analysed were the data extracted from the available documents. This data set contained data on some of the lexical items alongside their interpretation(s) in UNZA students' sociolect. As a starting point, using the process of coding the data were arranged into different coded groups according to the emerging themes in relation to the research objectives. Kerlinger (1970) defines coding as the translation of question responses and respondent information to specific categories for the purpose of analysis. Having coded the data in this data set, the researcher applied comparative analysis where the data set was compared with other two data sets, that is, from the direct observations and the unstructured interviews respectively. This was in order to confirm the existence of the collected lexical items in the vocabulary of students' sociolect. Further, it was also in order to verify the interpretation(s) of the same collected lexical items of UNZA students' sociolect.

The third data set to be analysed were the data from the unstructured interviews. Since the interviews were recorded, the analysis began by putting the recorded files on the computer and using Express Scribe software to repeatedly listen to them during which the lexical items alongside the participants' views on their origins, meaning(s) and word formation process were noted down. Additionally, participants' views on the function(s) that reflected in each of the lexical items were noted. This was followed by summarising the notes where the researcher arranged them in groups based on the shared responses among the respondents. This summary of the notes was also further organised into coded groups according to the emerging themes in relation to the questions and the objectives. The final summary of this data set was then subjected to comparative analysis where it was compared with the other data sets from the direct observations and the documents. This was in order to complete the process of confirmation of the existence of particular lexical items in the vocabulary of UNZA students' sociolect. Further, it was in order to finalise on the process of verification of the meaning(s) of each of the lexical items. The conclusion on the existence of particular lexical items in the vocabulary of UNZA students' sociolect was based on the several times that the lexical item appeared in the data sets especially data from the unstructured

interviews. On the other hand, the conclusion on the meaning(s) of each of the lexical item was based on the meaning(s) that the majority of the participants provided. To this end, the researcher was furthermore able to develop a summary of the entire data that were thematically arranged into categories according to the questions and in relation to the research objectives. Ultimately, from this summary, the researcher was able to compile the correct lexical items alongside their interpretation(s) that manifested in UNZA students' sociolect.

Having summarised the entire data, the researcher subjected the summary of data to firstly, thematic analysis and secondly, content analysis for further analysis. Thematic analysis generally understood as a method of analysing data by emerging themes was used in the identification of more themes that emerged from the data in relation to the research objectives. Thereafter, the researcher applied content analysis in order to eventually interpret and explain the findings of the study. Cohen, Manion and Morrison (2007) define content analysis as a process of summarising and reporting written data-the main contents of data and their messages. Deducing from this, the technique of content analysis involves interpretation that according to Newman (2011) entails assigning a coherent meaning or significance to something. This is also supported by Krippendorp (2004) who defined content analysis as 'a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use'. In this respect, the aspect of content analysis was extremely essential for the study as it sought to give meaning or inferences to the knowledge generated in data. Newman (2011) further notes that in qualitative studies the researcher gives meaning by rearranging, examining and discussing the textual or visual data. This is done in order to convey an authentic voice and in a way, to remain true to the original understanding of the people being studied. In this study, interpretation of the data involved a repeated pattern of arranging, examining and discussing the data and in the process looking for meaning and attaching new ones to them. During this process, the concepts of lexicalisation, resemiotisation and recontextualisation as well as the theories interactional sociolinguistic approach, poststructural approach and positioning theory were used as analytical tools in order to fully explain the aspects of creation, origins and meanings of the lexical items as well as the constructed social identities that emerged from the data. Furthermore, the interpretation process was constantly guided by the literature that was reviewed in the study as well as by the research objectives and questions. Ultimately, conclusions for the study were drawn based on the interpretations and the literature reviewed.

#### **4.4. Ethical considerations**

There were no serious ethical issues concerning this study because it was not harmful, as it did not involve any human procedures. However, in order to observe ethical considerations and respect for the persons or group under study, the researcher sought an informed consent from the participants. Participants volunteered to take part in the study and hence those who were not willing to participate were not forced. Since the study also involved the use of a recording device, permission to record the unstructured interviews was sought from the participants by assuring them maximum confidentiality.

#### **4.5. Summary of chapter**

This chapter has presented the research design employed in the study that shed light on the actual steps that were employed in the process of conducting the research. It has also presented the methodology used in the study that included the process of data collection and analysis. In this regard, it has provided specific methods and techniques used in data collection and analysis as well as the sampling techniques used. It went further to present some ethical considerations taken in the process of data collection.

The next chapter presents the findings and discussion of the data gathered in the research. The discussion and presentation have been done in conformity with the objectives of the study.

## CHAPTER FIVE

### LEXICAL ITEMS AND LEXICALISATION PROCESSES IN UNZA STUDENTS' SOCIOLECT

#### 5.1. Introduction

This chapter intends to present and discuss some of the lexical items with their meanings in UNZA students' sociolect and lexicalisation processes that emanated from the data. In this regard, the chapter focuses on bringing to light some lexical items and their meanings that manifest in the vocabulary of UNZA students' sociolect. Further and in particular, the chapter shows lexicalisation processes that involve phonological and morpho-phonological manipulations in the creation of some lexical items alongside their meanings in UNZA students' sociolect.

#### 5.2. Lexical items of UNZA students' sociolect

In total, the data revealed 117 lexical items, some with some synonyms accompanying them. A careful examination of these lexical items alongside their interpretation(s) further revealed that lexical items of UNZA students' sociolect manifest themselves as nouns (N), verbs (V), adjectives (Adj) and phrases (P) as shown in table 5.1 below:

**Table 1: Some lexical items commonly used by UNZA students and their interpretation(s).**

	Lexical item	Meaning(s)	Word class
1	<i>Abash</i>	used to express disenchantment against something or someone	V
2	<i>Abash a lecture</i>	to miss a lecture voluntarily	N
3	<i>Beddie</i>	the person who a student who a student shares with the same bed or bed space with	N
4	<i>Berlin wall</i>	the curtain that demarcates students' bed spaces in a room	N
5	<i>B.C</i>	Government-sponsored students' meal allowance	N
6	<i>B.C Dependant</i>	a student who solely depends on the meal allowance for survival	N
7	<i>BEng</i>	the School of Engineering	N
8	<i>Centre/Pacentre</i>	a club focused-bar at campus, that is, the students' centre	N
9	<i>Chargee</i>	a student who mostly scores good/higher grades	N
10	<i>Chief Abasher</i>	a student who never attends lectures but will only show up for a test or an exam	N
11	<i>Chief Divist</i>	a student who never cooks but always strategically moves about to their friends' rooms in order to chance a meal	N
12	<i>Chief Gunnist</i>	a student who never studies in good time but only does so when there is a test or an exam ahead or never works on an assignment in good time but does so in a shortest available time	N
13	<i>Chikwakwa</i>	derogatory reference to an easy course especially those in the arts and social sciences	N

14	<i>Chinese complex</i>	the Confucius Institute at UNZA	N
15	<i>Coursie</i>	the person a student shares with the same course ( a course mate)	N
16	<i>Cousin/kazeni</i>	a police officer	N
17	<i>Crooks</i>	an answer script from a predecessor or a leakage	N
18	<i>Crooks law</i>	an act of completing one's assignment by copying from a complete answer script from a predecessor since the assignments in some cases change very little over the years	N
19	<i>Dag</i>	Dag Hammarskjöld students' hostel	N
20	<i>Data</i>	information , especially useful materials students use for assignments, tests and exams	N
21	<i>Data Boy</i>	a male student that provides necessary information to a female student expecting love in return	N
22	<i>Demonked</i>	when a single male student begins dating on campus or when a male student who never socialised with female students begins to socialise	Adj
23	<i>Diver/divee</i>	a student who strategically visits friends in order to chance a meal from them	N
24	<i>Diving/kudiver</i>	an act by a student of strategically visiting their friends during mealtime in order to chance a meal or having a meal or anything to eat from a friend's room	V(Inf)
25	<i>Ed</i>	the School of Education	N
26	<i>Ex</i>	exclusion from school after failing to clear some courses	N
27	<i>Exile</i>	a student's temporal exclusion from the room in order to allow their roommate to spend some time with their visitor mostly of the opposite sex	N
28	<i>Floowi</i>	a student who sleeps on a mattress placed on the floor in a room	N
29	<i>Frustrated Mafosa</i>	a fourth year student who is under academic pressure because they did not make good points in their third year or fourth student who will not be able to graduate because of having failed some courses	N
30	<i>Frustrated monk</i>	a male student who engages in a drinking and sometimes coupled with smoking after their failure to achieve something, such as a position in UNZASU	N
31	<i>Gold rush</i>	a trend by most male returning students to having an intimate relationship with a first year female student	N
32	<i>Gold rushed</i>	when a first year female student has an intimate relationship with a returning male student	Adj
33	<i>Gulf</i>	the lecture theaters LT1 and LT2 as well as Law lecture theaters by the school of Humanities and Social Sciences	N
34	<i>Gunning/kugunner</i>	studying for a test or exam, or working on an assignment at the last minute	V
35	<i>Gragee</i>	a graduating student or any student who is in their final year	N
36	<i>Import</i>	a female brought on campus by a male student specifically for a sexual activity	N
37	<i>Investor/sponsor</i>	an older man from outside that comes on campus to pick a female student in order to provide her with all her needs in exchange for a sexual activity	N
38	<i>Jobbie</i>	a student who spends most of their time studying	N
39	<i>Jobbing</i>	studying	V
40	<i>Kambizi</i>	foodstuffs	N
41	<i>Kublaka</i>	becoming blank in the mind during exams , tests or presentations	V(Inf)
42	<i>kudatuluka</i>	to give out accurate information in a test, exam, discussion or presentation	V(Inf)
43	<i>Kukomboni/Ruins</i>	Old residence students' hostels	N(Loc)
44	<i>Kumayadi</i>	Levy Mwanawasa students' hostels	N(Loc)
45	<i>Landlord/Landie</i>	a student who owns a bed space on campus	N

46	<i>Level/Palevel</i>	a student's room at campus	N
47	<i>Lib</i>	UNZA library	N
48	<i>Logistics</i>	alcohol or money that electoral candidates give to their fellow students in order to get votes	N
49	<i>Lovers' lane</i>	a narrow concrete path beside the road behind the Sports Hall that goes down to the New residence and the School of Mines	N
50	<i>Mature car park</i>	the car park adjacent to Mature Square	N
51	<i>Mature library / Deck fifteen</i>	an area behind the School of Education extending to the woods and Goma Lakes	N
52	<i>Mature square</i>	an area where people (mostly students) sit in front of the School of Education	N
53	<i>Mecer laptop</i>	a laptop that a student acquires on loan from the company MECER Distribution Zambia dealing in computers/ technology	N
54	<i>Mojo</i>	a student who has a girlfriend/boyfriend on campus	N
55	<i>Moma</i>	Eggs	N
56	<i>Monk data</i>	incorrect/ false information	N
57	<i>Monk sauce</i>	Kapenta	N
58	<i>Monk square</i>	an area in front of International hostels for male students at the old residence where students (mostly males) usually gather in order to discuss issues affecting them and even organise	N
59	<i>Monk square car park</i>	the car park adjacent to the monk square	N
60	<i>New Res</i>	New residence students' hostels	N
61	<i>NS/Natural suffering</i>	School of Natural Sciences	N
62	<i>October Airport</i>	October car park	N
63	<i>Operation</i>	a group of students especially males who go round campus campaigning for a particular candidate during an election period or a group of students taken outside to attend a political rally at a fee	N
64	<i>Pakampopelo</i>	a C-grade or the exact pass mark	N(Loc)
65	<i>Presido</i>	UNZASU president	N
66	<i>Paipa</i>	a moment whenever something is not going on well for a student	VP
67	<i>Radical monk</i>	a fearless male student	N
68	<i>Real monk</i>	a male student that does not or rarely socialises with the female students or a male student who is accommodated at the old residence / Veterinary students' hostels	N
69	<i>Romantic jobbing</i>	studying while lying down in bed	V
70	<i>Roomie</i>	a student who owns the other bed space in the same room	N
71	<i>Sadist</i>	a lecturer or tutor who is known for awarding students	N
72	<i>Safe landing</i>	being able to chance food from another student's room	N
73	<i>Shooting</i>	rushing insults or funny comments at others	N
74	<i>Shootist</i>	a student characterised as being of unruly behaviour (mainly mockery and insulting)	N
75	<i>Slaughter house</i>	the Sports Hall	N
76	<i>Squattee</i>	a non-accommodated student who sometimes is charged a fee to stay with a student who has been accommodated	N
77	<i>Squatting</i>	staying with an accommodated student on campus	V
78	<i>Terminal</i>	a table used for studying especially the one in the room	N
79	<i>Ukuswamo</i>	to benefit from someone especially politicians	V(Inf)
80	<i>Umuntu kuclear</i>	passing an exam even with just a pass	NP
81	<i>UNZA Baby</i>	one particular smallest and shortest male student who is actively involved in most of the activities on campus	N
82	<i>UNZA Blue</i>	a security officer at UNZA wearing a blue uniform	N
83	<i>UNZA Boasting</i>	one of the hot spot for internet at the School of Education fitted with benches next to mature square	N

84	<i>UNZA Brown</i>	a security officer at UNZA wearing a brown uniform	N
85	<i>UNZA Catch-up</i>	the study break or any other self-imposed break by the student in order to catch upon their academic work	N
86	<i>(UNZA) chuwi</i>	a mature or elderly student	N
87	<i>UNZA Dizzy</i>	a drunkard student	N
88	<i>UNZA fallen soldier</i>	a student who has died	N
89	<i>(UNZA ) Fresher</i>	a first year student	N
90	<i>UNZA Gym</i>	a muscular male student	N
91	<i>UNZA Kalundu</i>	a student who goes to drink beer from bars situated in Kalundu	N
92	<i>UNZA Kiss</i>	the blind curve near UNZA post office	N
93	<i>UNZA Leisure</i>	not having any academic work to do	N
94	<i>(UNZA) Mafifi</i>	a fifth year student	N
95	<i>(UNZA) Mafosa</i>	a fourth year student	N
96	<i>(UNZA) Mapwisha</i>	any student in their final year	N
97	<i>(UNZA) Masadi</i>	a third year student	N
98	<i>(UNZA) Masixsa</i>	a sixth year student	N
99	<i>(UNZA) Matusa</i>	a second year student	N
100	<i>UNZA mirror</i>	the glasses of Barclays Bank at UNZA	N
101	<i>(UNZA) Moma</i>	a young female student especially those straight from school	
102	<i>(UNZA) Monk</i>	a young male student especially those straight from school or a single male student	N
103	<i>UNZA Open</i>	a promiscuous female student	N
104	<i>UNZA Orgasm</i>	a slope on October road near October car park	N
105	<i>UNZA Rural/ Village</i>	Veterinary students' hostels	N
106	<i>UNZA Social</i>	a group of students playing any sporting activity (mostly football) among themselves or with other people during their leisure time	N
107	<i>(UNZA) Soft Chuwi</i>	a younger looking mature student	N
108	<i>UNZA Spar</i>	the largest shop on campus located at Kafue common room	N
109	<i>UNZA Tourist</i>	a student who is excluded from school within the first academic year	N
110	<i>UNZA Veg</i>	a person who goes around the hostels selling vegetables or a place where people sell vegetables	N
111	<i>UNZAV (Virgin)</i>	one particular male student who participated in the R4M (Ready for Marriage) programme that aired on MUVI TV where he disclosed that he was a virgin or a female student who dresses decently and does not apply any makeup	N
112	<i>UNZA Washa</i>	a woman who comes from outside campus to wash clothes for students at a fee	N
113	<i>Viva</i>	massive demonstration (riot)	N
114	<i>Viva Data</i>	a slogan that is used to draw students' attention	N
115	<i>Walking stick/ UNZA Escortee</i>	a male student who is always seen with a particular female student but is not in a relationship with her	N
116	<i>Wawa</i>	a word used to refer to the act of someone failing a course	VP
117	<i>Zangena</i>	a word used when meal allowances have been credited to students' bank accounts	VP

**Key:** N→ noun, V→ verb, Adj→ adjective, VP→verb phrase, NP→noun phrase, Inf→infinitive verb, Loc→locative noun

From table 1 above, it can be noticed that nouns, verbs, adjectives and phrases are represented in the lexical items of UNZA students' sociolect. These lexical items are created largely from nouns and verbs of different language sources as will be shown later in the progression of the discussion of the findings. This does not come as a surprise since it is usually the case in most languages that

words belonging to the open-class such as nouns and verbs tend to be quite large and open-ended. That is, unlimited number of new words can be created and added to these classes. Hence, this finding is in conformity with Nkolola-Wakumelo (2010)'s view that in the development of a distinct form of communication that employs a variety of lexical expansion and formulation processes, the categories of words that are mainly affected are the nouns and the verbs. Accordingly, it is further not surprising that using generally the nouns and verbs sourced from different languages, UNZA students have developed a peculiar form of communication among them that uses a variety of lexical expansion and formulation processes, as will be shown and elaborated later in the discussion.

Furthermore, the data reveals that unlike the female students, most male students, especially those accommodated at Veterinary or Old residence students' hostels (housing only male students) were able to attest to the existence of most of the lexical items alongside their meaning(s) as being part of the vocabulary of UNZA students' sociolect. Additionally, the males were able to bring out more other lexical items which most of their female counterparts were not yet aware of their existence and usage. Moreover, it was observed that UNZA students' sociolect as a means of communication among the students in their various social interactions was mostly utilised by the males than the females. In this regard, this study reveals that the usage of the developed sociolect among UNZA students is sex-dependent as seemingly the males created and used the expressions more than the females. This is because, as revealed by most respondents, the males are predominantly the originators of the lexical items that gradually spread to the females. Secondly, the males are much more vocal than the females in as far as the usage of the lexical items is concerned; and thirdly and lastly, the males are more involved in most of the social activities of the institution than the females. This finding is similar to one of Dozie and Madu (2012)'s findings who in their study on slangy expressions as a language of communication among the students of Federal University of Technology Owerri in Nigeria also noted that slang usage and in particular slang coinage was sex-dependent as males created and used the expressions more than females.

### **5.3. Lexicalisation processes and creation of meaning of the lexical items in UNZA students' sociolect**

The data revealed that lexical items of UNZA students' sociolect mainly comprise borrowed lexical items from different languages. Most of these borrowed lexical items further undergo

phonological, morphological, morpho-phonological or semantic manipulations through diverse lexicalisation processes to create new and unique lexical items that assume new forms and meanings (see Kiessling & Mous, 2004; Mugaddam, 2009; Nkolola-Wakumelo, 2010). Aside from borrowed lexical items, the data also revealed that lexical items of UNZA students' sociolect comprise a few coined lexical items.

Further, on creation of meaning of some lexical items of UNZA students' sociolect, the data showed that through the processes of recontextualisation and resemiotisation linguistic resources from other languages combine with other available semiotic resources in specific social contexts to create new meanings of the lexical items (see Bauman & Briggs, 1990; Blommaert, 2005; Leppanen et al, 2013; Mambwe, 2014). This creative nature in which UNZA students combine linguistic resources from other languages with other semiotic resources is in line with Kress (2010), Kress and Van Leeuwen (2006), O'Halloran (2011) and Iedema (2003). These noted that language is no longer theorised as the only meaning-making tool but rather combines with other semiotic resources such as images, scientific symbolism, gestures, actions, music, sound, etc. In addition, the aspect of creation of meaning of the lexical items in different specific situations (social contexts) is in conformity with the interactional sociolinguistics approach perspective that creation and interpretation of meaning in social interaction rely on a specific context. This is because all utterances are situated within contexts such as "occasions", "situations", or "encounters" that not only provide structures and meaning to what is said but may themselves be organised by what is said (Gumperz, 1999; Goffman, 1974, 1981).

### **5.3.1. Phonological manipulations**

The data revealed truncation and alphabetic abbreviations as lexicalisation processes that involve phonological manipulations in the creation of some lexical items of UNZA students' sociolect.

#### **5.3.1.1. Truncation**

Truncation also known as clipping emerged from the data as one of the lexicalisation processes used in the creation of some lexical items of UNZA students' sociolect. As truncation involves the phonological manipulation of words or phrases where segments or even syllables experience deletion, it is evident that the lexical items of UNZA students' sociolect shown in table 2 below are created through this process.

**Table 2: Truncation in lexical items of UNZA students' sociolect.**

Word	Meaning	Source word	Source word meaning	Deleted component	Source language
<i>Centre</i>	Students' Centre	Students' Centre	a club focused-bar at UNZA, that is, the Students' Centre	students	English
<i>Dag</i>	Dag Hammarskjöld students' hostel at UNZA	Dag Hammarskjöld	Name of postgraduate students' hostel at UNZA (named after the Swedish UN General secretary, 1953-1961)	Hammarskjöld	Swedish
<i>Ed</i>	the School of Education	School of Education	School of Education	School of and -ucation	English
<i>Ex</i>	exclusion from school after failing to clear some courses	Exclusion	an act of preventing someone from entering a place or taking part in something	-clusion	English
<i>Lib</i>	UNZA library	Library	a building in which collections of books, CDs, newspapers, etc. are kept for people to read, study or borrow	-rary	English
<i>New Res</i>	New residence students' hostels at UNZA	Residence	housing or a unit of housing provided for students	-idence	English

From table 2 above, it can be seen that the lexical items *Centre*, *Dag*, *Ed*, *Ex*, *Lib*, and *New Res* have been formed from the deletion of some segment(s) of either a word or a phrase. Consequently, the deletion of the word 'students' that occurs in the initial position of the English compound 'students' centre' creates the lexical item *Centre*. The deletion of word name 'Hammarskjöld' that occurs at the end of the of the Swedish name 'Dag Hammarskjöld' which is the name for the postgraduate students' hostel at UNZA, creates the lexical item *Dag*. The lexical item *Ed* is derived from the deletion of the words 'School of' occurring at the beginning of the English phrase 'School of Education' and followed by the deletion of the segments '-ucation' in the English noun 'Education'. The lexical item *Ex* is formed from the deletion of the segments '-clusion' in the English noun 'Exclusion'. The lexical item *Lib* is created from the deletion of the segments '-rary' in the English noun 'Library'. Finally, the lexical item *New Res* is derived from the deletion of the segments '-idence' in the English noun 'Residence'. Further observation from table 2 above is that, all the created lexical items do not acquire any new meaning as the original meaning of each

of their respective source word is retained in them. Therefore, the process of truncation only alters the phonological shape of the words from which they are created.

### 5.3.1.2. Alphabetic abbreviation

Alphabetic abbreviation or initialism emanated from the data as one of the lexicalisation processes employed to create some lexical items of UNZA students' sociolect. Since alphabetic abbreviation or initialism involves the phonological manipulation of a word or phrase, where it is abbreviated using its initial letters (Quirk *et al* 1985, Akmajian *et al*, 2001), it is evident that the lexical items of UNZA students' sociolect shown in table 3 below are created through this process.

**Table 3: Alphabetic abbreviation in lexical items of UNZA students' sociolect.**

Word	Meaning	Source word	Source word meaning	Source language
<i>BC</i>	Government-sponsored student's meal allowance	Bursaries Committee	a committee set up by the Zambian government to deal with government-sponsored students' related issues	English
<i>NS</i>	the School of Natural Sciences	Natural science	a science concerned with studying the physical world	English

The data in table 3 above reveals that the lexical items *BC* and *NS* are respectively abbreviated from the English compounds 'Bursaries Committee' and 'Natural Science' using the initial letter of each of the words in the compound. On creation of meanings of these created lexical items through this process, it can be observed that the created lexical items *BC* and *NS* have further undergone semantic manipulation since each acquires a new meaning that is different from the original meaning of their source word. Consequently, this implies that the original meaning of their respective source word has been recontextualised in UNZA students' sociolect. Further, it can be noted that in this process of recontextualisation the semiotic(s) denoted by the source word is altered into other available semiotic(s) in different specific situations (contexts). Thus, this aspect signifies also the involvement of the process of resemiotisation in the meaning-making processes of the created lexical items in UNZA students' sociolect.

For example, as already revealed above the lexical item *BC* is sourced from English and is created from the English compound 'Bursaries committee' which is 'a committee set up by the Zambian government to deal with government-sponsored students' related issues' such as paying the students in question their meal allowances. Consequently, in UNZA students' sociolect, the created

lexical item *BC*, presented as a noun, refers to the government-sponsored ‘student’s meal allowance’. From this new acquired meaning, one can clearly understand that meaning of the lexical item *BC* is created specially in a situation where the Bursaries committee pays government-sponsored students their meal allowances. In this regard, it can be noticed that in the event of creating social meaning of the lexical item *BC*, the semiotic of ‘Bursaries committee’ is transformed into the semiotic of ‘meal allowance’ paid to government-sponsored students. This element, therefore, signifies the process of resemiotisation as well as provides evidence that both linguistic and semiotic resources are put to use in the process of creating social meaning of the lexical item *BC* in UNZA students’ sociolect. In summary, it can be noted from the foregoing that in order to establish the abbreviation *BC* as a meaningful lexical item in UNZA students’ sociolect, the linguistic resource is combined with different semiotic resources. In this case, the alphabetic abbreviation *BC* derived from the compound ‘Bursaries committee’ as a linguistic resource from English combines with the semiotic resources, which are meal allowance paid to government-sponsored students, the Bursaries Committee and its assigned responsibility to pay they said students the mentioned allowance.

### **5.3.2. Morpho-phonological manipulations**

The data revealed dummy affixation and syllable alteration as lexicalisation processes that involve morpho-phonological manipulations in the creation of some lexical items of UNZA students’ sociolect.

#### **5.3.2.1. Dummy affixation**

Dummy affixation emerged from the data as one of the lexicalisation processes utilised to create some words of UNZA students’ sociolect. Given that the process of dummy affixation phonologically and morphologically manipulates words (Kiessling, 2004; Kiessling & Mous, 2004) by combining truncated word forms with mostly semantically empty affixes, it is evident that the lexical items shown in (1) below are created through this process.

1. (a). *Floo-wi* ‘a student who sleeps on a mattress placed on the floor in a room at UNZA’ < English noun floor ‘the surface of a room that one walks on’.
- (b). *Ku-bla-ka* ‘becoming blank in the head during exams, tests or a discussion’ < English blank ‘to be suddenly unable to remember or think of something’.

- (c). *Ku-dat-u-luka* ‘to give out accurate information in a discussion, presentation, a test or an exam’ < English noun data and Nyanja verb *kuluka* ‘to vomit’.
- (d). *Ku-job-a* ‘studying’ < English noun job ‘a particular task or piece of work that one has to do’.
- (e). *Ku-mojo-ka* ‘having a boyfriend or a girlfriend on campus’ < English noun Mojo ‘a magical quality that attracts people to a person and makes the person effective, successful, etc.’
- (f). *Ma-fif-i* ‘a fifth year student’ < English noun ordinal number fifth
- (g). *Ma-fo-sa* ‘a fourth year student’ < English noun ordinal number fourth
- (h). *Ma-six-sa* ‘a sixth year student’ < English noun ordinal number sixth
- (i). *Presid-o* ‘UNZASU President’ < English noun president ‘the person in charge of some organisations, clubs, colleges, etc.’

In the above cases, evidently, the semantically empty suffixes *-wi*, *-ka*, *-i*, *-sa* and *-o* are respectively added to the truncated word forms (*floo-*, *-bla-*, *-mojo-*, *-fif-*, *-fo-*, *-six-* and *presid-*). On the other hand, the semantically empty suffix *-a* is added to the non-truncated English noun, *-job-*. In addition, and contrary to Kiessling (2004)’s observation, affixes with semantic content alongside semantically empty affixes are utilised in the creation of new lexical items through the process of dummy affixation. As it can be observed from the above in (1), the grammatical prefix *ku-* ‘infinitive to’ is added to the truncated English word forms, *-bla-* (blank) and *-dat-* (data) as well as the non-truncated English nouns *-mojo-* and *-job-*. Meanwhile, the truncated form *-uluka* from the Nyanja infinitive verb *kuluka* ‘to vomit’ is also added as an ending to the truncated English noun, *-dat-* (data). Furthermore, it is also noted that the Bantu grammatical prefix *ma-* normally used as a plural nominative for miscellaneous things, such as objects appearing in pairs or collections, is added to the truncated English nouns of ordinal numbers, *-fif-* (fifth), *-fo-* (fourth) and *-six-* (sixth). Nevertheless, it is exceptionally exciting to note that the grammatical prefix *ma-* in these cases of UNZA students’ sociolect undergo a semantic shift since it is instead used as a singular nominative denoting a person. This finding is similar to one of the findings of Kiessling and Mous (2004) who also noted in their study that in the process of affixation, some French and

Jula suffixes underwent semantic shifts as in the respective cases of the African urban youth languages, Ouagadougou and Nouchi.

From the meaning(s) attached to each of the words created through the process under discussion, it can be noticed that the lexical items *kublaka* and *presido* have retained in them the original meaning of both their source word and other components used in their formation. In contrast, the lexical items *floowi*, *kujoba*, *kumojoka*, *mafifi*, *mafosa*, *masixa* and *kudatuluka* contain at least a component or a source word that has further undergone semantic manipulation to acquire a new meaning that is different from its original meaning. Thus, this aspect of change of meaning of a component or a source word in the mentioned created lexical items signifies that the original meaning of such components or source words is recontextualised in UNZA students' sociolect. Further, it can be noticed that in this process of recontextualisation the semiotic(s) denoted by a component or source word is altered into other available semiotic(s) in different specific situations (contexts). Consequently, this indicates that the process of resemiotisation is equally involved in the meaning-making processes of the created lexical items in UNZA students' sociolect.

For instance, the lexical item *kudatuluka* is sourced from Nyanja and English. The lexical item is created from the Nyanja grammatical prefix *ku-* 'infinitive to', the truncated form *dat-* from the English noun *data* 'information' and the truncated form *-uluka* from the Nyanja infinitive verb *kuluka* 'to vomit'. In UNZA students' sociolect, the created lexical item *kudatuluka*, presented as an infinitive verb, refers to 'an act of giving out accurate information in a discussion, a presentation, a test or an exam'. From this attached meaning, one can clearly understand that meaning of the lexical item *kudatuluka* is created specially in a situation where a student gives out accurate information during a discussion, a presentation, a test or an exam. Additionally, it can be noted that the original meanings of the Nyanja grammatical prefix *ku-* and the English noun *data* are retained in the created lexical item *kudatuluka*. However, the original meaning of the Nyanja infinitive verb *kuluka* is altered in the created lexical item and accordingly is recontextualised in UNZA students' sociolect. It is intriguing to observe that in an act vomiting denoted by the Nyanja infinitive verb 'kuluka', a person expels food from the stomach through the mouth. Similarly, during a discussion or a presentation, a student performs the act of giving out information using their mouth. Hence, from this common aspect of using the mouth in both actions of vomiting and giving out information, it can be noted that in the meaning-making process of the lexical item

*kudatuluka*, the semiotic of an action of vomiting denoted by the Nyanja verb ‘kuluka’ is transformed into the semiotic of an action of giving out information by the student. Consequently, this element indicates the process of resemiotisation and that both linguistic and semiotic resources are put to use in the creation of meaning of the lexical item *kudatuluka*. Briefly, it can be noticed from the foregoing that in order to establish the created word *kudatuluka* as a meaningful lexical item in UNZA students’ sociolect, linguistic resources are combined with various semiotic resources. In this respect, the infinitive *ku-*, the truncated form *-uluka* from the verb *kuluka* as well as the truncated form *dat-* from the noun *data* as linguistic resources from Nyanja and English respectively combine with the semiotic resources, a student and his/her action of giving out accurate information during a discussion, a presentation, a test or an exam.

An additional example on the creation of meaning is the lexical item *kumojoka*, which is sourced from Nyanja and English. The lexical item is created from the Nyanja grammatical prefix *ku-* ‘infinitive to’, the English noun *mojo* ‘a magical quality that attracts people to a person and makes the person effective, successful, etc.’ and the semantically empty Nyanja suffix *-ka*. It must be noted that since the created lexical item *kumojoka* functions as a verb, the application of the suffix *-ka* in this case, therefore, is fundamentally an influence from the fact that a good number of some Nyanja verbs end in the suffix *-ka*. For example, ‘kuseka’ (to laugh), ‘kupika’ (to cook), ‘kudyaka’ (to step on), ‘kuvutika’ (to suffer), ‘kusuka’ (to wash), etc. In UNZA students’ sociolect, the created lexical item *kumojoka*, also presented as a verb, is used to mean ‘having a boyfriend/girlfriend on campus or to date on campus’. From this attached meaning, one can comprehend that meaning of the lexical item *kumojoka* is created specially in a situation where students are dating on campus. In addition, it can be noticed that the original meaning of the Nyanja grammatical prefix *ku-* is retained in the created lexical item *kumojoka*. Nonetheless, the original meaning of the English noun *mojo* is somehow altered and hence, is recontextualised in UNZA students’ sociolect.

It is exciting to note that just as the aspect of a magical quality that attracts people to a person denoted by the noun ‘mojo’, similarly students who succeed in dating on campus are thought to have an attractive quality that draws other people of the opposite sex to them. In the light of this explanation, it can be noted that in the event of creating social meaning of the lexical item *kumojoka*, the semiotic of ‘a magical quality that attracts people to a person’ denoted by the noun

‘mojo’ is changed into the semiotic of ‘a student’s sexual attractiveness’. Additionally, within the same process the semiotic of ‘success’ also denoted by the noun ‘mojo’ is transformed into the semiotic of ‘a students’ successful action of dating on campus’. Consequently, these characteristics provide evidence that both linguistic and semiotic resources are at play in the creation of meaning of the created lexical item *kumojoka*. As it can be noticed from the preceding explanation and suffice to say that in order to establish the created word *kumojoka* as a meaningful lexical item in UNZA students’ sociolect, the linguistic resources are combined with semiotic resources. In this case, the grammatical prefix *ku-*, the semantically empty suffix *-ka* and the noun *mojo* as linguistic resources from Nyanja and English respectively combine with the semiotic resources, which are a student and his/her successful action of dating on campus.

The lexical item *mafifi* is a further example on creation of meaning of the lexical item. As previously revealed above, the lexical item is created from the Bantu grammatical prefix *ma-* (used as a plural nominative for miscellaneous things), the truncated form *fif-* from the English noun ordinal number ‘fifth’ and the Bantu semantically empty suffix *-i*. While it is clear from the truncated form *fif-* that English is one of the language sources of the created lexical item *mafifi*, it, however, seems not to be so clear on the language sources of the other components, the Bantu grammatical prefix *ma-* and the semantically empty suffix *-i*. Nevertheless, since both are from Bantu, it must be noted that their language sources could be either Bemba or Nyanja as these, as noted in this study, are the predominant Bantu or local languages so to say, from which UNZA students’ sociolect borrows some of its lexical items. In UNZA students’ sociolect, the lexical item *mafifi*, presented as a noun, refers to ‘a fifth year student’. From this attached meaning, one can clearly understand that meaning of the lexical item *mafifi* is distinctively created in a situation of identifying a student and their year of study, which is fifth year. Additionally, it can be noticed that the original meanings of the Bantu grammatical prefix *ma-* and the English noun ordinal number ‘fifth’ have been altered in the created lexical item *mafifi*. Therefore, this implies that their original meanings have been recontextualised in UNZA students’ sociolect. Take note that the application of the semantically empty suffix *-i* in this particular case is essentially to declusterise the impermissible consonant cluster (-th in the borrowed English noun ‘fifth’) in the Zambian languages as well as for the new lexical item to conform to the open syllable structure of the Zambian languages, that is, open syllable (see Nkolola-Wakumelo, 2010).

With reference to the attached meaning of the lexical *mafifi* in UNZA students' sociolect, it is noted that in the meaning-making process of the created lexical item, the aspect of 'fifth' denoted by the noun ordinal number 'fifth' is transformed into 'a student's fifth year of study'. In addition, the semantic content of the Bantu grammatical prefix *ma-*, which normally is 'a plural nominative' for miscellaneous things, is changed into 'a singular nominative' denoting a person. Therefore, this implies that the semiotic of 'a thing' denoted by the Bantu grammatical prefix *ma-* is transformed into the semiotic of 'a person', that is, a student. Hence, these elements signify the process of resemiotisation and thereby provide evidence that both linguistic and semiotic resources are at play in the creation of social meaning of the lexical item *mafifi*. In brief, it can be noted from the foregoing that with a purpose of establishing the created word *mafifi* as a meaningful lexical item in UNZA students' sociolect, the linguistic resources are combined with semiotic resources. In this case, the Bantu grammatical prefix *ma-* and the semantically empty suffix *-i* and the truncated form *fif-* from the noun ordinal number 'fifth' as linguistic resources from Nyanja/Bemba and English respectively combine with the semiotic resources, which are a student and his/her state of being in the fifth year of studying.

### **5.3.2.2 Syllable alteration**

Syllable alteration is yet another lexicalisation process that emanated from the data that is utilised in the creation of some lexical items of UNZA students' sociolect. As a word formation process that deletes or adds syllable(s) or parts of the syllable in various word positions so as to give it (the word) a new morpho-phonological shape (Nkolola-Wakumelo, 2010), it is noted that syllable alteration occurs in some lexical items of UNZA students' sociolect in three different ways discussed below:

#### ***5.3.2.2.1. Deletion of syllable(s) or parts of a syllable and addition of syllable or parts of a syllable***

For this category, the data revealed that a syllable or parts of the syllable are deleted and then another syllable or some parts of the syllable are added to create a new lexical item. In this regard, it is noticed that the lexical items: *beddie*, *chuwi*, *coursie*, *divee*, *gragee*, *landie*, *shootist*, *squantee* and *mapwisha* of UNZA students' sociolect are created through this process as shown in table 4 below:

**Table 4: Deletion and addition of syllable(s) or parts of a syllable in lexical items of UNZA students' sociolect.**

Word	Meaning	Source word	Source word meaning	Deleted component	Added component	Source language
<i>Beddie</i>	the person who a student shares with the same bed or bed space	bed <b>mate</b>	a person with whom one shares a bed	mate	-d- and -ie-	English
<i>Chuvi</i>	a mature or elderly student	<b>Machuwa</b>	a fully grown and developed person	Ma- and final -a	-i	English
<i>Coursie</i>	the person a student shares the same course with	Course <b>mate</b>	one who is taking the same academic course	Final -e in course and mate	-ie	English
<i>Divee</i>	a student who strategically visits friends' rooms in order to chance a meal from them	<b>Diving</b>	to plunge into some matter or activity	-ing	-ee	English
<i>Gragee</i>	a graduating student or any student who is in their final year	<b>Graduate</b>	to successfully complete an academic degree, course of training, or high school	-duate	-g- and -ee	English
<i>Landie</i>	a student who owns a bed space on campus	<b>Landlord</b>	the owner of property (as land, houses or apartments) that is leased or rented to another	-lord	-ie	English
<i>shootist</i>	a student characterised as being of unruly behaviour (mainly mockery and insulting)	<b>shooting</b>	to direct something somewhere suddenly with a lot of force	-er	-ist	English
<i>squattee</i>	a non-accommodated student who sometimes is charged a fee to stay with a student who has been accommodated	<b>squatting</b>	living in a building or on land without the owner's permission and without paying	-ing	-ee	English
<i>Mapwisha</i>	any student who is in their final year	<b>Ukupwisha</b>	to finish	Uku-	Ma-	Bemba

It can be noticed from the lexical items in table 4 above that in UNZA students' sociolect the formation of new lexical items relies much on the use of pre-existing English words. This can be attributed to that English plays an important role as a key to better academic achievements since it is recognised as the official language at tertiary level of education. Thus, this does not come as a surprise that students tend to be exposed more to English than any of the local languages hence

the more reason why it is so typical of them (students) to create most of the new lexical items based on the English language. This finding is in conformity with Muggadam (2009) who also provided evidence and clearly noted that the significant role played by English in the students' academic life justifies the heavy impact of English loanwords in their speech.

From table 4 above it further becomes clear that in the process of deleting and adding a syllable or parts of a syllable, the lexical items *beddie*, *coursie*, *landie*, *divee*, *gragee*, *shootist* and *squattee*, are respectively created from the English nouns 'bed mate', 'course mate', 'landlord' and the English verbs 'diving', 'graduate', 'shooting' and 'squatting'. The English suffixes have been used to add a syllable or parts of the syllable after a deletion. To this end, the English grammatical suffix *-ie*, which in nouns has a semantic content of 'showing affection' is employed to shorten the English nouns 'bed mate' to *beddie*, 'course mate' to *coursie*, and 'landlord' to *landie*. Apparently, in UNZA students' sociolect, the employment of the English grammatical suffixes *-ie* and *-ee* in the creation of some new lexical items (mostly nouns) helps the speakers to create a distinctive speech variety. Aside from that, the two English suffixes (*-ie* and *-ee*) create a rhyming pattern in both pronunciation and writing of the ending part of the created lexical items with some other non-assimilated borrowed words from English such as *roomie* and *jobbie*, adopted in the vocabulary of UNZA students' sociolect.

Furthermore, the English grammatical suffixes *-ist* and *-ee* whose semantic contents are to 'describe a person that performs' or 'is affected by a particular action or activity' respectively are employed in the creation of the lexical items *divee*, *shootist*, *gragee* and *squattee*. To this end, the lexical item *divee* is created from the activity of diving; *shootist* from the action of shooting; *squattee* from the activity of squatting; and *gragee* from the action of graduating. It can be noted that unlike adopting the actual words 'diver' for *divee*, 'shooter' for *shootist*, 'squatter' for *squattee* and 'graduate' for *gragee*, UNZA students' sociolect instead uses the English grammatical suffixes *-ist* and *-ee* to create new lexical items. This can be attributed to a quest by most social groups to create new lexical items (for their sociolect) that are not just different from the original words but are also peculiar to them (Nkolola-Wakumelo, 2010:143). This in turn renders their speech varieties unique. Therefore, the new created distinctive lexical items in UNZA students' sociolect makes it unique. In this same vein, it then follows that one aspect of uniqueness of UNZA students'

sociolect relates to its speakers' creation of new and unique lexical items that are somehow different from the words they are sourced from either in structure or meaning.

Aside from creating new lexical items from English pre-existing words, it can further be noticed from table 4 above that some new lexical items in UNZA students' sociolect are equally created from a vernacularisation of borrowed words from English. Additionally, some new lexical items are created based on the indigenous local languages. This finding is similar to one of the findings of Moto (2001), in his study of Malawi's new language. Moto also noted that the words of Malawi's new language are made up of coined words by semantic extension of Malawi's indigenous languages as well as the vernacularisation of the words that are from foreign languages such as Shona, French, English and sometimes, Latin.

In table 4 above, the lexical item *Machuwa* is a vernacularised term of the English word noun 'mature'. It is noticed that in the process of creating the short form *chuwī* for the word 'Machuwa', the Bantu grammatical prefix *ma-* and the final vowel *-a* are deleted and then the vowel *-i* is added at the end. The vowel *-i* is added in order for the created new lexical item to have a rhyming pattern in pronunciation of the ending part of the word with other lexical items such as *squattee*, *beddie*, *jobbie* and so on and so forth. With reference to the word *Mapwisha*, it can be noted that the lexical item is created from the Bemba word verb *ukupwisha* 'to finish' where the augment *-u-* and the grammatical prefix *ku-* have been deleted and later the grammatical prefix *ma-* is added.

With reference to the attached meaning(s) of the lexical items created through the process under discussion, it can be noticed that the created lexical items *chuwī* and *gragee* have retained in them the original meaning of both their source word and other components used in the formation. With this regard, the process of syllable alteration only alters the phonological and morphological shape of the words from which they are created. However, the created lexical items *beddie*, *coursie*, *mapwisha*, *landie*, *divee*, *shootist* and *squattee* contain at least a component or a source word that has undergone semantic manipulation to acquire a new meaning that is different from its original meaning. Therefore, this feature of change of meaning of a component or a source word in the mentioned created lexical items clearly signifies that the original meaning of such a component or source word is recontextualised in UNZA students' sociolect. Further, it can be noted that in this process of recontextualisation the semiotic(s) denoted by a component or source word are changed into other available semiotic(s) in different specific situations (contexts). Thus, this aspect signifies

the involvement of the process of resemiotisation as well in the creation of social meaning of the created lexical items in UNZA students' sociolect.

For example, the lexical item *landie*, presented as a noun, is sourced from English and is created from the truncated form *land-* from the English noun *landlord* 'the owner of property (as land, houses or apartments) that is leased or rented to another' and the English grammatical suffix *-ie*, which in nouns has a semantic content of 'showing affection'. In UNZA students' sociolect, the created short form *landie* for landlord refers to 'an accommodated student on campus'. From this new acquired meaning, one can clearly comprehend that meaning of the lexical item *landie* is constructed specifically in an occurrence where a student has been accommodated on campus. In addition, it can be noticed that the original meaning of the English grammatical suffix *-ie* as well as the English noun 'landlord' is altered in the created lexical item *landie*. Therefore, this implies that their original meanings are recontextualised in UNZA students' sociolect.

It is exciting to note that just like a landlord who owns property that is rented to another, similarly UNZA students accommodated on campus consider the bed space allocated to them as property that if need be one can use to their advantage to raise some extra money. Due to lack of accommodation for students at UNZA, some students opt to share their bed spaces with other willing non-accommodated students by charging them an agreed fee for the service. In this regard, just as a landlord is differentiated from tenants equally the use the lexical item *landie* for 'landlord' among UNZA students helps in differentiating the owner of the bed space from other students that they might be sharing with the same bed space. In the light of this explanation, it can clearly be noted that in the meaning-making process of the lexical item *landie*, the semiotic of 'a landlord' is changed to the semiotic of 'an accommodated student' at UNZA. Additionally, within the same process the original semantic content of the English grammatical suffix *-ie*, which in nouns is to 'show affection' is changed to 'shorten English nouns', which in this case is the English noun 'landlord' to *landie*. Therefore, these elements indicate the process of resemiotisation and that both linguistic and semiotic resources are put to use in the creation of social meaning of the created lexical item *landie*. To sum up, it can be noted from the foregoing that in order to establish the created word *landie* as a meaningful lexical item in UNZA students' sociolect, the linguistic resources, the clipped form *land-* from the noun 'landlord' and the grammatical suffix *-ie* both from English combine with the semiotic resource, an accommodated student at UNZA.

A further example on creation of meaning is the lexical item *divee* presented as a noun in UNZA students' sociolect. This lexical item is sourced from English and is created from the truncated form *div-* from the English verb *diving* 'to plunge in some matter or activity' and the English grammatical suffix *-ee* whose semantic content in words is to 'describe a person that is affected by or connected with a particular action or activity'. In UNZA students' sociolect, the created lexical item *divee* instead of 'diver' refers to 'a student that strategically visits friends' rooms during mealtime with the aim of chancing a meal from them'. From this attached meaning, it becomes clear that meaning of the lexical item *divee* is created especially in a situation where a student eats a meal from another student's room. In addition, it can be noticed that the original meaning of the English grammatical suffix *-ee* is retained in the created lexical item *divee*. Nevertheless, the original meaning of the English verb 'diving' is somehow altered and therefore, is recontextualised in UNZA students' sociolect.

For starters, it must be noted that in the definition of the verb 'diving', the phrasal verb 'plunge in' signifies a sudden movement as well as the use of force. Thus, just as the aspects of 'sudden movement' and 'use of force' denoted by the verb 'diving', it can be noted that a student just around mealtime suddenly moves from their room to their friend's room without any prior invitation to forcefully, though in an indirect way, have a meal from there. Take note that apart from describing a student that is connected with the activity of 'diving' as earlier revealed above, the attached English grammatical suffix *-ee* in this particular case is also being employed purposively to create a noun, *divee* out of the verb 'diving'. Therefore, in the light of this explanation, it can be noticed that in the meaning-making process of the lexical item *divee*, the semiotic of an action of 'plunging in some water or activity' denoted by the verb 'diving' is transformed into 'a student's action of forcefully having a meal from another student's room'. Therefore, this aspect signifies the process of resemiotisation and that both linguistic and semiotic resources are at play in the creation of social meaning of the lexical item *divee*. In brief, from the preceding explanation, it can be noted that in order to establish the word *divee* as a meaningful lexical item in UNZA students' sociolect, linguistic resources are combined with semiotic resources. In this respect, the clipped form *div-* from the verb 'diving' and the grammatical suffix *-ee* both as linguistic resources from English combine with the semiotic resources, which are a student and his/her action of eating a meal from another students' room without prior invitation.

The lexical item *mapwisha* is yet another example on creation of meaning of the lexical item. The language source of the lexical item *mapwisha* is Bemba as it is created from the Bemba grammatical prefix *ma-*, which normally is used as ‘a plural nominative for miscellaneous things’ and the truncated form *-pwisha* from the Bemba word verb *ukupwisha* ‘to finish’. In UNZA students’ sociolect, the lexical item *mapwisha*, presented as a noun, refers to ‘a student in their final year of study’. From this attached meaning, one can clearly understand that meaning of the lexical item *mapwisha* is created distinctively in a situation of identifying a student and their year of study, which is the final year. Further, it can be noted that the original meaning of the Bemba grammatical prefix *ma-* and the verb ‘ukupwisha’ has been altered in the created lexical item *mapwisha* and consequently, this implies that their original meanings are recontextualised in UNZA students’ sociolect.

With reference to the attached meaning of the lexical item *mapwisha* in UNZA students’ sociolect, it can be noted that in event of creating social meaning of the created lexical item, the semiotic of an action ‘to finish’ denoted by the Bemba verb ‘ukupwisha’ is transformed into ‘a student’s state of being in the final year of study’. On the other hand, the semantic content of the Bemba grammatical prefix *ma-*, which normally is ‘a plural nominative for miscellaneous things’, is changed to ‘a singular nominative denoting a person’ implying that the semiotic of ‘a thing’ denoted by the Bemba grammatical prefix *ma-* is transformed into the semiotic of ‘a person’, that is, a student. Consequently, these elements signify the process of resemiotisation as well as provide evidence that both linguistic and semiotic resources are at play in the meaning-making process of the lexical item *mapwisha*. To put it in summary, it can be noted from the foregoing that with a purpose of establishing the created word *mapwisha* as a meaning lexical item of UNZA students’ sociolect the linguistic resources are combined with different semiotic resources. That is, the grammatical prefix *ma-*, the clipped form *-pwisha* from the verb ‘ukupwisha’ both as linguistic resources from Bemba combine with the semiotic resources, which are a student and his/her state of being in the final year of studying.

#### **5.3.2.2.2 Syllable deletion**

Further, for this category the data revealed that the lexical item *Moma* of UNZA students’ sociolect is created from deleting a syllable or part of a syllable. This is shown in table 5.5 below:

**Table 5: Syllable deletion in lexical items of UNZA students' sociolect.**

Word	Meaning	Source word	Source word meaning	Deleted component	Source language
<i>Moma</i>	a young female student especially those straight from school	Momma	a child's word for a mother	-m-	English

From table 5 above it can be noted that in the process of deleting a syllable or parts of a syllable, the English noun 'Momma' is initially manipulated both phonologically and morphologically to create the new lexical item, *Moma*. To this respect, the lexical item *Moma* is a vernacularised term both in pronunciation and writing formed from the deletion of *-m-* in the English borrowed word 'momma'. The deletion of *-m-* in this case is purely and essentially owing to an influence from the syllable structure of the Zambian and Bantu languages, that is, open syllable. Additionally, certain consonant clusters that are permissible in English, may not be manifested in Zambian and Bantu languages hence when words with such consonant clusters are borrowed into Zambian languages the syllables are declusterised by the insertion of vowels (Nkolola-Wakumelo, 2010). Thus, from this perspective it follows that the deletion of *-m-* in the borrowed English word 'Momma' is mainly to declusterise the impermissible consonant cluster (*-mm-*) in the Zambian languages as well as for the new lexical item to conform to the open syllable structure of the Zambian languages.

Furthermore, it can be noted from table 5 above that the created lexical item *moma* is also semantically manipulated to acquire a new meaning that is different from the original meaning of its source word. Therefore, this feature of change of meaning of the source word in the created lexical item *moma* indicates that the original meaning of its source word is recontextualised in UNZA students' sociolect. In this process of recontextualisation, the semiotic denoted by the source word is changed into other available semiotic(s) in a different specific situation (context). Thus, this aspect signifies also the involvement of the process of resemiotisation in the creation of social meaning of the created lexical item in UNZA students' sociolect. In UNZA students' sociolect, the created lexical item *moma*, presented as noun, refers to 'a young female student'. From this attached meaning, one can clearly comprehend that meaning of the lexical item *moma* is created specifically in a situation of identifying a young female student. To begin with, both the 'momma' and the student in question share the same gender of being female. Secondly, though the young female student might not be a mother yet but by nature, many females generally already have motherhood instincts in them. From this explanation, it can thus further be noticed that in the

meaning-making process of the lexical item *moma*, the semiotic of a ‘momma’ (mother) is transformed into the semiotic of ‘a young female student’. Subsequently, this aspect shows the process of resemiotisation and that both linguistic and semiotic resources are at play in the creation of social meaning of the lexical item *moma*. Briefly, it can be noted from the foregoing that in order to establish the created word *moma* as a meaningful lexical item in UNZA students’ sociolect, the linguistic resource, the noun *moma* vernacularised from the English noun ‘Momma’ combines with the semiotic resource, a young female student.

### 5.3.2.2.3. Syllable addition

Furthermore, for this category the data revealed that the lexical items *chargee*, *demonked*, *gold rushed*, *masadi* and *matusa* of UNZA students’ sociolect are created from adding a syllable to an already established word that has been borrowed with a change in the semantic orientation of the word. This is shown in the table 6 below.

**Table 6: Syllable addition in lexical items of UNZA students' sociolect.**

Word	Meaning	Source word	Source word meaning	Added component	Source language
<i>Chargee</i>	a student who mostly scores good/higher grades	Charge	to put electricity into an electrical device such as a battery	-e	English
<i>Demonked</i>	when a single male student begins dating on campus or when a male student who never socialised with female students begins to socialize with them	Monk	a member of a group of religious men who do not marry and usually live together apart from other people in a monastery	De- and -ed	English
<i>Gold rushed</i>	when a first year female student has an intimate relationship with a male returning student	Gold rush	a situation in which a lot of people suddenly go to a place where gold has recently been discovered	-ed	English
<i>Masadi</i>	a third year student	Sadi	third	Ma-	English
<i>Matusa</i>	a second year student	Tu	two	Ma- and sa-	English

It is apparent from table 6 above that in the process of adding a syllable or parts of a syllable, the English verb ‘charge’, the nouns ‘gold rush’ and ‘monk’ and the vernacularised English borrowed words ‘sadi’ (third) and ‘tu’ (two) are manipulated both phonologically and morphologically to create new lexical items. To this end, the English grammatical suffixes *-ee*, *-ed* and the English

grammatical prefix *De-* have been used to add a syllable or parts of a syllable to the English words ‘charge’, ‘gold rush’ and ‘monk’ to respectively create the new lexical items, *chargee*, *gold rushed* and *demonked*. Meanwhile, the Bantu grammatical prefix *ma-* and the Bantu semantically empty suffix *-sa* have been used to add syllables to the vernacularised terms ‘sadi’ (third) and ‘tu’ (two) to respectively create the new lexical items *Masadi* and *Matusa*.

It can further be seen from table 6 above that all the created lexical items *chargee*, *demonked*, *masadi*, *matusa* and *gold rushed* contain at least a component or a source word that has undergone semantic manipulation to acquire a new meaning that is different from its original meaning. Accordingly, this implies that the original meaning of each of such components or source words has been recontextualised in UNZA students’ sociolect. Furthermore, it can be noted that in this process of recontextualisation the semiotic(s) denoted by a component or source word is altered into other available semiotic(s) in different specific situations (contexts). Therefore, this indicates that the process of resemiotisation is equally involved in the creation of meaning of the created lexical items in UNZA students’ sociolect.

For example, the lexical item *chargee* is sourced from English and is created from the English verb *charge* ‘to put electricity into an electrical device such as a battery’ and the English grammatical suffix *-ee* whose semantic content in words is to ‘describe a person that is affected by or connected with a particular action or activity’. In UNZA students’ sociolect, the created lexical item *chargee*, presented as a noun, refers to a student who predominantly scores good or higher grades. From this attached meaning, it can be understood that meaning of the lexical item *chargee* is constructed specially in a situation where a student continuously scores higher or good grades. In addition, it can be noticed that the original meaning of the English grammatical suffix *-ee* is retained in the created lexical item *chargee*. Nevertheless, the original meaning of the English verb ‘charge’ is altered and hence, is recontextualised in UNZA students’ sociolect. It is fascinating to note that when an electrical device is charged, its performance as normally expected is outstanding. Thus, in similitude a student in question academically performs excellently just as a charged electrical device. Take note that aside from being used to describe a student that is connected with the activity charge, the attached grammatical English suffix *-ee* in this particular case is also purposively employed to convert the verb ‘charge’ into a noun, *chargee*. Hence, from the foregoing, it can be noticed that in the meaning-making process of the created lexical item *chargee*, the semiotic of

‘an action of performing outstandingly by a charged electrical device’ is changed into the semiotic of ‘an action of performing academically excellently by a student’. Consequently, this indicates the process of resemiotisation and that both linguistic and semiotic resources are at play in the creation of social meaning of the lexical item *chargee*. In brief, it can be noted from the foregoing that in order to establish the created word *chargee* as a meaningful lexical item in UNZA students’ sociolect, the linguistic resources, the verb ‘charge’ and the grammatical suffix *-ee* both sourced from English combine with the semiotic resources, a student and his/her action of an outstanding academic performance.

The lexical item *demonked* is another interesting example on creation of meaning of the lexical item. The lexical item is sourced from English and is created from the English grammatical prefix *de-*, the English noun *monk* ‘a member of a group of religious men who do not marry and usually live together apart from other people in a monastery’ and the English grammatical suffix *-ed*. Take note that the grammatical prefix *de-* is used in words ‘to show a reverse of something, that is, to change something completely so that it is the opposite of what it was before’ while the suffix *-ed* is used to indicate having the quality or characteristic of something. In UNZA students’ sociolect, the lexical item *demonked*, presented as an adjective, refers to ‘when a single male student begins dating on campus or when a male student who never socialised with the female students begins to socialise with them’. From these attached meanings, one can understand that meaning of the lexical item *demonked* is created specifically in a situation where a single male student begins dating or a male student who never socialised with female students begins to socialise with them. Additionally, it can be noticed that the original meaning of the English grammatical prefix *de-* as well as the grammatical suffix *-ed* is retained in the created lexical item *demonked*. Nonetheless, the original meaning of the English noun *monk* is altered and so, is recontextualised in UNZA students’ sociolect.

To begin with, both a ‘monk’ and ‘a male student’ under discussion have the same gender of being male. Secondly, just like a ‘monk’ who is single because he does not marry, similarly a male student in question is single because he does not share an intimate relationship with any female student on campus. Thirdly, like ‘monks’ who live together apart in a monastery, equally majority of male students at UNZA live together as a group accommodated at Veterinary and Old residence students’ hostels that strictly houses only male students and are isolated from the other students’

hostels at the new residence that houses both male and female students. Fourthly and lastly, it must be noted that the living together of ‘monks’ in isolation from other people in a monastery implies that they do not socialise with women. Therefore, in similitude some male student in question does not socialise with any female student. Take note that the attached English grammatical prefix *de-* in the lexical item *demonked* points to the reality that a male student in question is no longer single or that he has ceased from not socialising with female students. On the other hand, the attached English grammatical suffix *-ed* points out to the fact that a male student in question has begun dating or that he has started to socialise with female students.

From the foregoing, therefore, it can be noticed that in the event of creating social meaning of the lexical item *demonked*, the semiotic of ‘a monk’s single status’ because of not marrying denoted by the noun ‘monk’ is transformed into the semiotic of ‘a male student’s single status’ because of not dating any female student on campus. Additionally, in the same process the semiotic of an action of ‘not socialising with women by a ‘monk’ is transformed into the semiotic of ‘an action of not socialising with female students’ by a male student. In this regard, these aspects signify the process of resemiotisation and that both linguistic and semiotic resources are at play in the creation of social meaning of the lexical item *demonked*. In a nutshell, it can be noted from the preceding explanation that in order to establish the created word *demonked* as a meaningful lexical item in UNZA students’ sociolect, the linguistic resources, the grammatical prefix *de-*, grammatical suffix *-ed* and the noun *monk* all sourced from English combine with the semiotic resources, a single male student and his onset action of dating on campus. Additionally, the same mentioned linguistic resources combine with the semiotic resources, a male student’s actions of not socialising with female students and later beginning to socialise with them.

#### **5.4. Summary of chapter**

The purpose of the chapter was to bring to light some of the lexical items that manifest in the vocabulary of UNZA students’ sociolect and further show how these lexical items alongside their meanings are created through various lexicalisation processes. To this end, the chapter has shown that lexical items of UNZA students’ sociolect mainly comprise borrowed lexical items from different language sources, that is, English, Bemba and Nyanja, which present themselves as nouns, verbs, adjectives and phrases. The chapter has further demonstrated how some of these borrowed lexical items have further undergone phonological and morpho-phonological

manipulations through various lexicalisation processes in order to create new and unique lexical items that assume new structures and meanings. In this regard, the chapter revealed that lexicalisation processes that involve phonological manipulations in the creation of some lexical items of UNZA students' sociolect include truncation and alphabetic abbreviation. On the other hand, dummy affixation and syllable alteration were revealed as lexicalisation processes that involve morpho-phonological manipulations in the creation of some lexical items of UNZA students' sociolect. The chapter has furthermore shown how meaning of some of the lexical items created through the aforementioned lexicalisation processes is eventually created in UNZA students' sociolect through the processes of recontextualisation and resemiotisation. In this respect, the chapter revealed that social meanings of the lexical items are created from a combination of linguistic resources provided by different languages (English, Nyanja and Bemba) with other available semiotic resources (such as symbols, gestures, actions, cultural discourses, etc.) in different specific situations (contexts).

The next chapter focuses on lexicalisation processes that involve semantic manipulations in the creation of some lexical items alongside their meanings in UNZA students' sociolect. Additionally, the chapter focuses on other lexicalisation processes involved in the creation of some lexical items of UNZA students' sociolect.

## CHAPTER SIX

### SEMANTIC MANIPULATIONS AND OTHER LEXICALISATION PROCESSES IN UNZA STUDENTS' SOCIOLECT

#### 6.1. Introduction

This chapter is a continuation on the presentation and discussion of some of the lexical items with their meaning(s) in UNZA students' sociolect and their lexicalisation processes. In this respect, the chapter focuses on lexicalisation processes that involve semantic manipulations in the creation of some lexical items together with their meaning(s) in UNZA students' sociolect. In addition, the chapter presents other lexicalisation processes that are employed in the creation of some lexical items and their meaning(s) in UNZA students' sociolect.

#### 6.2. Semantic manipulations

The data revealed semantic expansion and inversion as the lexicalisation processes that involve semantic manipulations in the formation of some lexical items alongside their meanings in UNZA students' sociolect.

##### 6.2.1. Semantic expansion

Semantic expansion also referred to as semantic extension emanated from the data as one of the major lexicalisation processes engaged in the creation of some of the lexical items and their meanings in UNZA students' sociolect. Given that the process of semantic expansion involves the manipulation of words semantically, the data showed that three specific types of semantic processes are employed in the creation of some of the lexical items together with their meanings in UNZA students' sociolect. These three semantic processes are discussed below:

##### 6.2.1.1. *Metaphor*

Being a figure of speech in which a word or phrase literally denoting one kind of object or idea is used in place of another to suggest similarity between them, it is noted that the lexical items of UNZA students' sociolect shown in table 7 below are created through this process.

**Table 7: Metaphors in UNZA students' sociolect**

<b>Word</b>	<b>Source or literal meaning</b>	<b>New Meaning</b>	<b>Source Language</b>
<i>Berlin Wall</i>	a fortified and heavily guarded wall built in 1961 by the communist authorities to separate East Berlin from West Berlin	a curtain that demarcates two students' bed spaces in a room	English
<i>Exile</i>	to force someone to leave their country, especially for political reasons or as a punishment	temporal exclusion of a student from the room to allow the roommate to spend some time with their visitor, particularly of the opposite sex	English
<i>Gold Rush</i>	a situation in which many people suddenly go to a place where gold has recently been discovered	a trend by most returning male students to having an intimate relationship with a first year female student	English
<i>Gulf</i>	a deep, wide crack or opening in the ground	the lecture theatres LT 1 and LT 2 and the Law lecture theatres by the school of Humanities and Social sciences at UNZA	English
<i>Investor</i>	a person who puts money or resources into something in order to make profit or get an advantage	an Older man from outside that comes on campus to pick a female student for a sexual activity	English
<i>Import</i>	a product or service that is brought into one country from another	a female brought on campus by a male student specifically for a sexual activity	English
<i>Jobbie</i>	an object or product of a specified kind	a student who spends most of their time studying	English
<i>Jobbing</i>	to work at occasional jobs or odd pieces of work rather than in a regular job	Studying	English
<i>Kukomboni</i>	in a high-density residential area	the Old residence students' hostels at UNZA	Nyanja
<i>Kumayadi</i>	in a low-density residential area	Levy Mwanawasa students' hostels at UNZA	Nyanja
<i>Landlord</i>	the owner of property (as land, houses or apartments) that is leased or rented to another	a student who owns a bed space on campus	English
<i>Mojo</i>	a seemingly magical quality that attracts people to a person and makes the person effective, successful, etc.	a student who has a girlfriend/boyfriend on campus (dating)	English
<i>Monk</i>	a member of a group of religious men who do not marry and usually live together apart from other people in a monastery	a young male student especially those straight from school or a single male student	English
<i>Ruins</i>	the parts of a building that remain after it has been destroyed or severely damaged	the Old residence students' hostels at UNZA	English
<i>Safe landing</i>	a process by which a plane or space vehicle comes down to the ground in a gentle and safe way	being able to chance food from another student	English
<i>Slaughter house</i>	a building where animals are killed for food	the sports Hall at UNZA	English
<i>Sponsor</i>	a person who vouches or is responsible for a person or thing	an Older man from outside that comes on campus to pick a female student mainly for a sexual activity	English

<i>Squatting</i>	to live in a building or on land which is not yours, without the owner's permission	staying with a student who has been accommodated on campus	English
<i>Terminal</i>	a piece of equipment, usually consisting of a keyboard and a screen that joins the user to a central computer system that deals with information	a table used for studying especially the one in the room	English

It can be noticed that all the lexical items in table 7 above have undergone metaphorical manipulations. For instance, the English word noun *landlord*, which originally refers to ‘the owner of property (as land, houses or apartments) that is leased or rented to another’, denotes a student who owns a bed space at UNZA. This is because like a ‘landlord’ who owns property that is rented to another, similarly resident UNZA students consider the bed space allocated to them as property that if need be one can use to their advantage to raise some extra money. Due to lack of accommodation at UNZA, some students opt to share their bed spaces with other willing non-accommodated students by charging them an agreed fee for the service. Another example is the English word noun *monk* that originally refers to ‘a member of a group of religious men who do not marry and usually live together apart from other people in a monastery’ denotes a young single male student at UNZA. This is because just like a ‘monk’ who is single because he does not marry, similarly a young single male student is single because he does engage himself in an intimate relationship with any female student at UNZA.

From the foregoing, it can be noted that in the event of creating social meaning of the created lexical items through the process being discussed; all the lexical items in table 7 above have undergone semantic manipulation since each acquires a new meaning that is different from its original meaning in the source language. Accordingly, this aspect of change of the original meaning of the words indicates that the words alongside their meanings are recontextualised in UNZA students’ sociolect. Further, it can be noticed that in this process of recontextualisation, the semiotic(s) denoted by the words from different languages are changed into other available semiotic(s) in different specific situations (contexts). Thus, this signifies also the involvement of the process of resemiotisation in the meaning-making processes of the created lexical items. In this regard, some interesting examples from table 7 to be discussed in order to demonstrate how their

meaning is eventually created in UNZA students' sociolect include the lexical items *Berlin wall*, *Gold rush*, *gulf*, *kumayadi* and *kukomboni*.

The lexical item *Berlin wall* is sourced from English where being a translation from the German term 'Berliner Mauer' refers to 'a fortified and heavily guarded wall built in 1961(existed until 1989) by the communist authorities to separate East Berlin from West Berlin'. In UNZA students' sociolect, the lexical item *Berlin wall*, presented as a noun, refers to 'a curtain that demarcates two students' bed spaces in a room'. From this new acquired meaning, one can clearly comprehend that meaning of the lexical item *Berlin wall* is created distinctively in a situation where two students' bed spaces are demarcated in a room. It is exciting to note that just as it was the case with the real 'Berlin wall' to purposively separate the eastern side of Berlin from the western side, similarly a curtain in students' rooms is purposively placed in-between to separate the students' two bed spaces. Therefore, from this explanation it can be noticed that in the event of creating social meaning of the lexical item *Berlin Wall*, the semiotic of 'Berlin wall' is transformed into the semiotic of 'a curtain' that demarcates the two students' bed spaces in a room. Hence, within this same process the semiotics of 'the two sides of Berlin' denoted by the word noun 'Berlin Wall' are transformed into 'the two students' bed spaces in a room'. Consequently, these elements signify the process of resemiotisation and thereby provide evidence that both linguistic and semiotic resources are put to use in the creation of social meaning of the created lexical item *Berlin wall* in UNZA students' sociolect. In a few words, it can be noted from the foregoing that with a purpose of establishing the word *Berlin wall* as a meaningful lexical item in UNZA students' sociolect, the linguistic resource is combined with different semiotic resources. In this case, the noun 'Berlin wall' as a linguistic combine with the semiotic resources, which are a curtain, the two students' bed spaces in a room and the act of placing the curtain in-between to demarcate the two students' bed spaces.

The lexical item *gold rush* is sourced from English where as a noun it refers to 'a situation in which many people suddenly go to a place where gold has recently been discovered'. In UNZA students' sociolect, the lexical item *gold rush*, also presented as a noun, refers to 'a trend by most returning male students to having an intimate relationship with a first year female student'. It is must be noted that just as in the real 'gold rush' where many people rush to a place where gold has recently been discovered, in similitude at the beginning of each academic year a good number of returning

male students usually engage themselves in intimate relationships with first year female students. This is because, as revealed by most participants, it is generally believed among male students that like the valuable gold denoted by the noun 'gold rush', the first year female students are equally valuable as they are still fresh and not yet contaminated with UNZA students' lifestyles. In light of this explanation, it becomes clear that social meaning of the lexical item *gold rush* is created specially in a situation where several returning male students involve themselves in intimate relationships with first year female students. Thus, it can further be noticed that in the meaning-making process of the lexical item *gold rush*, the semiotic of 'an action by many people of rushing to a place where gold has recently been discovered' denoted by the noun 'gold rush' is transformed into the semiotic of 'an action by most returning male students of involving themselves in intimate relationships with first year female students'. Additionally, within the same process the semiotic of 'valuable gold' also denoted by the word noun 'gold rush' is changed into the semiotic of 'first year female students'. Therefore, these elements indicate the process of resemiotisation and that both linguistic and semiotic resources are at play in the creation of social meaning of the lexical item *gold rush* in UNZA students' sociolect. As it can be noted from the foregoing and suffice to say that in order to establish the word *gold rush* as a meaningful lexical item in UNZA students' sociolect, the linguistic resource is combined with various semiotic resources. In this regard, the noun 'gold rush' as a linguistic resource from English combines with the semiotic resources, which are returning male students, first year female students and an action by most returning male students of involving themselves in intimate relationships with first year female students.

The lexical item *gulf* is sourced from English where as a noun it refers to 'a deep, wide crack or opening in the ground'. In UNZA students' sociolect, the lexical item *gulf*, also presented as a noun, refers to 'the lecture theatres, LT1, LT 2 and Law lecture theatres at the school of Humanities and Social Sciences'. It is intriguing to note that just as an opening in the ground denoted by the noun 'gulf', similarly the aforementioned lecture theatres are the only places on UNZA grounds that remain open or unlocked throughout the night after the closure of UNZA library at midnight. Hence, a good number of students who intend to continue studying after the closure of UNZA library at midnight opt to use the abovementioned lecture theatres. From this explanation, it becomes clear that meaning of the lexical item *gulf* is constructed specifically in a situation where students study from the lecture theatres, LT1, LT2 and Law lecture theatres at the school of Humanities and Social Sciences. Therefore, it can further be noticed that in the event of creating

social meaning of the lexical item *gulf*, the semiotic of the ‘gulf’ is transformed into the semiotics of the lecture theatres, LT1, LT2 and Law lecture theatres. This aspect, therefore, clearly signifies the process of resemiotisation and thereby provides evidence that both linguistic and semiotic resources are put to use in the creation of social meaning of the lexical item *gulf* in UNZA students’ sociolect. In brief, it can be noted from the general explanation that with a purpose of establishing the word *gulf* as a meaningful lexical item in UNZA students’ sociolect, the linguistic resource is combined with semiotic resources. In this regard, the noun ‘gulf’ as a linguistic resource from English combines with the semiotic resources, which are the open (unlocked) lecture theatres, LT1, LT2 and Law lecture theatres where students study from after the closure of UNZA library at midnight.

The lexical item *kumayadi* is sourced from Nyanja where as a locative noun (for a place) literally means ‘in a low-density residential area’. In UNZA students’ sociolect, the lexical item *kumayadi*, presented as a noun naming a place, refers to ‘Mwanawasa students’ hostels at UNZA’. It must be noted that low-residential areas are characterised by very scattered big houses with spacious rooms. Further, it is commonly believed among most Zambians that rich families live in low-density residential areas and that such families live a comfortable life. In this regard, it can be noted that just like the ‘spacious rooms’ of houses denoted by the Nyanja locative noun ‘*kumayadi*’, similarly Mwanawasa students’ hostels at UNZA have spacious rooms. In addition, just like the aspect of ‘living a comfortable life’ also denoted by the Nyanja locative noun ‘*kumayadi*’, similarly Mwanawasa students’ hostels in comparison with other students’ hostels at UNZA are privileged with a lounge room as well as kitchen facilities that most participants interpreted as living a comfortable life. Furthermore, just as the aspect of ‘associating rich families with low-density residential areas’ equally denoted by the Nyanja noun ‘*kumayadi*’, likewise students accommodated at Mwanawasa hostels are regarded as rich students. As revealed by most participants, this is because students accommodated at Mwanawasa hostels in comparison with those accommodated at other hostels pay more for accommodation.

From the preceding explanation, it becomes clear that meaning of the lexical item *kumayadi* is created distinctively in a situation where a student is accommodated at Mwanawasa students’ hostels. Therefore, it can further be noticed that in the meaning-making process of the lexical item *kumayadi*, the semiotic of ‘*kumayadi*’ is changed into the semiotic of ‘Mwanawasa students’

hostels'. Additionally, in the same process, the semiotic of 'living a comfortable life' denoted by the Nyanja noun 'kumayadi' is transformed into the semiotic of 'privileges of a lounge room as well as kitchen facilities' at Mwanawasa hostels. Meanwhile, the semiotic of 'rich families' is changed into 'students accommodated at Mwanawasa' who pay more for accommodation. Therefore, these elements indicate the process of resemiotisation and that both linguistic and semiotic resources are put to use in the creation of meaning of the lexical item *kumayadi* in UNZA students' sociolect. In summary, it can be noticed from the foregoing that in order to establish the word *kumayadi* as a meaningful lexical item in UNZA students' sociolect, the linguistic resource is combined with various semiotic resources. In this case, the locative noun *kumayadi* as a linguistic resource from Nyanja combines with the semiotic resources, which are Mwanawasa students' hostels with their spacious rooms, a lounge and kitchen facilities, accommodated students at Mwanawasa hostels and a higher accommodation fee paid by the students.

Finally, the lexical item *kukomboni* is sourced from Nyanja where as a locative noun (for a place) literally means 'in a high-density residential area'. In UNZA students' sociolect, the lexical item *kukomboni*, presented as a noun naming a place, refers to 'the Old residence students' hostels'. It must be noted that in Zambia a high-density residential area is treated more less the same as a shanty township which is characterised by among others a lot of noise and mischief among the youths. In this regard, it is fascinating to note that just as the mischievous youths in a shanty township denoted by the Nyanja noun 'kukomboni', similarly majority of naughty male students at UNZA are predominantly accommodated at the Old residence students' hostels. In addition, just like a lot of noise in a shanty township also denoted by the Nyanja noun 'kukomboni', likewise the Old residence students' hostels are characterised by a lot of noise, as naughty male students from there are frequently fond of teasing fellow students while shouting on top of their voices. In the light of this explanation, it becomes clear that meaning of the lexical item *kukomboni* in UNZA students' sociolect is created specifically in an occurrence where a student is accommodated at the Old residence students' hostels. Hence, it can further be noticed that in the event of creating social meaning of the lexical item *kukomboni*, the semiotic of 'kukomboni' is transformed into the semiotic of 'Old residence students' hostels'. Within the same process, the semiotics of 'mischievous youths' denoted by the Nyanja noun 'kukomboni' is transformed into the semiotics of 'naughty male students' accommodated at Old residence hostels. Meanwhile, the semiotic of 'a lot of noise' also denoted by the Nyanja noun 'kukomboni' is transformed into the semiotic of

‘shouting on top of their voices’ by some naughty male students who go about teasing other fellow students. These elements, therefore, signify the process of resemiotisation and that both linguistic and semiotic resources are put to use in the creation of social meaning of the lexical item *kukomboni* in UNZA students’ sociolect. To sum up, it can be noticed from the general explanation above that in order to establish the word *kukomboni* as a meaningful lexical item in UNZA students’ sociolect, the linguistic resource is combined with semiotic resources. In this respect, the locative noun ‘kukomboni’ as a linguistic resource from Nyanja combines with the semiotic resources, the Old residence students’ hostels, naughty male students accommodated at Old residence hostels and their action of shouting on top of their voices as they go about teasing other fellow students.

### 6.2.1.2. Metonymy

Metonymy being the use of a word to refer to a concept or object that is associated with the concept or object originally denoted by the word (Kiessling & Mous, 2004; Mugaddam, 2009), it is noted that the lexical items of UNZA students’ sociolect shown in table 8 below are created through this process.

**Table 8: Metonymies in UNZA students' sociolect.**

Word	Source or literal meaning	New meaning	Source language
<i>BEng</i>	abbreviation for the degree programme, Bachelor of Engineering	School of Engineering	English
<i>Level</i>	a floor of a building	a students’ room	English
<i>Logistics</i>	things that must be done to plan and organise a complicated activity or event that involves many people	alcohol or money that electoral candidates give to their fellow students in order to get votes	
<i>Operation</i>	an organised activity involving a number of people	a group of students especially males, who go round the campus campaigning for a particular candidate during an electoral period or a group of students taken outside campus to attend a political rally at a fee	English
<i>Paipa</i>	the situation is not okay	something is not going on well for a student	Nyanja

It can be noted that all the lexical items in table 8 above have undergone metonymic manipulations. For example, the English word noun *logistics*, which originally refers to ‘the things that must be done to plan and organise a complicated activity or event that involves many people’, is used in specific reference to ‘alcohol or money’ that electoral candidates give to their fellow students. This is in order to get votes and hence, indicating the relation between ‘logistics’ and ‘alcohol or money’. The Nyanja verb phrase *paipa*, which originally means ‘the situation is not okay’, is used to mean ‘something is not going on well for a student’, showing a link between the concept *paipa* and ‘a student’s bad situation’. It must be noted that due to being agglutinative in nature, Bantu languages, which includes Zambian languages, comprise phrases that operate as words and yet translated into complete meaningful English sentences. The Nyanja verb phrase ‘paipa’ is one of such phrases.

Furthermore, it can be noticed that all the lexical items created through the process under discussion are semantically manipulated as each acquires a new meaning that is different from its original meaning in the source language. Hence, this indicates that the words alongside their meanings are recontextualised in UNZA sociolect. Moreover, it can be noted that in this process of recontextualisation, the semiotic(s) denoted by the words as linguistic resources from different languages are altered into other available semiotic(s) in different specific situations (contexts). Thus, this aspect equally shows the involvement of the process of resemiotisation in the meaning-making processes of the created lexical items.

For example, the lexical item *BEng* is sourced from English where it is as an abbreviation for the degree programme, Bachelor of Engineering. In UNZA students’ sociolect, the lexical item *BEng*, presented as a noun, refers to ‘the School of Engineering at UNZA’. It must be noted that the abbreviation ‘BEng’ is used as a general title for all the different engineering degree courses that are offered under the School of Engineering, such as BEng (Agricultural Engineering), BEng (Civil and Environmental Engineering), BEng (Electrical and Electronic Engineering) and so on and so forth. From this explanation, it becomes clear that meaning of the created lexical item *BEng* is created specially in a situation where the School of Engineering offers various engineering degree courses that all carry a general degree title ‘BEng’. Thus, it can further be noticed that in the meaning-making process of the lexical item *BEng*, the semiotics of ‘different engineering degree courses’ denoted by the abbreviated word noun ‘BEng’ are as a whole transformed into the

semiotic of ‘the School of Engineering’. Therefore, this aspect indicates the process of resemiotisation and thereby provides evidence that both linguistic and semiotic resources are put to use in the creation of meaning of the lexical item *BEng* in UNZA students’ sociolect. To put it in summary, it can be noticed from the foregoing that with a purpose of establishing the abbreviation *BEng* as a meaningful lexical item in UNZA students’ sociolect, the linguistic resource is combined with semiotic resources. In this regard, the abbreviation ‘BEng’ for the degree programme, Bachelor of Engineering as a linguistic resource from English combines with the semiotic resources, which are the School of Engineering, and the engineering degree courses offered under the mentioned school.

In UNZA students’ sociolect, the lexical item *paipa*, presented as a verb phrase means ‘something is not going on well for a student’. Thus, from this new acquired meaning it can be understood that meaning of the lexical item *paipa* is created specially in an occurrence where a student is faced with a bad situation. Further, it can be noticed that in the event of creating social meaning of the lexical item *paipa*, the semiotic of ‘a not okay situation’ denoted by the verb phrase *paipa* is transformed into ‘a student’s bad situation’. This aspect, therefore, not only indicates the process of resemiotisation but also provides evidence that both linguistic and semiotic resources are put to use in the creation of meaning of the lexical item *paipa* in UNZA students’ sociolect. In brief, it can be noticed from the foregoing that in order to establish the word *paipa* as a meaningful lexical item in UNZA students’ sociolect, the linguistic resource, the verb phrase *paipa* sourced from Nyanja combines with the semiotic resources, a student and his/her bad situation.

### 6.2.1.3. Hyperbole

Being a figure of speech in which words or statements are exaggerated and may be used to evoke strong feelings or to create a strong impression and emphasis (Kiessling & Mous 2004, Mugaddam 2009), it is noted that the lexical items of UNZA students’ sociolect shown in table 9 below are created through this process.

**Table 9: Hyperboles in UNZA students' sociolect.**

Word	Source or Literal Meaning	New Meaning	Source Language
<i>Cousin</i>	a child of one’s aunt or uncle	a police officer	English
<i>Crooks</i>	dishonest persons	an answer script from a predecessor or leakage	English

<i>Diver</i>	one that dives	a student who strategically visits a friends' rooms during mealtime in order to chance a meal from them	English
<i>Diving</i>	to plunge into some matter or activity	an act by a student of strategically visiting their friends during mealtime in order to chance a meal or having a meal or anything to eat from a fellow student's room	English
<i>Kazeni</i>	Cousin	a police officer	English
<i>Natural suffering</i>	suffering caused by events that have nothing to do with humans, and which are to do with the way the word is	the School of Natural Sciences	English
<i>Sadist</i>	a person who gets pleasure (often sexual) from hurting other people	a lecturer or tutor who is known to be so mean with awarding students good or higher grades	English
<i>Shooting</i>	to direct something somewhere suddenly or with a lot of force	rushing insults or funny comments at others	English
<i>Viva</i>	exclamation used for expressing support or approval for somebody or something	Riot	English
<i>Walking stick</i>	a stick that one carries and uses as support when walking	a male student who is always seen with a particular female student but is not in a relationship with her	English

It can be noted that all the lexical items of UNZA students' sociolect in table 9 above have a hyperbolic component present in them. For instance, the word noun *cousin/kazeni*, which originally refers to 'a child of one's aunt or uncle', is exaggerated as a way of having fun to refer to 'a police officer'. This is because in Zambia and probably in most African cultures, a cousin is a person that one can tease. In this regard, the manipulation of the noun *cousin/kazeni* in UNZA students' sociolect depicts an impression that there exists a friendly social relationship between UNZA students and police officers regardless of how at times police officers man-handle the students during riots. *Natural suffering* which originally refers to 'suffering caused by events that have nothing to do with humans and which are to do with the way the world is', is exaggerated as an emphasis to refer to the School of Natural Sciences. This manipulation of the noun *Natural suffering* in UNZA students' sociolect depicts lack of leisure time for students belonging to the School of Natural Sciences, as they have to spend most of their time on books in order not to be excluded from school.

From the foregoing, it can further be noted that in the event of creating social meaning of the lexical items created through the process in question, all the lexical items in table 9 above have undergone semantic manipulation since each acquires a new meaning that is different from its original meaning in the source language. Consequently, this aspect of change of the original

meaning of the words indicates that the words alongside their meanings are recontextualised in UNZA students' sociolect. Furthermore, it can be noticed that within this process of recontextualisation, the semiotic(s) denoted by the source words are changed into other available semiotic(s) in different specific situations (contexts). Therefore, this aspect signifies also the involvement of the process of resemiotisation in the creation of social meaning of the created lexical items.

For example, the already cited lexical item *cousin* also vernacularised as *kazeni* is sourced from English where it refers to 'a child of one's aunt or uncle'. In UNZA students' sociolect, the lexical item *cousin/kazeni*, presented as a noun, refers to 'a police officer'. It must be noted that in western culture, the sister to one's father or mother is addressed as an aunt while the brother to one's father or mother is addressed as an uncle. It can be noted, however, that in Zambia and probably in most African cultures, only a brother to one's mother is addressed as uncle and only a sister to one's father is addressed as aunt. From this perspective, it is further noticed that only children born of a brother and sister are considered cousins. Children born of brothers or sisters, on the other hand, are regarded as brothers and sisters. Furthermore, in Zambia there exists traditional cousinship popularly known as 'Chimbuya', a phenomenon between Bemba and Ngoni tribes and between Tonga and Lozi tribes. The social relationship between the aforementioned tribes is based on jokes or teasing one another so to say. For instance, without taking any offence a Bemba man would freely address Ngoni women as his ugly wives or vice-versa. Thus, likewise social relationships of cousins in most Zambian families' setup are based on jokes. In the light of this explanation, it becomes clear that social meaning of the lexical item *cousin/kazeni* is created distinctively in a situation where UNZA students tease a police officer. Hence, it can further be noted that in the event of meaning-making process of the lexical item *cousin/kazeni*, the semiotic of a 'cousin' is transformed into a semiotic of 'a police officer'. This characteristic, therefore, signifies the process of resemiotisation and thereby provides evidence that both linguistic and semiotic resources are at play in the creation of social meaning of the lexical item *cousin/kazeni* in UNZA students' sociolect. To sum up, it can be noted from the foregoing that in order to establish the word *cousin/kazeni* as a meaningful lexical item in UNZA students' sociolect, the linguistic resource is combined with semiotic resources. In this case, the noun 'cousin' as a linguistic resource from English combines with the semiotic resources, which are a police officer, UNZA students and their action of teasing a police officer.

The other already cited lexical item *Natural suffering* is also sourced from English where it refers to ‘suffering caused by events that have nothing to do with humans and which are to do with the way the world is’. In UNZA students’ sociolect, the lexical item *natural suffering*, presented as a noun, refers to ‘the School of Natural Sciences at UNZA’. To start with, it must be noted that just like the natural events denoted by the noun ‘natural suffering’, likewise the mentioned school offers natural science based courses that majority of the participants indicated were in fact too involving. Besides, it is commonly believed among students that naturally such courses are not easy for one to pass. For this reason, it can be noted that unlike students from other schools who seem to have free time to relax, most students belonging to the School of Natural Sciences rarely have free time for themselves. Due to the involving and difficult nature of their courses combined with the fear of failure that leads to one’s exclusion from the school, students end up spending a great deal of their time doing academic work. The lack of free time for students from the named school further implies lack of leisure time for them. These aspects of lack of free time and lack of leisure time for students from the School of Natural Sciences were in fact interpreted as suffering by most of the participants. Thus, it can be noted that just like the natural events that bring about suffering denoted by the noun ‘natural suffering’, similarly the cause of the assumed students’ suffering in the School of Natural Sciences is connected to nothing else but simply the assumed nature of the natural science based courses regarded as being involving and difficult to pass.

In the light of the preceding explanation, it becomes clear that meaning of the lexical item *natural suffering* is created specifically in a situation where students belonging to the School of Natural Sciences lack both free and leisure time for themselves since they have to spend it mostly on doing their academic work. Therefore, it can further be noticed that in the event of creating social meaning of the lexical item *natural suffering*, the semiotic of ‘natural suffering’ is transformed into the semiotic of ‘the School of Natural Sciences’. In the same process, the semiotic of ‘suffering’ denoted by the noun ‘natural suffering’ is changed into the semiotics of ‘lack of both free and leisure time’ for students belonging to the mentioned School. Additionally, the semiotics of ‘the natural events’ that cause suffering also denoted by the noun ‘natural suffering’ is changed into the semiotics of ‘the natural science based courses’ offered under the aforementioned School. These features, therefore, indicate the process of resemiotisation and that both linguistic and semiotic resources are at play in the creation of meaning of the lexical item *natural suffering* in UNZA students’ sociolect. Briefly, it can be noted from the foregoing that in order to establish the

word *natural suffering* as a meaningful lexical item in UNZA students' sociolect, the linguistic resource is combined with different semiotic resources. In this case, the noun 'natural suffering' as a linguistic resource from English combines with the semiotic resources, which are the School of Natural Sciences, the natural science based courses, the students belonging to the named School and the lack of both free and leisure time for the same students.

### 6.2.2. Inversion

In this study, inversion emerged from the data as another lexicalisation process involving semantic manipulations in the creation of some lexical items together with their meanings in UNZA students' sociolect. Given that, inversion involves the creation of words with inverted meanings that in fact cannot be deduced from the words themselves (Bosire, 2009); it is noted that the lexical items of UNZA students' sociolect shown in table 10 below are created through this process.

**Table 10: Inverted meanings of lexical items of UNZA students' sociolect.**

Word	Literal or source meaning	Actual meaning	Source meaning
<i>Chikwakwa</i>	a slasher	an easy course	Nyanja
<i>Gulfing</i>	to engulf	abnormal studying or studying from the gulf	English
<i>Gunning</i>	to hunt or shoot with a gun	studying for a test or an exam or working on an assignment at the last minute	English
<i>Pakampopelo</i>	at a small gas valve	a C-grade (exact pass mark)	Bemba
<i>Ukuswamo</i>	to pluck from	to benefit something (mostly money) from someone especially a politician	Bemba
<i>Wawa</i>	You have fallen	used to refer to the act of someone failing a course	Bemba

It can clearly be seen from table 10 above that the meaning of each of the lexical items has been changed to assume a different meaning from the original. Consequently, this aspect of change of the original meaning of the words signifies that the words together with their meanings are recontextualised in UNZA students' sociolect. Nevertheless, it must be noted that the acquired new meaning of each of the lexical items cannot easily be deduced from the original meaning of the word since apparently there is no clear connection between the two meanings.

With reference to the new acquired meanings of the lexical items created through the process under discussion, it can further be noticed that in the event of creating social meaning of the lexical items, the semiotic(s) denoted by the source words are altered into other available semiotic(s) in different specific situations (contexts). Therefore, this aspect equally indicates the involvement of the process of resemiotisation in the creation of social meaning of the created lexical items.

For example, the lexical item *chikwakwa* is sourced from Nyanja where it refers to a tool, ‘a slasher’. In UNZA students’ sociolect, the lexical item *chikwakwa*, presented as a noun, is used as a derogatory term that refers to ‘an easy course’ especially those in the arts and social sciences. It must be noted that in Zambia, a slasher is mainly used for cutting grass and thus, when one is cutting grass, a slasher easily cuts the soft grass than the hard grass. From this perspective, it can be noted that just as a slasher easily cuts the soft grass than the hard grass denoted by the Nyanja word noun ‘chikwakwa’, similarly the art and social science related courses in comparison with natural science related courses are regarded as very simple and easy for students to pass. In the light of this explanation, it becomes clear that social meaning of the lexical item *chikwakwa* is created distinctively in a situation where students easily pass art and social science related courses. Furthermore, it can be noticed that in the meaning-making process of the lexical item *chikwakwa*, the semiotic of ‘chikwakwa’ is transformed into the semiotic of ‘an easy course’. Additionally, within the same process, the semiotic of ‘an action of easily cutting the soft grass than the hard glass’ by a slasher denoted by the Nyanja word noun ‘chikwakwa’, is changed into the semiotic of ‘an action of easily passing art and social science related courses’ by the students. These elements, therefore, signify the process of resemiotisation and thereby provide evidence that both linguistic and semiotic resources are put to use in the creation of social meaning of the created lexical item *chikwakwa*. As it can be noted from the foregoing and suffice to say that with a purpose of establishing the word *chikwakwa* as a meaningful lexical item in UNZA students’ sociolect, the linguistic resource is combined with semiotic resources. In this regard, the noun ‘chikwakwa’ as a linguistic resource from Nyanja combines with the semiotic resources, which are art and social science related courses, students and their action of easily passing the mentioned courses.

An additional example on creation of meaning is the lexical item *gunning*, which is sourced from English where it refers to ‘hunt or shoot with a gun’. In UNZA students’ sociolect, the lexical item *gunning*, presented as a verb, refers to ‘an action by a student of studying for a test (or an exam)

or working on an assignment at the last minute'. It must be noted that despite adopting the same English spelling, the lexical item *gunning* as used in UNZA students' sociolect has no clear connection with its original meaning in the source language. Its meaning rather is derived from the English idiom 'at gunpoint' and the grammatical suffix *-ing*. The phrase 'at gunpoint' refers to 'an act of threatening someone or being threatened with a gun'. On the other hand, one of the semantic contents of the grammatical suffix *-ing* in words is to 'show the aspect of an activity occurring at present'. In this regard, it can be noted that just like the pointing of the gun at someone threatening to shoot denoted by the phrase 'at gunpoint', in similitude a test, an exam or an assignment is regarded as a gun that is pointed at a student. Take note that when someone is being held at gunpoint, they are expected to do whatever they are asked to do lest they risk being shot which could eventually lead to their death. In the same vein, with a test or an exam to be written or even an assignment to be handed in probably in two days' time, a student who all along has not been preparing is expected to prepare in the shortest available time as possible or else such a student risks failing a test, an exam or an assignment. In this regard, the aspect of preparing within the shortest available time entails some activity that a student has to perform promptly. Hence, this explains the use of the suffix *-ing* in the created lexical item *gunning*. That is, to point to the fact that despite time not being enough to prepare for a test, an exam or even write an assignment, a student has no any other option but to right away perform the activity of studying or working on assignment within the shortest available time.

Largely from the preceding explanation, it becomes clear that social meaning of the lexical item *gunning* is created specially in a situation where a student has to prepare for a test or an exam or write an assignment within the shortest available time. Therefore, it can further be noted that in the meaning-making process of the lexical item *gunning*, the semiotic of 'a gun' denoted by the phrase 'at gunpoint' is transformed into the semiotics of 'a test, an exam or an assignment'. On the other hand, within the same process the semiotic of 'death', which is as a result of being shot also denoted by the phrase 'at gunpoint' is transformed into the semiotic of 'failing a test, an exam or an assignment' if a student does not prepare even in the shortest available time. Consequently, these elements signify the process of resemiotisation and that both linguistic and semiotic resources are utilised in the creation of social meaning of the lexical item *gunning*. To sum up, it can be noted from the foregoing that in order to establish the word *gunning* as a meaningful lexical item in UNZA students' sociolect, the linguistic resources are combined with different semiotic

resources. In this respect, the noun ‘gun’ clipped from the phrase ‘at gunpoint’, the empty morph *-n-* and the grammatical suffix ‘-ing’ as linguistic resources from English combine with the semiotic resources, a test, an exam or an assignment, a student and his/her action of studying or writing an assignment within the shortest available time.

A further and last example on creation of meaning is the lexical item *pakampopelo*, which is sourced from Bemba where as a locative noun literally means ‘at a small gas valve’. In UNZA students’ sociolect, the lexical item *pakampopelo*, presented as a noun naming a thing, refers to ‘a C-grade or rather an exact pass mark’. It must be noted that when one is pumping in gas in either a tyre or a tube, the pump is placed at the gas valve being the entry point for the gas into the tube or tyre. From this perspective, it is fascinating to observe that just as it is with the gas valve being the entry point for the gas into the tyre or tube; similarly, a C-grade or an exact pass mark is the entry point for students to passing a test or an exam. From this explanation, it becomes clear that meaning of the lexical item *pakampopelo* is created specifically in a situation where a student gets a C-grade or an exact pass mark in a test or an exam. In this regard, it can further be noticed that in the event of creating social meaning of the lexical item *pakampopelo*, the semiotic of ‘a small gas valve’ denoted by the Bemba locative noun ‘pakampopelo’ is transformed into ‘a C-grade or an exact pass mark’. Meanwhile, within the same process the semiotic of the attribute of ‘small’ also denoted by the Bemba locative noun ‘pakampopelo’ is changed into the ‘low marks’ associated with a C-grade or an exact pass mark. Therefore, these features indicate the process of resemiotisation and provide evidence that both linguistic and semiotic resources are at play in the creation of social meaning of the lexical item *pakampopelo*. Briefly put, it can be noticed from the foregoing that with a purpose of establishing the word *pakampopelo* as a meaningful lexical item in UNZA students’ sociolect, the linguistic resource is combined with various semiotic resources. In this case, the locative noun ‘pakampopelo’ as a linguistic resource from Bemba combines with the semiotic resources, which are a test or an exam, a C-grade or an exact pass mark, a student and his/her action of getting a C-grade or an exact pass mark in a test or an exam.

### **6.3. Other lexicalisation processes in UNZA students’ sociolect**

The data revealed borrowing and coinage as other lexicalisation processes that do not involve any sort of manipulations in the creation of some lexical items and their meanings in UNZA students’ sociolect.

### 6.3.1. Borrowing

It is clear in this study so far that UNZA students' sociolect has borrowed words mainly from English, Bemba and Nyanja, which are further subjected to phonological, morpho-phonological, semantic and morphological manipulations through diverse lexicalisation processes to create new lexical items. However, the data also revealed some borrowed words that have been adopted in UNZA students' sociolect with their very spelling, pronunciation and meaning. These are shown in table 11 below.

**Table 11: Non-assimilated borrowed words in UNZA students' sociolect.**

Word	Source or literal meaning	Actual meaning	Source language
<i>Abash</i>	to destroy the self-confidence, poise, or self-possession of, disconcert, make ashamed or embarrassed	to express disenchantment against something or someone	English
<i>Data</i>	information, especially facts or numbers used as a basis for reasoning, discussion or calculation	information, especially useful materials students use for assignments, tests and exams	English
<i>Fresher</i>	a student who has just started their first year at university or college	a first year student at UNZA	English
<i>Lovers' lane</i>	a secluded place frequently sought out by lovers for privacy	a narrow concrete path beside the road behind the Sports Hall that goes down to the New residence hostels and the School of Mines, which most couples at UNZA usually use for evening walks	English
<i>Roomie</i>	a person that one shares with a room	a student who owns the other bed space in the same room	English
<i>Zangena</i>	money has been credited to an account	used when meal allowances have been credited to students' bank accounts	Nyanja

It can be noted from table 11 above that all the lexical items have retained their original phonological and morphological structures in UNZA students' sociolect. Additionally, they are being utilised with their original meaning in UNZA students' sociolect. Therefore, this signifies that the source words have not undergone any kind of manipulation. For instance, the lexical item *Fresher*, presented as a noun, is sourced from English where as an informal British word refers 'to a student who has just started their first year at University or college'. Similarly, UNZA students' sociolect has adopted the word *Fresher* as its lexical item to refer to 'a first year student at UNZA'. An additional example is the lexical item *zangena*, presented as a verb phrase, which is sourced from Nyanja. This verb phrase is another one of those phrases operating as words and yet, translated into a complete meaningful sentence. Among most Zambian workers, both from the

public and private sectors, the verb phrase *zangena* is mostly employed to mean ‘money (their salaries) has been credited to their bank accounts’. Consequently, UNZA students’ sociolect has likewise adopted the verb phrase *zangena*, which students are using to express their excitement whenever money (their meal allowance) has been credited to their bank accounts.

### **6.3.2. Coinage**

Coinage emerged from the data as one of the least lexicalisation processes engaged in the creation of some lexical items alongside their meanings in UNZA students’ sociolect. Since coinage involves the creation of entirely new words that are not sourced from or based on other existing words (Ogechi 2005; Nkolola-Wakumelo, 2010 and Akmajian *et al*, 2001), it is noticed that in UNZA students’ sociolect the lexical item *kambizi* emerged for this specific category. Being a term that is utilised to refer to ‘foodstuffs’ in general, the lexical item *kambizi* could not, however, be traced to any of the languages from which UNZA students’ sociolect has borrowed.

### **6.4. Summary of chapter**

The purpose of the chapter was to present lexicalisation processes that involve semantic manipulations in the creation of some lexical items together with their meaning(s) in UNZA students’ sociolect. Additionally, the chapter intended to present other lexicalisation processes that are employed in the creation of some lexical items and their meaning(s) in UNZA students’ sociolect. To this end, the chapter revealed that lexicalisation processes that involve semantic manipulations are inversion and semantic expansion, which occurs in three specific types of semantic processes namely metaphor, metonymy and hyperbole. The chapter has further shown how social meaning of some of the lexical items created through the aforementioned lexicalisation processes is eventually created in UNZA students’ sociolect through the processes of recontextualisation and resemiotisation. In this regard, the chapter revealed that social meaning of the lexical items is created from a combination of linguistic resources provided by different languages (English, Nyanja and Bemba) and other available semiotic resources (such as symbols, gestures, actions, etc.) in different specific situations (contexts). On other lexicalisation processes in UNZA students’ sociolect, the chapter revealed borrowing and coinage as such lexicalisation processes that did not involve any kind of manipulations in the creation of some lexical items and their meanings in UNZA students’ sociolect.

The next chapter focuses on lexicalisation processes that involve morphological manipulations in the creation of some lexical items together with their social meanings in UNZA students' sociolect.

## CHAPTER SEVEN

### MORPHOLOGICAL MANIPULATIONS IN UNZA STUDENTS' SOCIOLECT

#### 7.1. Introduction

This is a continuation and final chapter on the presentation and discussion of some of the lexical items together with their meaning(s) in UNZA students' sociolect and their lexicalisation processes. In particular, the chapter focuses on lexicalisation processes that involve morphological manipulations in the creation of some lexical items and their meaning(s) in UNZA students' sociolect

#### 7.2. Morphological manipulations

The data showed hybridisation and compounding as the lexicalisation processes that engage morphological manipulations in the formation of some lexical items alongside their meanings in UNZA students' sociolect.

##### 7.2.1. Hybridisation

In this study, hybridisation is another salient mechanism of lexicalisation that emanated from the data. Given that hybridisation involves the morphological manipulation of words by combining lexical items and meaningful affixes of different language sources (Kießling, 2004), it is noticed that the lexical items of UNZA students' sociolect shown in (1) below are created through this process.

1. (a). *Ku-diver* 'to strategically visit a friend's room during mealtime in order to chance a meal or to have a meal or anything to eat from a fellow student's room' < Bantu prefix *ku-* (infinitive to) and English noun *diver* 'one who dives'.
- (b). *Ku-gunner* 'to study for a test or an exam or to work on an assignment at the last minute' < Bantu prefix *ku-* (infinitive to) and English noun *gunner* 'a member of the armed forces who is trained to use large guns'.
- (c). *Umuntu kuclear* 'an act of passing an exam even with just a pass' < Bemba *umuntu* 'a person' and prefix *ku-* (infinitive to) and English adjective *clear* 'without confusion or doubt'.

(d). *Pacentre* ‘the students’ centre’ < Bantu prefix *pa-* (locative at) and English noun *centre* ‘a building or place used for a particular purpose or activity’.

(e). *Palevel* ‘a student’s room’ < Bantu prefix *pa-* (locative at) and English noun *level* ‘a floor of a building’.

It is very apparent from the above illustrations in (1) that in the process of vernacularising the English words there is hybridisation by affixation of the Bantu grammatical prefixes *ku-* ‘infinitive to’ and *pa-* ‘at’ to English words. The language source for these grammatical prefixes *ku-* and *pa-* could be Nyanja or Bemba since it is noted that sociolects tend to draw much of their lexicon from the languages that are mainly spoken in the areas where they originate from (Kiessling & Mous 2004, Nkolola-Wakumelo 2010). As previously revealed in this study, by virtue of UNZA being situated in Lusaka city, Nyanja and Bemba, in addition to predominant English, are the major languages spoken among UNZA students. This is for the reason being that Nyanja is the lingua franca of Lusaka while Bemba has also become one of the main languages of Lusaka city (Kashoki, 1972; Siachitema, 1991; Chisanga, 2002; Mambwe 2010).

Furthermore, it can be observed that most lexical items created through the process being discussed contain English words that are in fact lexical items already created through other lexicalisation processes discussed above. Therefore, this implies that social meanings of such English words are established in UNZA students’ sociolect. Subsequently, it can be noted that creation of meaning(s) of the created lexical items is fully dependant on the already established social meaning of the English word/lexical item in UNZA students’ sociolect. Take for example, the created lexical item *kudiver*, presented as an infinitive verb, which means to ‘strategically visit a friend’s room during mealtime in order to chance a meal or to have a meal or anything to eat from a fellow student’s room’. The lexical item *kudiver* contains the English word ‘diver’, which previously revealed in this study is created through the process of semantic expansion to refer to ‘a student who strategically visits friends’ rooms during mealtime in order to chance a meal from them’. In this regard, it can be noticed that the attachment of the Bantu grammatical prefix *ku-* ‘infinitive to’ to the word/lexical item *diver* does not necessarily result in a complete different new meaning but rather merely turns the noun *diver* into a verb. Another example is the lexical item *pacentre*, presented as a locative noun, which refers to the students’ centre at UNZA. The lexical item contains the English word *centre*, which already revealed in this study is created through the

process of truncation to refer to ‘the students’ centre’. In this respect, it can be noticed that the attachment of the Bantu grammatical prefix *pa-* ‘locative at’ to the word/lexical item *centre* does not change the meaning of the word but merely shows location.

Nonetheless, it can furthermore be noticed that some created lexical items contain new English words, that is to say words that have not yet been created as lexical items through any lexicalisation processes previously discussed. Such lexical items include *kugunner* and *umuntu kuclear*. It can clearly be seen from the illustrations in (1) above that the English word in each lexical item has undergone semantic manipulation to acquire a new meaning that is different from its original meaning. Therefore, this signifies that the English words alongside their meanings are recontextualised in UNZA students’ sociolect. Take for example, the lexical item *umuntu kuclear*, presented as a noun phrase, is sourced from English and Bemba referring to ‘an act of passing an exam even with just a pass’. From this attached meaning, it can be understood that meaning of the lexical item *umuntu kuclear* is created specifically in a situation where a student has passed their exams. In addition, it can be noticed that the original meaning of the Bemba noun *umuntu* ‘a person’ is retained in the created lexical item since a student, who is a person, performs the action of passing. The meaning of the Bemba grammatical prefix *ku-* ‘infinitive to’ is equally retained in the created lexical item as it clearly denotes an action, which is passing an exam. Nevertheless, the original meaning of the English word adjective *clear* is altered in the created lexical item and therefore, is recontextualised in UNZA student’s sociolect. It can be noted that just as in the characteristic of ‘without confusion or doubt’ denoted by the adjective ‘clear’, similarly a student who passes an exam even with just a pass is beyond any reasonable doubt expected to move to the next level of their academic ladder. From this perspective, it can thus be noticed that in the meaning-making process of the lexical item *umuntu kuclear*, the semiotic of the characteristic ‘clear’ is changed into the semiotic of ‘an action of passing an exam’. Consequently, this element signifies that the process of resemiotisation is equally involved in the creation of social meaning of the lexical item and thereby provides evidence that both linguistic and semiotic resources are put to use in the meaning-making process of the lexical item *umuntu kuclear*. As it can be noted from the foregoing and suffice to say that in order to establish the created noun phrase *umuntu kuclear* as a meaningful lexical item in UNZA students’ sociolect, the linguistic resources are combined with semiotic resources. In this case, the noun *umuntu* ‘a person’, the grammatical prefix *ku-* ‘infinitive to’ as well as the adjective *clear* as linguistic resources from Bemba and English

respectively combine with the semiotic resources, which are a student and his/her action of passing an exam.

### **7.2.2. Compounding**

Compounding is yet another notable lexicalisation process that emerged from the data. Since compounding involves the morphological manipulation of words by joining two or more separate words to create single words (Nkolola-Wakumelo, 2010; Akmajian *et al*, 2001), it can be noticed that a good number of some lexical items of UNZA students' sociolect are created through this process. In this regard, it can further be observed that the creation of compound lexical items in UNZA students' sociolect occurs in different ways, which are discussed below:

#### **7.2.2.1. Compounding already existing lexical items**

For this category, the data revealed that some lexical items alongside their actual meaning(s) created through other lexicalisation processes already discussed above are further combined with other words of either the same or different language source to create other lexical items. Such compound lexical items in UNZA students' sociolect include the following as illustrated in (2) below:

2. (a). *Abash a lecture* 'to voluntarily miss a lecture' (verb + indefinite article + noun) (English) < *abash*-to express disenchantment against someone or something and *lecture* - a talk that is given to a group of people to teach them about a particular subject
- (b). *BC dependant* 'A student who solely depends on the meal allowance for survival' (noun + noun) (English) < *BC*-meal allowances given to students by government through the Bursaries committee and *dependant* - a person who depends or needs someone or something for aid, support, favour, etc.
- (c). *Crooks' law* 'An act of completing one's assignment by copying from a complete answer script of a predecessor' (noun + noun) (English) < *crooks*-an answer script from a predecessor or a leakage and *law*- one of the rules which controls an organisation or activity.

(d). *Data boy* ‘a male student that provides necessary information for assignments, tests, exams to a female student expecting love in return’ (noun + noun) (English) < *data-* information, especially useful materials which students use for assignments, tests and exams and *boy-* a male child or a young male person.

(g). *Radical Monk* ‘a fearless male student who is always in the forefront organising other students in fighting for things pertaining to students’ welfare’ (adjective + noun) (English) < radical- in favour of thorough and complete political or social change and *monk-* a young male student especially those straight from school or a single male student.

(h). *Real Monk* ‘a male student that does not or rarely socialise with female students or a male student who is accommodated at the old residence/ Veterinary hostels that houses only male students (adjective + noun) (English) < *real-* true or genuine and *monk-* a single male student or a young male student especially those straight from school.

(i). *UNZA chuwi* ‘a mature or elderly student at UNZA’ (noun + noun) (English) < UNZA- acronym for the University of Zambia and *chuwi-* a mature or elderly student.

(j). *UNZA fresher* ‘a first year student at UNZA’ (noun + noun) (English) < UNZA- acronym for the University of Zambia and *fresher-* a first year student

(k). *UNZA mafifi* ‘a fifth year student at UNZA’ (noun + noun) (English/Bantu) < UNZA- acronym for the University of Zambia and *mafifi-* a fifth year student

(l). *UNZA mapwisha* ‘any student who is in their final year at UNZA’ (noun + noun) (English/Bemba) < UNZA-acronym for the University of Zambia and *mapwisha-* any student who is in their final year.

(m). *UNZA masadi* ‘a third year student at UNZA’ (noun + noun) (English/Bantu) < UNZA- acronym for the University of Zambia and *masadi-* a third year student.

- (n). *UNZA masixsa* ‘a sixth year student at UNZA’ (noun + noun) (English/Bantu) < UNZA- acronym for the University of Zambia and *masixsa*-a sixth year student
- (o). *UNZA matusa* ‘a second year student at UNZA’ (noun + noun) (English/Bantu) < UNZA- acronym for the University of Zambia and *matusa*- a second year student
- (p). *UNZA momma* ‘a young female student at UNZA especially those straight from school’ (noun + noun) (English/Bantu) < UNZA- acronym for the University of Zambia and *moma* ‘a young female student especially those straight from school
- (q). *UNZA monk* ‘a young single male student especially those straight from school at UNZA’ (noun + noun) (English) < *UNZA*- acronym for the University of Zambia and *monk*-a young single male student especially those straight from school.

It can be noticed from all the several cases in (2) above that the created lexical items contain two or more separate words joined together to function as a single word and hence, validating them as compound words. As previously shown in this study the lexical items, *abash*, *BC*, *crooks*, *mafosa*, *monk*, *chuwi*, *fresher*, *mafifi*, *mapwisha*, *masadi*, *masixsa*, *matusa* and *moma* that have been joined with other words in the process of formation of some of the compound lexical items in (2) above are as a matter of fact lexical items previously created through other lexicalisation processes discussed above.

In the light of the above, it can further be noticed that all the lexical items created through the process in question acquire a new meaning that is fully dependent on the respective meaning of the word and the already created lexical item that are compounded in the process of their formation. This is because the created lexical items do not necessarily acquire a complete new meaning as the meaning of each word and lexical item that are compounded is still retained the created lexical item. For instance, the acronym *UNZA*, which is a noun and whose language source is English, is joined with the various already created lexical items: *fresher*, *matusa*, *masadi*, *mafosa*, *mafifi* and *masixsa* (sourced from English and Bantu languages) operating as common nouns denoting a student and their particular year of study. When the acronym *UNZA* is joined with any of the aforementioned lexical items, the meaning is very apparent, as it will refer to a student in a particular year of study at UNZA. Interestingly, most participants interviewed revealed that the role of joining the acronym *UNZA* with some already created lexical items, such as *fresher*, *matusa*,

*masadi* and *mafosa* is very critical in the eventuality that UNZA students find themselves among other students from other tertiary institutions. This is simply because the acronym *UNZA* helps in distinguishing themselves from other students of other institutions since it was noticed that the same already created lexical items were as well being employed by other students from various tertiary institutions. In this regard, it becomes clear that meaning of the created lexical items, *UNZA fresher*, *UNZA matusa*, *UNZA masadi* and *UNZA mafosa* is created specially in a situation where UNZA students find themselves in the presence of other students from other tertiary institutions.

A further example is the lexical item *abash a lecture*, which is sourced from English. The lexical item is created from joining the already created lexical item *abash* ‘used to express disenchantment against someone or something’, which is a verb with the indefinite article ‘*a*’ and the noun *lecture* ‘a talk that is given to a group of people to teach them about a particular subject’. In UNZA students’ sociolect, the lexical item *abashes a lecture*, presented as a verb phrase, is utilised to mean ‘to voluntarily miss a lecture’. From this attached meaning, it can be understood that meaning of the lexical item *abash a lecture* is created distinctively in a situation where a student voluntarily misses a lecture. Additionally, it can be noticed that each of the components used in the formation of the lexical item have in fact retained their meaning since the created lexical item does not acquire any new meaning that is completely different from the meaning of any of the utilised components. From the new meaning of the created lexical item *abash a lecture* ‘to voluntarily miss a lecture’, it can clearly be understood that a student expresses or rather shows his/her disenchantment for a lecture by voluntarily missing such a lecture.

#### **7.2.2.2. Compounding with syllable alteration**

For this category, the data revealed that some compound lexical items in UNZA students’ sociolect are created from combining the process of compounding with the process of syllable alteration as illustrated in (3) below:

3. (a). *Chief abasher* ‘a student who never attends lectures but will show up for a test or an exam’ (adjective + noun) (English) < abasher- addition of *-er* to the source lexical item (word) *abash* ‘to express disenchantment against someone or something’

(b). *Chief divist* ‘a student who never cooks but always eats from other students’ rooms’ (adjective + noun) (English) < *diving-* deletion of *-ng* followed by an addition of *-st* in the source lexical item (word) *diving* ‘an act by a student of strategically visiting their friend’s room during mealtime in order to chance a meal or having a meal or anything to eat from another fellow student’s room’.

(c). *Chief gunnist* ‘a student who always studies for a test or an exam or works on an assignment at the last time’ (adjective + noun) (English) < *gunnist-* deletion of *-ng* and followed by an addition of *-st* in the source lexical item (word) *gunning* ‘studying for a test or exam, or working on an assignment at the last minute’.

(d). *UNZA escortee* ‘a male student at UNZA who is always seen with a particular female student but is not in a relationship with her’ (noun + noun) (English) < *escortee-* addition of *-ee* to the source word *escort* ‘to go with someone’

(e). *UNZA washa* ‘a person, usually a woman, from outside who comes from to UNZA to wash students’ clothes at a fee’ (noun + noun) (English/Nyanja) < *washa-* deletion of *ku-* in the English borrowed word verb *kuwasha* ‘to wash’ in Nyanja

The lexical items in (3) above are all clear cases of the process of compounding since it can be noticed that each contains two words that have been joined together to function as one lexical item. However, it can further be seen from the illustrations that each of the lexical items contains a normal word that is joined with another lexical item that is created through the process of syllable alteration. To this end, the word adjective *chief* and the acronym noun *UNZA* are joined with the created lexical items: *abasher*, *divist*, *gunnist*, *escortee* and *washa* in order to create the compound lexical items, *chief abasher*, *chief divist*, *chief gunnist*, *UNZA escortee* and *UNZA washa* of UNZA students’ sociolect. Furthermore, it can be noted that the lexical items, *abasher*, *divist* and *gunnist*, which are functioning as nouns in these particular cases are respectively derived from the lexical item verbs *abash*, *diving* and *gunning* that have been created through other lexicalisation processes already discussed above. In this respect, the English grammatical suffix *-er* whose semantic content in words ‘shows a person or object that does a specified action’ has been added to the lexical item verb *abash* ‘to express disenchantment against someone or something’ to create a noun *abasher* ‘a student who voluntarily misses a lecture’. Meanwhile, the English grammatical

suffix *-ist* whose semantic content in words also ‘shows a person or object that does a specified action’ has been added after a deletion of *-ng* in the lexical item verbs *diving* and *gunning* to respectively create the nouns *divist* and *gunnist*. On the other hand, the lexical items, *escortee* and *washa* also functioning as nouns are respectively derived from the English word verb ‘escort’ (to go with someone) and the English borrowed word verb ‘kuwasha’ (to wash) in Nyanja. In this regard, the English grammatical suffix *-ee* whose semantic content in words ‘describes a person that is affected by or is connected with a particular action or activity’ is added to the English word verb ‘escort’ to create a noun *escortee*. Meanwhile, the grammatical prefix *ku-* is deleted in the English borrowed word verb ‘kuwasha’ to create a noun *washa*.

In the light of the above, it can, therefore, be noticed that creation of social meaning of the lexical items *chief abasher*, *chief divist* and *chief gunnist* is fully dependent on the respective meaning of the word and the created lexical item that are compounded in the process of their formation. This is for the reason being that the created lexical items do not necessarily acquire a complete new meaning as the meaning of each word and created lexical item being compounded is retained in the created lexical item. For example, the English word adjective *chief* ‘highest in rank’ is combined with the created lexical item *gunnist* ‘a student who studies for a test or an exam or works on an assignment at the last minute’ (sourced from English) to create the compound lexical item *chief gunnist*. In UNZA students’ sociolect, the lexical item *chief gunnist*, presented as a noun, refers to ‘a student who always studies for a test or an exam or always works on an assignment at the last time’. From this attached meaning, one can clearly understand that meaning of the lexical item *chief gunnist* is created specifically in a situation where a student habitually studies for a test or an exam or works on an assignment at the last minute. Additionally, it can be noticed that both the word adjective *chief* and created lexical item *gunnist* have in fact each retained their meaning since the created lexical item does not acquire any new meaning that is completely different from the meaning of any of the utilised components.

In contrast, it can further be noticed that in the creation of social meaning of the lexical items, *UNZA escortee* and *UNZA washa*, the source words, the English verb ‘escort’ and the English borrowed word verb ‘kuwasha’ in Nyanja have undergone semantic manipulation to acquire a new meaning that is different from their original meaning. Therefore, this element signifies that the original meaning(s) of the mentioned source words is recontextualised in UNZA students’

sociolect. Furthermore, within this process of recontextualisation the semiotic (s) denoted by each of the source words is altered into other available semiotic (s) in a specific situation (context) and consequently, indicating the involvement of the process of resemiotisation in the creation of meaning of the mentioned created lexical items.

For example, the created lexical item *UNZA washa*, presented as a noun in UNZA students' sociolect, refers to 'a person, usually a woman, from outside who comes to UNZA to wash students' clothes at a fee'. From this attached meaning, one can comprehend that meaning of the lexical item *UNZA washa* is created specially in a situation where a woman from outside washes clothes for students. In addition, it can be noticed that the original meaning of the acronym *UNZA* for the institution is retained in the created lexical item *UNZA washa*. Nevertheless, the original meaning of the clipped word form *washa* from the English borrowed word verb *kuwasha* 'to wash' in Nyanja is altered in the created lexical item and therefore, is recontextualised in UNZA student's sociolect. It is interesting to note that in the meaning-making process of the lexical item *UNZA washa*, the semiotic of 'an action of washing clothes' denoted by the English borrowed verb 'kuwasha' is altered into the semiotic of 'a person', that is, a woman who performs the action of washing a student's clothes. This element, therefore, signifies the process of resemiotisation as well as provides evidence that both linguistic and semiotic resources are put to use in the creation of social meaning of the lexical item *UNZA washa*. Largely from the foregoing and in summary, it is clear that that in order to establish the created word *UNZA washa* as a meaningful lexical item in UNZA students' sociolect, the linguistic resources are combined with semiotic resources. In this regard, the acronym *UNZA* and the clipped form *washa-* from the borrowed word verb 'kuwasha' in Nyanja both as linguistic resources from English combine with the semiotic resources, which are the institution UNZA, a student's clothes, a woman from outside and her actions of coming to UNZA and washing a student's clothes.

### **7.2.2.3. *Compounding with Truncation***

For this category, the data showed that the compound lexical item *UNZA V* for *UNZA virgin* is created from combining the process of compounding with the process of truncation as shown in (4) below:

4. (a). *UNZA V* ‘One particular male student at UNZA who participated in the R4M (Ready for Marriage) programme that aired on MUVI TV where he disclosed that he had never had sex’ or ‘a female student at UNZA who dresses decently and does not apply any makeup’ (noun + noun) (English) < *V*- clipped from the English word noun *virgin* ‘a person who has never had sex’.

It can be noted from the above case in (4) that the formation of the compound lexical item *UNZA V* involves the compounding of the acronym *UNZA* with the letter *V* that is a truncated form from the English word noun ‘*virgin*’. In *UNZA* students’ sociolect, as it can further be noticed from above, the created lexical item *UNZA V*, presented as a noun, is used with two different senses. To begin with, it refers to ‘one particular male student at UNZA who participated in the R4M (Ready for Marriage) programme that aired on MUVI TV’ where he disclosed that he had never had sex. From this first attached meaning, it can be seen clearly that the description does not provide any new meaning for both the acronym *UNZA* and the clipped form *V* from the English word noun ‘*virgin*’. Therefore, this shows that both have retained their original meaning in the created lexical item, *UNZA V*. Further, one can understand from the description that in this particular case, meaning of the lexical item *UNZA V* is created specifically in a situation where the student in question went public on his virginity status.

Secondly, the lexical item *UNZA V* refers to ‘a female student at UNZA who dresses decently and does not apply any makeup’. From this second attached meaning, it can be seen that while the acronym *UNZA* has retained its original meaning in the created lexical item, the truncated form *V* of the English word noun ‘*virgin*’, on the other hand, has undergone semantic manipulation to acquire a new meaning that is different from its original meaning. For this particular case, therefore, this implies that the original meaning of the English noun ‘*virgin*’ is recontextualised in *UNZA* students’ sociolect. It must be noted that when a person has never had sex, their condition is associated with purity, which signifies that something is in its original pure or natural condition and not changed, touched or spoiled. From this explanation, it is fascinating to note that just as the attributes of ‘natural condition and not changed, touched or spoiled’ denoted by the noun ‘*virgin*’, similarly a female student in question dresses decently and does not apply any makeup signifying the attributes of ‘not being spoiled’ and ‘maintaining natural skin condition’ respectively. From this perspective, it becomes clear that meaning of the lexical item *UNZA V* in this particular case

is created specially in a situation where a female student dresses decently and does not apply any makeup. Further, it can be noticed that in the meaning-making process of the created lexical item *UNZA V*, the semiotics of the attributes of ‘natural condition’ and ‘not spoiled’ denoted by the noun ‘virgin’ are respectively altered into the semiotics of actions by a female student of ‘not applying any makeup’ and ‘dressing decently’. These elements, therefore, signify the process of resemiotisation as well as provide evidence that both linguistic and semiotic resources are at play in the creation of social meaning of the created lexical item *UNZA V*. In summary, it can be noted from the foregoing that with a purpose of establishing the created word *UNZA V* as a meaningful lexical item in UNZA students’ sociolect, the linguistic resources are combined with semiotic resources. In this respect, the acronym *UNZA* and the clipped form *V* from the noun ‘virgin’ both as linguistic resources from English combine with the semiotic resources, which are a female student and her actions of dressing decently and not applying any makeup.

#### ***7.2.2.4. Compounding with semantic expansion***

For this category, the data provided evidence that some compound lexical items in UNZA students’ sociolect are created from combining the processes of compounding and semantic expansion. This can be seen in compound lexical items shown in (5) below:

5. (a) *Mature library* ‘the areas behind the School of Education extending to the woods and the Goma lakes where students especially mature students sit in order to study or have discussions’ (noun + noun) (English) < *Mature*- a mature or elderly student and **library**- a building in which collections of books, CDs, newspapers, etc. are kept for people to read, study or borrow.

(b). *Frustrated Mafosa* ‘a fourth year student who is under academic pressure because they did not make good points in their third year or fourth year student who will not be able to graduate because of having failed in some courses’ (adjective + noun) (English/Bantu) < **frustrated**- feeling annoyed or impatient because you cannot do or achieve what you want and *Mafosa*- a fourth year student.

(c). *Frustrated monk* ‘a male student who engages in drinking and sometimes coupled with smoking after their failure to achieve something’ (adjective + noun) (English) < **frustrated**-feeling annoyed or impatient because you cannot do or

achieve what you want and *monk*- a young male student especially those straight from school or single male student.

(d). *Monk sauce* ‘kapenta’ (noun + noun) (English) < *Monk*- a young male student especially those straight from school or single male student and **sauce**- any liquid or semi liquid preparation eaten with food to enhance its flavour

(e). *Moma sauce* ‘eggs’ (noun + noun) (English) < *Moma*- a young female student especially those straight from school and **sauce**- any liquid or semi liquid preparation eaten with food to enhance its flavour.

(f). *October airport* ‘October car park’ (noun + noun) (English) < *October*- name of one of the students’ hostels and **airport**-a place where planes land and take off and that has buildings for passengers to wait in

(g). *Soft chuwi* ‘a younger-looking mature student’ (noun + noun) (English/Bantu) < **soft**- yielding readily to touch or pressure; easily penetrated, divided, or changed in shapes; not hard or stiff and *chuwi*-a mature or an elderly student

(h). *UNZA fallen soldier* ‘a student at UNZA who has died’ (noun + noun) (English) < UNZA- acronym for the University of Zambia and **fallen soldier**- a soldier who has died in battle.

(i). *UNZA kiss* ‘the blind cave near the post office at UNZA where some people end up colliding with each other’ (noun + noun) (English). < UNZA- acronym for the University of Zambia and **kiss**- the act of kissing somebody or something

(j). *UNZA orgasm* ‘a slope on October road near the October car park at UNZA which usually brings about a feeling of excitement to groups of students as they quickly come down through it (the slope) in their vehicles’ (noun + noun) (English) < UNZA-acronym for the University of Zambia and **orgasm**- the moment during sexual activity when feelings of sexual pleasure are at their strongest.

(k). *UNZA tourist* ‘a student at UNZA who gets excluded from their school within the first academic year’ (noun + noun) (English) < *UNZA* –acronym for University of Zambia and **tourist**- a person who is travelling or visiting a place for pleasure

To begin with, all the lexical items in (5) above qualify to fall under the compounding process, as it is evident that they contain at least two words combined to function as one. Some of the words (lexical items) alongside their meanings employed in the formation of the compound lexical items are created through other lexicalisation processes already discussed above in this study. Such words/lexical items include *chuwu/mature*, *mafosa*, *monk* and *moma*. With reference to the meaning(s) attached to each created compound lexical item, it can be noticed that as the words are being compounded, all the words in bold undergo semantic manipulation to acquire a new meaning that is different from their original meaning. Therefore, this implies that the process of semantic expansion is also at play in the process of formation of the lexical items and thus, further signifying that the same words in bold together with their meanings are recontextualised in UNZA student’ sociolect. Furthermore, it can be noted that within this process of recontextualisation, the semiotics denoted by the words in bold are altered into other available semiotics in different specific situations (contexts). Consequently, this aspect indicates that the process of resemiotisation is equally involved in the creation of social meaning of the created lexical items. In this respect, some interesting examples from the illustrations in (5) to be discussed in order to demonstrate how their meaning is eventually created include the lexical items *monk sauce*, *UNZA kiss* and *UNZA orgasm*.

The lexical item *monk sauce* is sourced from English and is created by combining the already created lexical item *monk* ‘a young male student or a single male student’ and the word noun *sauce* ‘any liquid or semi-liquid preparation eaten with food to enhance its flavour’. In UNZA students’ sociolect, the lexical item *monk sauce*, presented as a noun refers to ‘kapenta’. Below figure 1 is an image of an advertisement stuck on one of the trees that was captured within UNZA in which the lexical item *monk sauce* was used.



Figure 1: An advertisement on *Monk sauce* 'Kapenta'.

Despite the misspelt word 'source' instead of 'sauce' in the lexical item *monk sauce* in figure 1 above, the use of the lexical item, however, in relation to its actual meaning in UNZA students' sociolect is clearly brought to light as 'kapenta'. It must be noted that one common known characteristic of sauce is that it is 'easy to prepare'. Additionally, the function attached to sauce of 'enhancing the flavour of food' as highlighted in the above definition is an indication of how some people will always have sauce readily available among their foodstuffs. From this perspective, it can be noticed that just as some people have sauce readily available among their foodstuffs in homes, likewise many male students (*monks*) generally have 'kapenta' readily available among their foodstuffs in their rooms at UNZA. Further, just as it is easy to prepare sauce, similarly most UNZA male students find 'kapenta' as the easiest food that they can quickly prepare. In light of this explanation, it becomes clear that meaning of the lexical item *monk sauce* is created specially in a situation where most male students have 'kapenta' readily available among their foodstuffs in the rooms as the easiest food for them to quickly prepare. Further, it can be seen clearly that in the meaning-making process of the lexical item *monk sauce*, the semiotic of 'sauce' is transformed into the semiotic of 'kapenta'. This feature, therefore, signifies the process of resemiotisation as well as provides evidence that both linguistic and semiotic resources are at play in the meaning-making process of the lexical item *monk sauce*. In brief, it can be noted from the foregoing that in order to establish the lexical item *monk sauce* as a meaningful lexical item in UNZA students' sociolect, the linguistic resources are combined with semiotic resources. In this case, the nouns *monk* and *sauce* both as linguistic resources from English combine with the semiotic resources,

which are male students, ‘kapenta’ and its general availability among the foodstuffs of most male students in their rooms at UNZA since it is the easiest food that they can quickly prepare.

The lexical item *UNZA orgasm* is sourced from English and is created by combining the acronym *UNZA* with the noun *orgasm* ‘the moment during sexual activity when feelings of sexual pleasure are at their strongest’. In UNZA students’ sociolect, the lexical item *UNZA orgasm*, presented as a noun, refers to ‘the slope near October car park at UNZA’. From this attached meaning, it can be noticed that the acronym *UNZA* for the institution has retained its original meaning in the created lexical item *UNZA orgasm*. Nonetheless, the original meaning of the English noun *orgasm* is altered and thus, is recontextualised in UNZA students’ sociolect. Below figure 2 is an image of the slope on October road at UNZA that students generally refer to as *UNZA orgasm*.



Figure 2: The slope commonly called *UNZA orgasm* by UNZA students.

Most participants interviewed revealed that usually groups of students when arriving back from their trips aboard the institutional bus express feelings of excitement as they kindly ask the driver to slightly speed-up when going down the slope in figure 2 above to ultimately end their journey. In the light of this explanation, it must be noted that the fact that feelings of sexual pleasure are strongest during an orgasm signify the climax of such feelings in a sexual activity. From this perspective, it can be noticed that the feelings of excitement expressed by UNZA students as the bus goes down the slope are in fact the climax of all the excitement felt during their trip. Additionally, the feelings of sexual pleasure felt during an orgasm only last for a short period

before the end of a sexual activity. In similitude, the expressed feelings of excitement by students as the bus goes down the slope only last for a short moment before marking the end of their trip. At this point, it becomes clear that meaning of the lexical item *UNZA orgasm* is created distinctively in a situation where a group of students aboard the institutional bus express feelings of excitement as the bus slightly speeds-up when going down the slope near October car park. Further, it can be noticed that in the meaning-making process of the lexical item *UNZA orgasm*, the semiotic of an ‘orgasm’ is transformed into the semiotic of ‘the slope’ near October car park. Meanwhile, in the same process of recontextualisation, the semiotics of ‘the feelings of sexual pleasure’ denoted by the noun ‘orgasm’ is altered into ‘the feelings of excitement’ expressed by students as the bus goes down the slope. Consequently, these features signify the process of resemiotisation and provide evidence that both linguistic and semiotic resources are put to use in the creation of social meaning of the lexical item *UNZA orgasm*. In summary, it can be noted from the foregoing that with a purpose of establishing the created word *UNZA orgasm* as a meaningful lexical item in UNZA students’ sociolect, the linguistic resources are combined with different semiotic resources. In this regard, the noun ‘orgasm’ and the acronym ‘UNZA’ both as linguistic resources from English combine with the semiotic resources, which are the institution UNZA, the slope near October car park, a group of students aboard the institutional bus and their expressed feelings of excitement as the bus slightly speeds-up going down the slope.

Lastly, the lexical item *UNZA kiss* is as well sourced from English and is created by combining the acronym *UNZA* with the noun *kiss* ‘the act of kissing somebody or something’. In UNZA students’ sociolect, the lexical item *UNZA kiss*, presented as a noun, refers to ‘the blind curved wall near the post office at UNZA’. From this attached meaning, it can be noticed that the acronym *UNZA* for the institution has retained its original meaning in the created lexical item *UNZA kiss*. Nonetheless, the original meaning of the English noun ‘kiss’ is altered and hence, is recontextualised in UNZA students’ sociolect. Below figure 3 is an image of the particular spot at UNZA which students have commonly come to refer to as *UNZA kiss*.



Figure 3: The spot commonly referred to as *UNZA Kiss* by UNZA students.

Most participants interviewed revealed that many are the times that just at the spot shown in figure 3 above, some people (mainly students) during their movements end up colliding with each other, to an extent of almost kissing. This is for the reason being that due to the built blind curved wall; people are unable to see each other when coming from either direction, that is, eastern or western. In the light of this explanation, it is exciting to note that just as in the act of ‘kissing’ where persons involved come in close contact with each other, similarly in an act of colliding with each other at the spot in question, persons involved in fact come in close contact with each other. Thus, from this perspective it becomes clear that meaning of the lexical item *UNZA kiss* is created specifically in an occurrence where two people collide with each other at the spot under discussion. Further, it can be noticed that in the event of creating social meaning of the lexical item *UNZA kiss*, the semiotic of a ‘kiss’ is altered into the semiotic of ‘the blind curved wall near the post office at UNZA. Meanwhile, within the same process of recontextualisation, the ‘action of two people kissing each other’ denoted by the noun ‘kiss’ is also altered into the semiotic of ‘an action of two people colliding with each other’. Hence, these elements indicate the process of resemiotisation as well as provide evidence that both linguistic and semiotic resources are at play in the meaning-making process of the lexical item *UNZA kiss*. It can be noted from the foregoing and suffice to say that in order to establish the created lexical item *UNZA kiss* as a meaningful lexical item in UNZA students’ sociolect, the linguistic resources are combined with various semiotic resources.

In this respect, the acronym *UNZA* and the noun 'kiss' both as linguistic resources from English combine with the semiotic resources, which are the institution UNZA, the built blind curved wall, two persons (students) moving from either the eastern or western direction and their action of colliding with each other at the blind curved wall.

#### 7.2.2.5 *Compounding with Transposition*

Further, for this category, the data revealed that some lexical items of UNZA students' sociolect as illustrated in (6) below are created from combining the process of compounding with the process of transposition.

6. (a). *UNZA boasting* (noun) 'one of the hot spot for internet at UNZA at the school of Education fitted with the benches near mature square' < *boasting* (verb)(English) -to have something that is impressive and that you can be proud of.
- (b). *UNZA open* (noun) 'a promiscuous female student at UNZA' < *open* (adjective) (English) - available and ready to use
- (c). *UNZA dizzy* (noun) 'a drunkard student at UNZA' < *dizzy* (adjective) (English) -feeling as if everything is spinning around you and that you are not able to balance
- (d). *UNZA rural* (noun) 'the Veterinary students' hostels at UNZA located far from most of the central parts of UNZA' < *rural* (adjective) (English) -relating to or characteristic of the countryside rather than the town.
- (e). *UNZA social* (noun) 'a group of students at UNZA playing any sporting activity (mainly football) among themselves or with other people during their leisure time' < *Social* (adjective) (English) – connected with activities in which people meet each other for pleasure.

In the above cases in (6), it can be seen that the rightmost member of each of the created compound lexical items has been transposed or changed to a different grammatical category. Generally, the part of speech of the whole compound is the same as the part of speech of the rightmost member of the compound that is termed the head of the compound (Akmajian *et al*, 2001). For instance,

the rightmost member (the head) of the compound ‘high chair’ is a noun (the noun chair); hence, the whole compound ‘high chair’ is also a noun. From this explanation, it is consequently expected that the part of speech of each of the compound lexical items in the above cases in (6) must be drawn from their respective rightmost members that are the heads. Nevertheless, this is not the case as it can be noticed that the grammatical category of the headword in each of the compound lexical items above has been replaced with a different one. In the formation of the compound lexical item *UNZA boasting*, the headword *boasting* is sourced as a verb and changed to function as a noun in UNZA students’ sociolect. Meanwhile the headwords *open*, *dizzy*, *rural* and *social* in the compound lexical items *UNZA open*, *UNZA dizzy*, *UNZA rural* and *UNZA social* respectively are sourced as adjectives and transformed to function as nouns.

In the light of the preceding explanation, it can further be noticed from the actual meaning of each of compound lexical items in UNZA students’ sociolect that the headwords have each undergone a semantic manipulation to acquire a new meaning that is different from its original meaning. Therefore, this aspect of change of original meaning of the headwords in the created lexical items signifies that the words alongside their original meanings are recontextualised in UNZA sociolect. Furthermore, it is noted that during this process of recontextualisation the semiotics denoted by the headword is altered into other available semiotics in different specific situations (contexts) and thus, indicating the involvement of the process of resemiotisation in the creation of social meaning of the created lexical items.

Take for instance, the lexical item *UNZA boasting* is sourced from English and is created by combining the acronym *UNZA* with the verb *boasting* ‘to have something that is impressive and that you can be proud of’. In UNZA students’ sociolect, the lexical item *UNZA boasting*, presented as a noun, refers to ‘one of the hot spots for internet at the School of Education at UNZA fitted with metal benches adjacent to a place commonly known as ‘Mature Square’’. From this attached meaning, it can be noticed that the acronym *UNZA* for the institution has retained its original meaning in the created lexical item *UNZA boasting*. Nonetheless, the original meaning of the English verb ‘boasting’ is altered and hence, is recontextualised in UNZA students’ sociolect. Below figure 4 is an image of a place students commonly refer to as *UNZA boasting* at UNZA.



Figure 4: The place commonly called as *UNZA Boasting* by UNZA students.

According to most participants interviewed, history has it that some few years back very few UNZA students could afford to have technology gadgets such as laptops, tablets and advanced smart phones that are extremely helpful to them (students) in searching for information for their assignments from the internet. It was observed that the few students that had such gadgets would usually sit with their gadgets by the place in question to mainly access internet. The place literally happened to have been one of the hot spots for internet facility in UNZA at that time. Nonetheless, with the elapse of time the sitting of the few students with their gadgets at the named place, in full view of many other students that could not afford to have such gadgets at that time and could inevitably pass through the place, rather came to be viewed simply as an act of showing off their acquired gadgets.

Therefore, in the light of the above explanation it can be noticed that just as in the attributes of ‘having something impressive and being proud of it’ denoted by the verb ‘boasting’, similarly students who sit at the place under discussion with their technology gadgets in order to access internet are assumed or suspected of being proud of their gadgets. At this point, it becomes apparent that meaning of the lexical item *UNZA boasting* is created distinctively in a situation where students with their technology gadgets sit at the named place in order to access internet. Further, it can be noticed that in the process of creating social meaning of the lexical item *UNZA*

*boasting*, the semiotic of ‘an act of boasting’ is transformed into the semiotic of ‘a specific place’, that is, one of the hot spots for internet at the School of Education. Consequently, this signifies the process of resemiotisation and that both linguistic and semiotic resources are put to use in the meaning-making process of the lexical item *UNZA boasting*. In a few words, as it can be noted from the foregoing that in order to establish the created word *UNZA boasting* as a meaningful lexical item in UNZA students’ sociolect, the linguistic resources are combined with different semiotic resources. In this regard, the acronym *UNZA* and the verb *boasting* both as linguistic resources from English combine with the semiotic resources, which are the institution UNZA, the place in question, students, their technology gadgets and their action of sitting with their technology gadgets at the named place.

A further and last example is the lexical item *UNZA open*, which is also sourced from English and is created by combining the acronym *UNZA* with the adjective *open* ‘available and ready to use’. In UNZA students’ sociolect, the lexical item *UNZA open*, presented as a noun refers to ‘a promiscuous female student at UNZA’. From this attached meaning, it can be noticed that the acronym *UNZA* for the institution has retained its original meaning in the created lexical item *UNZA open*. However, the original meaning of the English adjective *open* is altered and therefore, is recontextualised in UNZA students’ sociolect. Most of the participants revealed that some female students have a trait of getting involved in sexual relationships with different male students. They further explained that such a trait in some female students is mainly attributed to that they are incapable of turning down any male student that approaches them for a sexual relationship.

From the preceding explanation, take note that the fact that such female students fail to turn down any male student that makes advances to them is an indication that they are available and ready to be used for sexual pleasure by any male student. In this regard, it can be noticed that just as in the attributes of ‘available and ready to use’ denoted by the adjective ‘open’, similarly a female student under discussion is available and ready to be used for sexual pleasure by different male students. Therefore, at this point it becomes clear that meaning of the lexical item *UNZA open* is created specifically in a situation where a female student engages herself in sexual relationships with different male students. Further, it can be noticed that in the meaning-making process of the lexical item *UNZA open*, the semiotic of the attribute ‘open’ is altered into the semiotic of ‘a promiscuous female student’. Meanwhile, in the same process the semiotics of the attributes of ‘available and

ready to use' denoted by the adjective 'open' are translated into the semiotic of 'an action by a female student of having sexual relationships with different male students'. These elements, therefore, indicate the process of resemiotisation and that both linguistic and semiotic resources are at play in the creation of meaning of the lexical item *UNZA open*. As it can be noted from the foregoing and suffice to say that with a purpose of establishing the created word *UNZA open* as a meaningful lexical item in UNZA students' sociolect, the linguistic resources are combined with various semiotic resources. In this case, the acronym *UNZA* and the adjective *open* both as linguistic resources from English combine with the semiotic resources, which are the institution UNZA, a female student and her action of having sexual relationships with different male students at UNZA.

#### **7.2.2.6. Compounding with descriptive terms**

For this category, the data provided evidence that some compound lexical items of UNZA students' sociolect are consequently created from the process of describing some characteristics or appearance of a person, a place or a thing that is being referred to. Such compound lexical items include the following as shown in (7) below:

7. (a). *Chinese complex* 'the Confucius at UNZA' (adjective + noun) (English) < *Chinese*- from or connected to China and *complex*- a group of buildings of a similar type together in one place.
- (b). *Mature car park* 'the car park located close to Mature square' (noun + noun) (English) < *Mature*- a mature or an elderly student and *car park*-an area or a building where people can leave their cars.
- (c). *Mature square* 'an area in front of the school of Education where people (mostly mature students) usually sit to relax or even hold discussions' (noun + noun) (English) < *Mature* –a mature or an elderly student and *square*- an open, usually four-sided place or area in a village, city, etc. formed by the meeting or intersecting of two or more streets.
- (d). *Mecer laptop* 'a laptop that a student acquires on loan from MECER Distribution Zambia (noun + noun) (English) < *Mecer*- the company, MECER

Distribution Zambia dealing in computers/technology and *laptop*- a small computer that can work with a battery and be easily carried.

(e). *Monk square* ‘an area in front of the international hostels for the male students at the old residence where students (mostly males) usually gather so as to discuss issues affecting them and even organise riots’ (noun + noun) (English) < *Monk*- a young male student especially those straight from school or a single male student and *square*- an open, usually four-sided place or area in a village, city, etc. formed by the meeting or intersecting of two or more streets.

(f). *Monk square car park* ‘the car park located close to monk square’ (noun + noun) (English) < *Monk*- a young male student especially those straight from school or a single male student, *square*- an open, usually four-sided place or area in a village, city, etc. formed by the meeting or intersecting of two or more streets and *car park*- an area or a building where people can leave their cars.

(g). *UNZA baby* ‘one particular small and short male student though actively involved in most of the activities at UNZA’ (noun + noun) (English) < UNZA- acronym for the University of Zambia and *baby*- the youngest member of a family or group.

(h). *UNZA blue* ‘a security officer that wears a blue uniform employed by a certain security firm found at UNZA’ (noun + noun) (English) < UNZA- acronym for the University of Zambia and *blue*- the colour of a clear sky or the sea/ocean on a clear day.

(i) *UNZA brown* ‘a security officer that wears a brown uniform employed by UNZA’ (noun + noun) (English) < UNZA- acronym for the University of Zambia and *brown*- the colour of earth or coffee.

(j). *UNZA catch-up* ‘the study breaks or any other self-imposed break by a student at UNZA so as in order to catch-up wherever they are lagging behind in their academic work’ (noun + noun) (English) < UNZA- acronym for the University of

Zambia and *catch-up*- an act of trying to reach the same level or standard as someone who is ahead of you.

(k). *UNZA church* ‘a very religious student at UNZA’ (noun + noun) (English) < UNZA- acronym for the University of Zambia and church- a building where Christians go to worship.

(l). *UNZA gym* ‘a muscular male student found at UNZA’ (noun + noun) (English) < UNZA- acronym for the University of Zambia and gym- a room or hall with equipment for doing physical exercise

(m). *UNZA Kalundu* ‘a student at UNZA student who goes to drink beer from bars in Kalundu’ (noun + noun) (English/Bantu) < UNZA- acronym of the University of Zambia and *Kalundu* – name of a place near UNZA which has drinking places

(n). *UNZA leisure* ‘a student’s free time at UNZA when he or she does not have any academic work to do’ (noun + noun) (English) < UNZA- acronym for the University of and *leisure*- time that is spent doing what you enjoy when you are not working or studying.

(o). *UNZA mirror* ‘the glasses of Barclays Bank located at UNZA in which students can clearly see their reflection as they pass through’ (noun + noun) (English) < UNZA- acronym for the University of Zambia and *mirror*- a piece of special flat glass that reflects images, so that you can see yourself when you look in it.

(p). *UNZA village* ‘Veterinary students’ hostels at UNZA (noun + noun) (English) < UNZA-an acronym for the University of Zambia and *village*- a small community or a group of houses or other buildings in a rural area.

(q). *UNZA SPAR* ‘the largest shop at UNZA specifically located at Kafue common room’ (noun + noun) (English) < *UNZA* – an acronym for the University of Zambia and *SPAR*- a trade name for one of the South African stores established in Zambia.

(r). *UNZA Veg* ‘a person who goes round the students’ hostels at UNZA selling vegetables’ or ‘a place where people sell vegetables at UNZA’ (noun + noun)

(English) < UNZA- an acronym for the University of Zambia and *Veg-* a vegetable or vegetables.

It is extremely apparent that the lexical items in (7) above involved the process of compounding in their formation since each contains two or more words functioning as a single word. A close examination of the meaning of each of the words combined in this category entertainingly revealed that the created compound lexical items are mainly employed to perform the function of describing some characteristics or appearance of a person, a place or a thing that is being referred to. For instance, the lexical items *UNZA blue* and *UNZA brown* are utilised in the description of persons, that is, the security personnel. The two compound lexical items are derived from the fact that the persons in question are working at 'UNZA' as well as the colour of their respective uniforms. The lexical item *Chinese complex* is used in the description of a place, that is, 'the Confucius institute' at UNZA. This is derived from the reality that the Confucius has buildings of the similar type together in one place and is a place where teachings related to the Chinese are conducted. Last but not the least example, the lexical item *Mecer laptop* is utilised in the description of a thing, that is, 'any laptop of whichever make that a student acquires on loan from the company, MECER Distribution Zambia'. This is derived from the fact that students buy their laptops on loan from the computer/technology company, MECER Distribution Zambia.

With reference to the actual meaning of each of the lexical items created through the process under discussion, it can further be noticed that most of the lexical items contain a component that has undergone semantic manipulation to acquire a new meaning that is different from its original meaning. Hence, this aspect signifies that such components alongside their meaning are recontextualised in UNZA students' sociolect. In addition, it is noted that within this process of recontextualisation the semiotics denoted by the semantically manipulated components is altered into other available semiotics in different specific contexts and consequently, indicating the involvement of the process of resemiotisation in the creation of social meaning of the created lexical items.

For example, the lexical item *UNZA kalundu* is created by joining the acronym *UNZA* with a Bantu proper noun *Kalundu* 'a place near UNZA which has drinking places'. In UNZA students' sociolect, the lexical item *UNZA kalundu*, presented as a noun, refers to 'a student at UNZA who goes to drink beer from bars situated in Kalundu'. From this attached meaning, it can be noticed

that the acronym *UNZA* for the institution has retained its original meaning in the created lexical item *UNZA Kalundu*. Nonetheless, the original meaning of the Bantu proper noun ‘Kalundu’ is altered and therefore, is recontextualised in UNZA students’ sociolect. Most participants revealed that some students, especially males, find it difficult to manage drinking beer from the students’ centre at UNZA. This is for reason being that prices for beers at the students’ centre are on a higher side for some students to afford buying them. Consequently, such students usually opt to go and drink from bars situated in Kalundu area near UNZA where they easily access the cheap beer famously known as ‘Shake-Shake’. From this explanation, it becomes apparent that meaning of the lexical item *UNZA Kalundu* is created specially in a situation where a student goes to drink beer from the bars in Kalundu. Further, it can be noticed that in the meaning-making process of the lexical item *UNZA Kalundu*, the semiotic of the place ‘Kalundu’ is transformed into the semiotic of ‘a student’ at UNZA who goes to drink beer from bars situated in Kalundu. Accordingly, this feature indicates the process of resemiotisation and that both linguistic and semiotic resources are put to use in the meaning-making process of the created lexical item *UNZA Kalundu* in UNZA students’ sociolect. Largely, it can be noted from the foregoing that in order to establish the created word *UNZA Kalundu* as a meaningful lexical item in UNZA sociolect, the linguistic resources are combined with different semiotic resources. In this respect, the acronym *UNZA* for the institution and the proper noun *Kalundu* as linguistic resources from English and Bantu respectively combine with the semiotic resources, which are the institution UNZA, a student and his/her action of going to drink beer from bars located in Kalundu.

Another example is the lexical item *UNZA village*, which is sourced from English and is created by joining the acronym *UNZA* with the noun *village* ‘a small community or a group of houses or other buildings in a rural area’. In UNZA students’ sociolect, the lexical item *UNZA village*, presented as a noun, refers to ‘Veterinary students’ hostels at UNZA’. From this attached meaning, it can be noticed that the acronym *UNZA* for the institution has retained its original meaning in the created lexical item *UNZA village*. Nevertheless, the original meaning of the English noun ‘village’ is changed and therefore, is recontextualised in UNZA students’ sociolect. It must be noted that one of the characteristic of a rural area is that it is located far away from a town. From this perspective, it can be noticed that just as a rural area that is located far away from a town; similarly, Veterinary students’ hostels in comparison with other students’ hostels are located far away from the central parts of UNZA. In addition, just as a ‘small community or group of houses

or buildings in a rural area' denoted by the noun 'village', similarly Veterinary students' hostels comprise a group of buildings that make up a small community of students.

From the preceding explanation, it becomes apparent that meaning of the lexical item *UNZA village* is created specifically in a situation where Veterinary students' hostels are situated far away from the central parts of UNZA. Further, it can be noticed that in the meaning-making process of the lexical item *UNZA village*, the semiotic of a 'village' is transformed into the semiotic of 'Veterinary students' hostels'. In this respect, this implies that within the same process of recontextualisation the semiotics of 'a group of houses or buildings' denoted by the noun 'village' are translated into the semiotics of 'the buildings of Veterinary students' hostels'. Consequently, these features signify the process of resemiotisation as well as provide evidence that both linguistic and semiotic resources are at play in the creation of social meaning of the lexical item *UNZA village*. To put in summary, it can be noticed from the foregoing that in order to establish the created word *UNZA village* as a meaningful lexical item in UNZA students' sociolect, the linguistic resources are combined with different semiotic resources. In this case, the acronym *UNZA* for the institution and the noun *village* both as linguistic resources from English combine with the semiotic resources, which are the institution UNZA, Veterinary students' hostels and their state of being located far away from the central parts of UNZA.

#### ***7.2.2.7. Compounding with modulation***

Furthermore, for this category, the data revealed that some compound lexical items of UNZA students' sociolect are consequently created from the process of modulating or changing an angle from which something is seen or viewed in order to suit another context. Such compound lexical items include the following as illustrated in (8) below:

8. (a). *Deck fifteen* 'the areas behind the School of Education at UNZA extending to the woods and the Goma lakes' (noun + number) (English) < *Deck*-one of the floors of UNZA library and *fifteen*-number 15.
- (b). *Monk data* 'incorrect information especially information pertaining to students' welfare on campus' (noun + noun) (English) < *Monk*-a young male student or a single male student and *data*-information, especially useful materials students use for assignments, tests and exams.

(c). *Romantic jobbing* ‘to lie down in bed while studying’ (adjective + adjective) (English) < *Romantic*-connected or connected with love or a sexual relationship and *jobbing*-studying.

(d). *Viva data* ‘a slogan used to attract students’ attention’ (noun + noun) (English) < *Viva*- riots and *data*-information, especially useful materials students use for assignments, tests and exams.

It can be noted that all the lexical items in (8) above are clear cases of compounding as each contains two words that have been joined together to function as one word. Further, it can be noticed that either one or both words employed in the formation of the lexical items are in fact lexical items already created through other lexicalisation processes discussed above. In this regard, this implies that the meaning of each of such words/lexical items is already established in UNZA students’ sociolect. Consequently, in the context of UNZA students, it is expected that creation of meaning of each of the created compound lexical items in (8) above is fully dependent on the individual meanings of the words/lexical items that are compounded. However, this is not the case as it can be noted that they are used in a way that is different from what is to be expected.

Take for example, the lexical item *deck fifteen* is sourced from English and is created by joining the noun *deck* ‘one of the floors of UNZA library’ with *fifteen* ‘number 15’. It must be noted that UNZA library is organised in floors called ‘decks’ with numbers, such as ‘deck thirteen’, ‘deck fourteen’ and so on and so forth. Therefore, in the context of UNZA students it is expected that the lexical item *deck fifteen* would mean one of the floors of UNZA library. However, this is not the case as the lexical item is instead used in reference to ‘the areas behind the School of Education extending to the woods and the Goma lakes’. From this attached meaning, it can be noticed that both components used in the formation of the lexical item *deck fifteen* are semantically manipulated since none of them has retained its original meaning in the created lexical item. Therefore, this signifies that both components alongside their original meanings are recontextualised in UNZA students’ sociolect. Most participants revealed that due to limited space in UNZA library especially during the exam period, some students, predominantly mature students usually opt to sit on the named areas in order to study or have discussions. In the light of this explanation, it can be noticed that just as the students who sit on the ‘decks’ of UNZA library in order to study, equally some students sit on the areas in question with a purpose of studying. In

this regard, it becomes clear that meaning of the lexical item *deck fifteen* is created distinctively in a situation where some students sit on the named areas in order to study or have discussions. Further, it can be noticed that in the meaning-making process of the lexical item *deck fifteen*, the semiotic of ‘one of the floors of UNZA library’ denoted by the compound noun ‘deck fifteen’ is altered into the semiotics of the named areas. This element, therefore, signifies the process of resemiotisation and provides evidence that both linguistic and semiotic resources are put to use in the creation of meaning of the lexical item *deck fifteen* in UNZA students’ sociolect. To put it in brief, it can be noted from the foregoing that with a purpose of establishing the created word *deck fifteen* as a meaningful lexical item in UNZA students’ sociolect, the linguistic resources are combined with various semiotic resources. In this regard, the noun ‘deck’ and the number ‘fifteen’ both as linguistic resources from English combine with the semiotic resources, which are the areas behind the School of Education extending to the woods and the Goma lakes, the students and their actions of sitting on the named areas and studying.

The lexical item *romantic jobbing* is an additional example, which is sourced from English and is created from the adjective *romantic* ‘connected or connected with love or a sexual relationship’ and the already created lexical item verb *jobbing* ‘studying’. It must be noted that since in the context of UNZA students the lexical item *jobbing* refers to ‘studying’, it is then expected that the lexical item *romantic jobbing* would literally mean two students in love studying together. Nevertheless, this is not the case as the lexical item is instead utilised to mean ‘to lie down in bed while studying’. From this attached meaning, one can clearly understand that meaning of the lexical item *romantic jobbing* is created specifically in a situation where a student is studying while lying down in bed. Further, it can be noticed that the meaning of the already created lexical item verb *jobbing* is retained in the created lexical item *romantic jobbing*. However, the original meaning of the adjective *romantic* is altered and hence, is recontextualised in UNZA students’ sociolect. Take note that the notion of ‘romantic’ denotes people having beautiful feelings of love. Thus, from this perspective it is exciting to note that just as the beautiful feelings of love denoted by the adjective ‘romantic’, likewise a student who lies down in bed while studying has good feelings of relaxation. Consequently, it can be noticed that in the meaning-making process of the lexical item *romantic jobbing*, the semiotic of the attribute ‘romantic’ is altered into the semiotic of ‘an action by a student of lying in bed while studying’. Meanwhile, in the same process of recontextualisation, the semiotic of ‘beautiful feelings of love’ is changed to the semiotic of ‘a

student's good feelings of relaxation while studying lying in bed'. These features, therefore, signify the process of resemiotisation and provide evidence that both linguistic and semiotic resources are at play in the creation of the lexical item *romantic jobbing*. In summary, it can be noted from the foregoing that in order to establish the created word *romantic jobbing* as a meaningful lexical item in UNZA students' sociolect, the linguistic resources, the adjectives *romantic* and *jobbing* both sourced from English combine with semiotic resources, a bed, a student and his/her actions of lying in bed and studying.

### **7.3. Summary of chapter**

The chapter intended to present and discuss the lexicalisation processes that involve morphological manipulations in the creation of some of the lexical items alongside their meaning(s) in UNZA students' sociolect. To this end, the chapter revealed that lexicalisation processes that involve morphological manipulations are hybridisation and compounding, which occurs in combination with other lexicalisation processes namely syllable, truncation, semantic expansion, transposition, modulation and descriptive terms. The chapter has further shown how meaning of some of the lexical items created through the abovementioned lexicalisation processes is eventually created in UNZA students' sociolect through the processes of recontextualisation and resemiotisation. In this respect, the chapter revealed that meaning of the lexical items is created by combining the linguistic resources provided by different languages (English, Bemba and Nyanja) with other available semiotic resources, such as persons, actions, buildings, attributes, etc. in different specific situations (contexts).

The next chapter is focuses on the presentation and discussion of some of the diverse social identities that are constructed in UNZA students' sociolect.

## CHAPTER EIGHT

### THE CONSTRUCTION OF SOCIAL IDENTITIES THROUGH UNZA STUDENTS' SOCIOLECT

#### 8.1. Introduction

The purpose of this chapter is to present and discuss some of the social identities that emerge as students use their sociolect in their daily social interactions. In this respect, the chapter focuses on exploring the specific types of identities constructed by UNZA students in UNZA students' sociolect. Further, the chapter brings to light the various social identities that manifest in the vocabulary of UNZA students' sociolect and shows how these social identities are ultimately constructed as UNZA students express group solidarity.

#### 8.2. Types of identities constructed in UNZA students' sociolect.

The data revealed that by using UNZA students' sociolect in different specific social contexts, UNZA students mainly construct various imposed identities (which are not negotiable in a particular time and place) (Pavlenko & Blackledge, 2004:21). In addition, a few assumed identities (which are accepted and not negotiated) (Pavlenko & Blackledge, 2004:21) are constructed. This finding, therefore, indicates as well as supports both the poststructural and positioning theory perspective that identities are contextually driven and emerging within interactions of a given discourse (Miyaharay, 2010; Norton & Toohey, 2011). Furthermore, it confirms that identity is not a stable entity but rather it is multiple, non-unitary and changing over time (Davies & Harrè, 1990; Norton & Mckinnery, 2011). The sections following below discuss the construction of imposed and assumed identities in UNZA students' sociolect.

##### 8.2.1. Imposed identities

Davies and Harrè (1990) noted that in the course of positioning, one can be positioned by another or by oneself, interactive or reflexive positioning, respectively. In the case of UNZA students' sociolect, majority of the participants interviewed revealed that by virtue of one being a student at UNZA, they are frequently positioned by other fellow students to particular various available social categories or identities in UNZA students' sociolect in different social contexts.

Therefore, this aspect of being positioned or assigned by others to a particular identity simply because one is a student at UNZA clearly entails that UNZA students generally construct most of the social identities in their sociolect as imposed identities. Take for instance, the image in Figure 5 below.

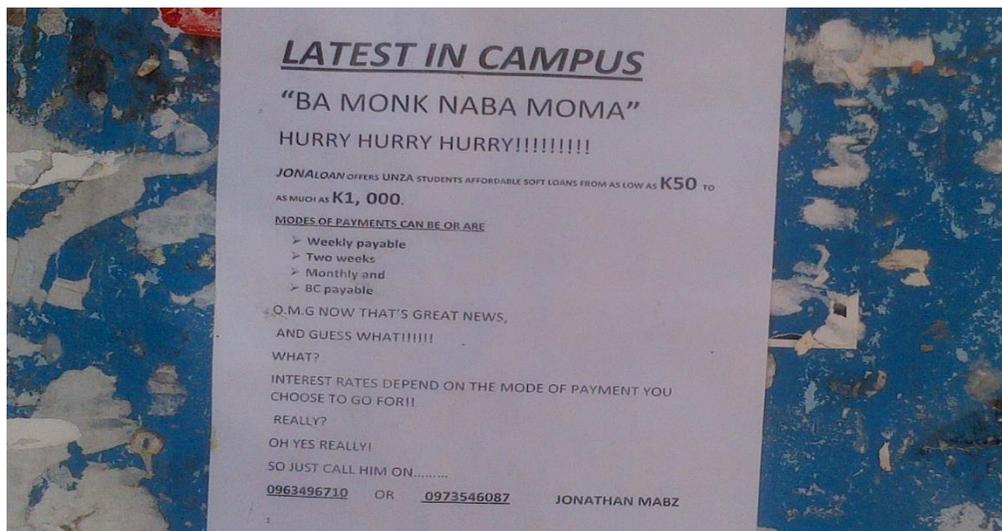


Figure 5: An advertisement containing the imposed identities *Monk* and *Moma*

The image in figure 5 above is an advertisement stuck on some wall within UNZA through which the advertiser communicates with his customers on the service of soft loans. It must be noted that since the targeted customers are students at UNZA and that the advertiser is knowledgeable about the available social identities in UNZA students' sociolect gives him power to explicitly position UNZA students as *monks* and *mommas* as it can be seen from the use the phrase 'BA MONK NABA MOMA', which literally means 'monks and mommas'. Additionally, the context in which the phrase 'BA MONK NABA MOMA' is utilised, that is, an advertisement clearly does not provide students an opportunity to negotiate for new identities. In this regard, the available positions or identities of *monk* and *moma* in UNZA students' sociolect qualify as given or imposed identities.

### 8.2.2. Assumed identities

Despite UNZA students constructing most of the available social identities in their sociolect in order to position others, participants further revealed that there were also instances where a student would sometimes use some of the social identities to position or refer to oneself. Among such social identities, the notable ones include *matusa*, *masadi*, *mafosa*, *mafifi*, *mapwisha* and *gragee*.

The fact that a student utilises the abovementioned social identities to position oneself signifies his/her acceptance of such identities. Thus, this element of acceptance of such social identities indicates that UNZA students also sometimes construct such social identities as assumed identities. Take for instance, the image in figure 6 below:



Figure 6: A student's T-shirt containing the assumed social identity of 'Mafosa'.

The above image in figure 6 is the back of one of UNZA student's T-shirt. De Fina (2006: 267) notes that despite language being the single most important means for expressing and negotiating identities, people can convey their identities through symbols, such as clothing, demeanour, or the use of certain objects. Hence, from this perspective it can be noticed that in relation to figure 6 above, a student explicitly conveys his or her identity of *mafosa* by wearing a T-shirt with a label at the back '*proudly a mafosa*'. It is fascinating to note that the use of the English word adverb '*proudly*' in the label clearly indicates that the student wholeheartedly accepts the initially imposed identity of *mafosa* and thus, qualifying the constructed identity as an assumed identity.

### **8.3. Positioning of social identities in UNZA students' sociolect**

With reference to the actual meaning(s) of each of the various social identities that manifest in UNZA students' sociolect, the data revealed that processes of positioning of such social identities are done based on different social factors that include gender, age, year of study, body type or size, social relationships, class, roles and actions. This finding is in line with the poststructuralist perspective that identities or subject positions refer to the intersection of social factors such as age,

gender, sexuality, class as well as other factors that influence the ways we are perceived by others (Pavlenko, 2002). These identities are discussed in the sections below.

### **8.3.1. Gender and age factors in the positioning of some social identities in UNZA students' sociolect**

The data showed that processes of positioning of the social identities, *moma* and *monk* in UNZA students' sociolect are influenced by both gender and age factors. As already revealed in this study, *moma* refers to 'a young female student' especially those straight from school while *monk* refers to 'a young male student' especially those straight from school. In the light of these descriptions, it can be noticed that the characteristics of 'female' and 'male' denoted by the identities, *moma* and *monk* respectively, are clear indicators of gender (the aspect of being male or female) of a student being positioned and thus, signify an influence of gender factor in the processes of positioning of the same identities. In this regard, it can be noted that just like a 'momma' (mother) who is female, a female student is positioned as *moma* for being female and just like a 'monk' who is male, a male student is positioned as *monk* for being male. Further, it can be noted that the characteristic of 'young' also denoted by both identities, *moma* and *monk* is a clear indicator of the age (the state of being young or old) of a student being positioned and therefore, indicates an influence of age factor in the processes of positioning of the mentioned identities. Therefore, this implies that in addition to the attributes of 'female' or 'male' a student is positioned as *moma* or *monk* because of the attribute of 'young'. It must be noted that the influence of age factor in the processes of positioning of the identities, *moma* and *monk* is reinforced by yet another characteristic of 'school-leaver' also denoted by the mentioned identities. This is attributed to that school-leavers as compared to non school-leavers are generally of a younger age. In this respect, a student is furthermore positioned as *moma* or *monk* because of being a school-leaver.

In addition, the data showed that processes of positioning of the social identities *soft chuwi* and *chuwi* in UNZA students' sociolect are as well influenced by age factor. As previously revealed in this study, *soft chuwi* refers to 'a younger-looking mature student' while *chuwi* refers to 'a mature or an elderly student'. From these given descriptions, it can be noted that the feature of 'mature' denoted by both identities, *soft chuwi* and *chuwi* is a clear pointer to the age (that is, old) of a student being positioned and hence, signifies an influence of age factor in the processes of positioning of the mentioned social identities. Consequently, this indicates that a student is initially

positioned as *soft chuwi* or *chuwi* for being old (mature). Nevertheless, it can be noted that the identity of *soft chuwi* also denotes the feature of ‘younger-looking’, which is a clear pointer to the body type of a student being positioned and thus, clearly signifies an influence of body type factor in the processes of positioning of the said identity. Accordingly, this shows that just like something that is soft (easily penetrated, divided or changed in shapes); a student, in addition to the attribute of old, is positioned as *soft chuwi* because of the attribute of ‘younger-looking’. Most participants interviewed revealed that because of being ‘younger-looking’ such a student (*soft chuwi*) finds it easy to mingle with either the young (*monk* and *moma*) or the old (*chuwi*).

### **8.3.2. Year of study factor in the positioning of some social identities in UNZA students’ sociolect**

The data showed that processes of positioning of the social identities: *fresher*, *matusa*, *masadi*, *mafosa*, *mafifi*, *masixa* and *mapwisha* in UNZA students’ sociolect are influenced by year of study factor. As already revealed in this study, *fresher* refers to ‘a first year student’; *matusa* ‘a second year student’; *masadi* ‘a third year student’; *mafosa* ‘a fourth year student’; *mafifi* ‘a fifth year student’; *masixa* ‘a sixth year student’; and *mapwisha* ‘any student in the final year’. Thus, in the light of these descriptions it can evidently be noticed that the aspects of ordinal numbers ‘first’, ‘second’, ‘third’, ‘fourth’, ‘fifth’, ‘sixth’ and the adjective ‘final’ denoted by the identities, *fresher*, *matusa*, *masadi*, *mafosa*, *mafifi*, *masixa* and *mapwisha* respectively are clear pointers to a particular year of study of a student being positioned. Hence, ordinal numbers show an influence of year of study factor in the processes of positioning of the said social identities. Consequently, just as in the abovementioned ordinal numbers and adjective, a student is positioned as *fresher* for being in the first year of study; *matusa* for being in the second year; *masadi* for being in the third year; *mafosa* for being in the fourth year; *mafifi* for being in the fifth year; *masixa* for being in the sixth year; and *mapwisha* for being in the final year.

### **8.3.3. Body type or size factor in the positioning of some social identities in UNZA students’ sociolect**

For this category, the data showed that processes of positioning of the social identities, *UNZA baby* and *UNZA gym* in UNZA students’ sociolect are influenced by body type or size factor. As already revealed in this study, *UNZA baby* refers to ‘one particular smallest and shortest male student’ who is actively involved in most of the activities on campus while *UNZA gym* refers to ‘a muscular

male student'. From these descriptions, it can be noticed that the attributes of 'smallest' and 'shortest' and 'muscular' denoted by the identities, *UNZA baby* and *UNZA gym* respectively are apparent indicators of the body type or size of a male student being positioned. Thus, the abovementioned attributes signify an influence of body type or size factor in the processes of positioning of the mentioned identities. Therefore, just like a baby who is the youngest member of a family or group, one particular male student is positioned as *UNZA baby* for being the smallest and shortest among other UNZA male students. Meanwhile, just like a weightlifter that has large strong muscles because of lifting heavy weights usually done in the gym, a male student is positioned as *UNZA gym* for having large strong muscles. Further, in as much as it is clear that body type or size is the major influencing factor in the processes of positioning of the identity *UNZA baby*, it must, however, be noted that behind lies yet another influencing factor that is action factor. This can be deduced from the attribute of 'active involvement' also denoted by the identity, *UNZA baby*. Consequently, one particular male student is positioned as *UNZA baby* because of his action of being actively involved in most of the activities on campus regardless of his body type or size, that is, smallest and shortest. Most participants interviewed revealed that the student's active involvement in most of the activities on campus made him quickly acquire the constructed identity *UNZA baby* since he easily stands-out from the crowd due to his body type or size.

#### **8.3.4. Class factor in the positioning of some social identities in UNZA students' sociolect**

The data revealed that processes of positioning of the social identities, *landie/landlord* and *squattee* in UNZA students' sociolect are influenced by the class factor. As previously revealed in this study, *landie /landlord* refers to 'a student who owns a bed space at UNZA or in other words, one who is accommodated on campus' while *squattee* refers to 'a non-accommodated student who at times is charged a fee to stay with a student who is accommodated on campus'. It must be noted that one of the definitions of the term class is that it is a number of persons or things regarded as forming a group due to common attributes, characteristics, qualities, or traits. Thus, based on this definition of the term class, it can be noticed that UNZA students comprise two classes of students staying on campus. One class having in common the attribute of 'accommodated' on campus while the other class having in common the attribute of 'non-accommodated' but staying with an accommodated student on campus. In this respect, it can therefore be noted that the identities *landlord* and *squattee* in UNZA students' sociolect denote characteristics of 'accommodated' and

‘non-accommodated’ respectively which are clear pointers to the particular class which a student being positioned belongs and thus, signify the influence of the class factor in the processes of positioning of the aforementioned identities. Accordingly, just as a landlord who owns property, a student is positioned as *landie/landlord* for owning a bed space at UNZA, which in turn translates that he/she, is accommodated on campus and hence, belongs to the accommodated class. In contrast, just like a squatter who lives in a building or on land that is not theirs, a student is positioned as *squattee* for residing with an accommodated student in a room that is not theirs, which in turn translates that he/she, is not accommodated on campus and hence, belongs to the non-accommodated class.

### **8.3.5. Social relationship factor in the positioning of some social identities in UNZA students’ sociolect**

For this category, the data showed that process of positioning of the social identity, *cousin/kazeni* of UNZA students’ sociolect is influenced by social relationship factor. As already revealed in this study, *cousin/kazeni* refers to ‘a police officer’. It must be noted, as also already revealed in this study, that in Zambia social relationships of real or tribal cousins are based on jokes or teasing one another. From this perspective, UNZA students as a way of having fun usually tease police officers with funny comments especially whenever police officers happen to come to UNZA for peace maintenance during massive demonstrations by students. Thus, in the light of this explanation it can be noticed that the identity, *cousin/kazeni* denotes an aspect of ‘jokes or teasing one another’, which depicts a social relationship among students and a person being positioned and therefore, this indicates an influence of social relationship factor in the process of positioning of the mentioned social identity. Consequently, just like real or tribal cousins who tease one another, a police officer is positioned as *cousin/kazeni* for being someone UNZA students usually tease.

### **8.3.6. Role factor in the positioning of some social identities in UNZA students’ sociolect**

The data revealed that process of positioning of the social identity, *presido* of UNZA students’ sociolect is influenced by role factor. As earlier shown in this study, *presido* refers to ‘the president of the students’ union, UNZASU’. It must be noted that being president (that is, the person in charge of some organisations, clubs, colleges, etc.) signifies that one is expected or obligated to perform some set of actions, behaviours, routines, or functions in particular situations, which in turn qualify their position as a role in an organisation. From this brief explanation, it can be noticed

that the identity, *presido* denotes characteristics of ‘expected actions, behaviours, routines, or functions’ which are clear pointers to the role of the person being positioned and hence, shows an influence of role factor in the process of positioning of the said identity. Therefore, a student is positioned as *presido* because of their role of being president of the students’ union.

### 8.3.7. Action factor in the positioning of some social identities in UNZA students’ sociolect

Butler (1990) notes that identity is not something that one ‘has’, but rather something that one ‘does’, or ‘performs’ and recreates through concrete exchanges, discourses and interactions between human beings. Therefore, what it means to be a man or a woman, or a member of any social category, is not only contextually variable and open to continuous redefinitions, but is also related to actions and behaviours as much as to feelings and thoughts. From this perspective, lastly but not the least, the data showed that processes of positioning of most social identities in UNZA students’ sociolect are influenced by action factor. Such identities alongside their actual meaning(s) and a particular activity that is being performed are shown in table 12 below:

**Table 12: Action or behaviour related social identities of UNZA students' sociolect.**

Social Identity	Actual Meaning(s)	Performed Activity
<i>Beddie</i>	the person who a student shares with the same bed or bed space	sharing the same bed or bed space
<i>B.C Dependant</i>	a student who solely depends on the meal allowance for survival	totally depending on the meal allowance
<i>Chargee</i>	a student who usually scores good/higher grades	scoring good/higher marks very often
<i>Chief Abasher</i>	a student who never attends lectures but will only show up for a test or an exam	not attending lessons
<i>Chief Divist</i>	a student who never cooks but always strategically visits their friends’ rooms in order to chance a meal	not cooking food but eating from other fellow students
<i>Chief Gunnist</i>	a student who never studies in good time but only does so when there is a test or an exam or never works on an assignment in good time but does so in the shortest available time	always studying or working on an assignment at the last minute
<i>Coursie</i>	the person a student shares with the same course	sharing the same course
<i>Data Boy</i>	a male student that provides necessary information to a female student expecting love in return	providing necessary information
<i>Diver/Divee</i>	a student who strategically visits a friend’s room during mealtime in order to chance a meal	chancing a meal from a fellow student
<i>Floowi</i>	a student who sleeps on a mattress placed on the floor in a room	sleeping on a mattress placed on the floor
<i>Frustrated Mafosa</i>	a fourth year who is under academic pressure because they did not make good points in their third year or a fourth year student who will not be able to graduate because of having failed in some courses	being under academic pressure or not being able to graduate
<i>Frustrated Monk</i>	a male student who engages in drinking and sometimes coupled with smoking after having failed	Drinking and smoking because of failing to achieve something

	to achieve something , such as a position in the students' union , UNZASU	
<i>Gragee</i>	a graduating student or any student in their final year	graduating from UNZA
<i>Import</i>	a female brought on campus by a male student for a sexual activity	being brought on campus from outside
<i>Investor/Sponsor</i>	an older man from outside that comes on campus to pick a female student in order to provide her with all needs in an exchange for a sexual activity	picking and providing all the needs
<i>Jobbie</i>	a student who spends most of their time studying	spending much time on studying
<i>Mojo</i>	a student who has a girlfriend/boyfriend on campus	dating on campus
<i>Radical Monk</i>	a fearless male student	being fearless
<i>Real Monk</i>	a male student that does not or rarely socialises with female students or a male student who is accommodated at Old residence/ Veterinary students' hostels	not or rarely socialising with female students or being accommodated at Old residence/Veterinary students' hostels
<i>Roomie</i>	a student who owns the other bed space in the same room	sharing the same room
<i>Sadist</i>	a lecturer or tutor who is known for awarding students mostly with lower marks/grades	awarding students mostly with lower marks /grades
<i>Shootist</i>	a student characterised as being of unruly behaviour (mainly mockery and insulting)	mocking and insulting other fellow students
<i>UNZA Blue</i>	a security officer at UNZA wearing a blue uniform	wearing a blue uniform
<i>UNZA Brown</i>	a security officer at UNZA wearing a brown uniform	wearing a brown uniform
<i>UNZA Church</i>	a very religious student	being religious
<i>UNZA Dizzy</i>	a drunkard student	being drunk very often
<i>UNZA Fallen Soldier</i>	a student who has died	dying while still studying at UNZA
<i>UNZA Kalundu</i>	a student who goes to drink beer from bars situated in Kalundu	drinking beer from bars in Kalundu
<i>Monk</i>	a single young male student	being single
<i>UNZA Open</i>	a promiscuous female student	having many sexual partners
<i>UNZA Tourist</i>	a student who is excluded from their school within the first academic year	being excluded from school
<i>UNZA Veg</i>	a person who goes around the hostels selling vegetables	selling vegetables
<i>UNZA Washa</i>	a woman who comes from outside in order to wash clothes for students at a fee	washing clothes
<i>UNZAV/Virgin</i>	one particular male student who participated in the R4M (Ready for Marriage) programme aired on MUVI TV where he disclosed that he was a virgin or a female student who dresses decently and does not apply makeup	confessing the virginity status or dressing decently and not applying makeup
<i>Walking stick/UNZA Escortee</i>	a male student who is always seen with a particular female student but is not in a relationship with her	accompanying a female student

It can be seen from table 12 above that all the social identities denote a feature of a certain activity that is being performed by a person being positioned. In other words, the activity denoted by each of these social identities is a pointer to an action performed by a person being positioned and

therefore, this shows an influence of action factor in the processes of positioning of the same identities.

For example, the identity *UNZA washa* denotes an activity of ‘washing clothes’ and therefore, a woman from outside campus is positioned as *UNZA washa* because of her action of washing clothes for students. *Jobbie* denotes an activity of ‘studying a lot’. Hence, just like a *jobbie* (an object or product of a specified kind), a student is positioned as *Jobbie* for being a specified kind of a student that spends much of their time studying. *UNZA Kalundu* denotes an activity of ‘drinking beer’ and thus, a student is positioned as *UNZA Kalundu* because of their action of drinking beer from bars situated in Kalundu. *Investor* denotes the activities of ‘picking and providing all the needs’. Hence, just like an investor who puts money or resources into something in order to make profit or get an advantage, an older man from outside campus is positioned as *investor* because of his actions of picking a female student from campus and providing her with all her needs in an exchange for a sexual activity. *UNZA tourist* denotes an activity of ‘excluded from school’. Therefore, just as a tourist who does not stay long at a place they are visiting, a student is positioned as *UNZA tourist* because of their act of being excluded from school just within the first academic year. *Import* denotes an activity of ‘being brought from outside’. Consequently, just like an import (a product or service that is brought into one country from another), a female from outside is positioned as *import* because of their action of being brought on campus for a sexual activity. *UNZA open* denotes an activity of ‘having many sexual partners.’ Hence, just as something that is open (to be available and ready for use), a female student is positioned as *UNZA open* because of her action of making herself available and ready to be used for sexual pleasure by different male students on campus. Lastly, but not the least example *Walking stick* denotes an activity of ‘accompanying’. Accordingly, just as a walking stick that one carries and uses as a support when walking, a male student is positioned as *walking stick* because of his action of constantly accompanying a female student regardless of not having a relationship with her.

#### **8.4. Summary of chapter**

The purpose of the chapter was to bring to light some of the various social identities that manifest in the vocabulary of UNZA students’ sociolect and further show how these identities are ultimately constructed as UNZA students express group solidarity. To this end, the chapter has shown how specific types of identities are constructed in UNZA students’ sociolect. In this respect, the chapter

revealed that most of the social identities in UNZA students' sociolect are constructed as imposed identities. This is because simply by virtue of one being a student at UNZA others frequently position them to particular different available social identities in UNZA students' sociolect in different specific social contexts. In addition, some of the social identities are sometimes also constructed as assumed identities since in some instances a student would utilise them to position oneself. The chapter demonstrated how the various social identities are constructed through processes of positioning of the identities. In this regard, the chapter revealed that social identities in UNZA students' sociolect are constructed based on different social factors that include gender, age, year of study, body type or size, social relationships, class, roles and actions.

The next and final chapter is a summary of the whole study in which conclusions are drawn and some recommendations for further research are made.

## CHAPTER NINE

### CONCLUSIONS AND RECOMMENDATIONS

#### 9.1. Introduction

This chapter concludes the study on “*A Linguistic Analysis of University of Zambia students’ sociolect*”. The chapter commences with highlighting the aim and specific objectives that the study had set out to address. This is followed by a summary of the research findings in relation to the objectives. Thereafter, the chapter provides the conclusions made based on the findings and ends with some suggested recommendations for further research.

#### 9.2. The research aim and specific objectives

The aim and specific objectives of the study were presented in chapter one. The main aim was to analyse the linguistic characteristics of UNZA students’ sociolect and how, in turn, with this sociolect, students construct various identities as they express group solidarity. In order to achieve this main aim, the specific objectives were:

- i. To identify and compile the lexical items of UNZA students’ sociolect;
- ii. To explore the etymologies of the lexical items of UNZA students’ sociolect;
- iii. To establish the lexicalisation processes of UNZA students’ sociolect;
- iv. To explore the meanings of the lexical items of UNZA students’ sociolect; and
- v. To determine how UNZA students use the sociolect to construct various social identities in their quest to express group solidarity.

In terms of theoretical and analytical frameworks, the study applied an eclectic analytical approach. In this regard, the concepts of lexicalisation (Quirk *et al*, 1985; Brinton, 2002; Brinton & Traugott, 2005), recontextualisation (Bernstein, 1996; Linell, 1998) and resemiotisation (Kress & Van Leeuwen, 2006; Iedema, 2003) were used as analytical and conceptual tools of the study. Using the notion of lexicalisation, the study analysed how some of the lexical items of UNZA students’ sociolect are formed through various word formation processes. The notions of recontextualisation and resemiotisation as a complementary analytical tool were used to analyse

how UNZA students extract language forms, textual or other semiotic material and relocate these as meaningful elements in their vocabulary of the sociolect. In addition, the study drew on aspects of interactional sociolinguistics (IS) approach (Gumperz, 1982a, 1982b), poststructural approach (Pavlenko, 2002; Pavlenko & Blackledge, 2004) and positioning theory (Davies & Harré, 1990; Harré & Moghaddam, 2003a) as its theoretical perspectives. With IS approach, the study investigated the constructed specific context in which meaning of some of the lexical items of UNZA students' sociolect is eventually created. With the poststructural approach, the study investigated how using social factors such as age, gender, etc. UNZA students construct various social identities as they express group solidarity at the grassroots level of their social interactions in different social contexts. With the positioning theory, the study investigated how UNZA students ultimately construct various specific types of social identities in their sociolect.

The next section provides the summary of research findings that directly addresses the aim and the objectives of the study. This is dealt with in accordance with each objective

### **9.3. Summary of research findings**

Objective (i), is dealt with in chapter five. The chapter has shown that a total number of 119 lexical items, some with some synonyms accompanying them were identified and compiled. These lexical items alongside their interpretation(s) revealed that lexical items of UNZA students' sociolect manifest themselves as nouns, verbs, adjectives and phrases. The lexical items are created largely from nouns and verbs of different language sources. This does not come as a surprise since usually in most languages, words belonging to the open-class such as nouns and verbs tend to be quite large and open-ended. That is, unlimited number of new words can be created and added to these classes. Consequently, this finding is in conformity with Nkolola-Wakumelo (2010)'s view that in the development of a distinct form of communication that employs a variety of lexical expansion and formulation processes, the categories that are mainly affected are the nouns and the verbs.

Objective (ii), is dealt with in chapters five, six and seven. Generally, the chapters revealed that lexical items of UNZA students' sociolect are sourced as borrowed lexical items mainly from three different languages, that is, English, Nyanja and Bemba. This is for the reason being that sociolects tend to draw much of their lexicon from the languages that are mainly spoken in the areas where

they originate from (Kiessling & Mous, 2004; Nkolola-Wakumelo, 2010). In this respect, Nyanja is the lingua franca of Lusaka while Bemba has also become one of the main languages of Lusaka city (Kashoki, 1972; Siachitema, 1991; Chisanga, 2002; Mambwe, 2010). Hence, it follows that by virtue of UNZA being situated in Lusaka city, Nyanja and Bemba, in addition to predominant English, are the major languages spoken among UNZA students. The lexical items are sourced from the abovementioned languages primarily based on their meaning in their source languages. Aside from borrowed lexical items, the chapters also revealed that lexical items of UNZA students' sociolect comprise a few coined lexical items.

Further, chapters five, six and seven address objective (iii). Overall, the chapters demonstrated how some of the borrowed lexical items from English, Nyanja and Bemba further undergo phonological, morphological, morpho-phonological or semantic manipulations through diverse lexicalisation processes to create new and unique lexical items that assume new structures and meanings. In particular, chapter five demonstrated how some of the lexical items of UNZA students' sociolect are formed through different lexicalisation processes that involve phonological and morpho-phonological manipulations. In this regard, the chapter revealed that lexicalisation processes that involve phonological manipulations include truncation and alphabetic abbreviation. Meanwhile dummy affixation and syllable alteration were revealed as lexicalisation processes that involve morpho-phonological manipulations. Chapter six demonstrated how some of the lexical items of UNZA students' sociolect are created through diverse lexicalisation processes that involve semantic manipulations. In this respect, the chapter revealed that lexicalisation processes that involve semantic manipulations are inversion and semantic expansion, which occurs in three specific types of semantic processes namely metaphor, metonymy and hyperbole. In addition, the chapter demonstrated how some of the lexical items of UNZA students' sociolect are created through other lexicalisation processes that do not involve any sort of manipulations. In this regard, the chapter revealed borrowing and coinage as such processes. Chapter seven demonstrated how some of the lexical items of UNZA students' sociolect are formed through different lexicalisation processes that involve morphological manipulations. In this regard, the chapter revealed that lexicalisation processes that involve semantic manipulations are hybridisation and compounding, which also occurs in combination with other lexicalisation processes namely syllable alteration, truncation, semantic expansion, transposition, modulation and descriptive terms. Largely from all

the aforementioned lexicalisation processes, the chapters revealed that in fact in UNZA students' sociolect most of the new lexical items are created based on the English language. This is attributed to that English plays an important role as a key to better academic achievements since it is recognised as the official language at tertiary level of education. Thus, this does not come as a surprise that students tend to be exposed more to English than any of the local languages and hence, the more reason why it is so typical of them (students) to create most of the new lexical items based on the English language. This finding is in conformity with Muggadam (2009) who also noted that the significant role played by English in students' academic life justifies the heavy impact of English loanwords in their speech.

Furthermore, chapters five, six and seven dealt with objective (iv). In general, the chapters demonstrated how new meaning of some of the lexical items created through different lexicalisation processes is eventually created through the processes of recontextualisation and resemiotisation. In this respect, the chapters revealed that social meaning of the lexical items is created by combining the linguistic resources provided by different languages (English, Bemba and Nyanja) with other available semiotic resources, such as persons, buildings, actions, attributes, colours, etc. in different specific social contexts. This finding is in line with Kress (2010), Kress and Van Leeuwen (2006), O'Halloran (2011) who noted that language is no longer theorised as the only meaning-making tool but rather combines semiotic resources such as images, scientific symbolism, gestures, actions, music, sound, etc. Further, the aspect of creation of meaning of the lexical items in different specific social contexts is in conformity with the interactional sociolinguistics approach, which argues that creation and interpretation of meaning in social interaction rely on a specific context. This is because all utterances are situated within contexts such as "occasions", "situations", or "encounters" that not only provide structures and meaning to what is said but may themselves be organised by what is said (Gumperz, 1999; Goffman, 1974, 1981).

Finally, objective (v) is dealt with in chapter eight. The chapter demonstrated how specific types of identities are constructed in UNZA students' sociolect. In this respect, the chapter revealed that most of the social identities are constructed as imposed identities since simply by virtue of one being a student at UNZA others frequently position them to particular different available social identities in UNZA students' sociolect in different specific social contexts. This finding is in

conformity with both the poststructural approach and positioning theory perspective that identity is not a stable entity but rather it is multiple, non-unitary and changing over time (Davies & Harré ,1990; Norton & Mckinnery, 2011). In addition, the chapter revealed that some of the social identities are also constructed as assumed identities since in some instances a student would utilise them to position oneself. Further, the chapter demonstrated how the various social identities are constructed through processes of positioning of the identities. In this regard, the chapter revealed that social identities in UNZA students' sociolect are constructed based on different social factors that include gender, age, year of study, body type or size, social relationships, class, roles and actions. This finding is in line with the poststructuralist perspective that identities or subject positions refer to the intersection of factors such as age, gender, sexuality, class as well as other factors that influence the ways we are perceived by others (Pavlenko, 2002).

From the summary of the research findings, it is clear that the aim and objectives of the study have been met.

#### **9.4. Conclusions**

Based on the research findings, the study concludes that UNZA students' sociolect is a unique speech variety as the study has shown that it is very creative in nature. This is because it appropriates lexical items from other languages, whose reference is extended, reinvented, modified, or changed to assume different meanings and structures. Consequently, since UNZA students are a social group the uniqueness of their sociolect entails that it is peculiar to them (UNZA students). Further, the study concludes that UNZA students use their sociolect to perform several various functions. This is for reason being that the study has shown that one of the functions of UNZA students' sociolect is to help students construct social identities as they express group solidarity. Briefly, the study also showed that UNZA students' sociolect is used to describe people, places or things and have fun.

#### **9.5. Recommendations**

From the conclusions drawn, it can, however, be noticed that the study raises other questions. For example, does UNZA students' sociolect indisputably differ from those used by students in other tertiary institutions in Zambia? What other aspects of UNZA students' sociolect could be possible

areas for further research? Accordingly, in order to answer these questions, the study makes the following recommendations for further research:

- There is need for detailed comparative studies on UNZA students' sociolect with other developed speech varieties in other universities and colleges, such as the Copperbelt University (CBU).
- Detailed studies on the various societal subjects/themes that are reflected in UNZA students' sociolect could be possible areas for further research.

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## APPENDICES

### Appendix 1 - Unstructured Interview Guide

#### Sample Questions

1. Apart from the words that you have affirmed from the given list, what other unique words not indicated on the list do students use to communicate among yourselves?
2. What does each of the words mean, that is, those you have affirmed from the given list and these other words you have given?
3. How do you think each of these words came about?
4. How do you think these words were formed?
5. What do you think are the functions/purposes of some of the words you have given?