

**A LINGUISTIC ANALYSIS OF BRAND NAMES: A CASE OF RADIO
STATION NAMES IN ZAMBIA**

BY

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**A Dissertation Submitted to the University of Zambia in Partial Fulfilment of the
Requirements of the Degree of Master of Arts in Linguistic Science**

THE UNIVERSITY OF ZAMBIA

LUSAKA

2020

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APPROVAL

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ABSTRACT

Couched within the broader context of social semiotics and morphological theory, the current study is aimed at providing a linguistic analysis of radio station names in Zambia, as well as establishing the social semiotic forces that undergird the naming systems of radio stations. This was born out of the realisation that names are symbols that bring about a variety of feelings depending on the relationship between the name user and the named object or person. Through three specific objectives, the study sought to place radio station names into the possible morphological processes that gave rise to them and to determine the social cultural knowledge and histories that influence the choice of radio station names in Zambia. A descriptive research design, which was largely informed by a qualitative approach in both data collection and analysis, was adopted. Four research sites were used to draw samples in this study namely: Lusaka, Southern, Central and Copperbelt provinces of Zambia. Using purposive sampling, 50 radio stations in the four provinces mentioned were sampled. The study targeted station managers, chief executive officers and/or, proprietors of the radio stations as key respondents in order to gain insight into the naming practices. Data were collected using personal interviews, document study, as well as observations. Radio station names were analysed by grouping them according to their word number and later examined how they are formed. Symbols that accompanied some radio station names were also analysed according to their symbolic significance. Morphologically, the study revealed that most radio station names were single nominals (simplex forms) i.e. Hot, Sky, Joy, Byta, and Sun radio stations. Others were compounded names (complex forms) e.g. Radio Christian Voice, Mumbwa Bluesky. Most of the radio station names were found to be de-verbals, de-nominals and de-adjectivals. Compounding, acronymisation, initialisation, blending and reduplication were found to be the common morphological processes that were typical of radio station names. Religion, modernity, indigenisation, Anglicisation and geographical positioning formed part of the social semiotic forces that influenced the naming systems of radio stations in Zambia. The study concluded that, radio station owners used both linguistic signs and symbols to communicate to their target audience. The study recommends that any further study on ergonyms, should focus on the semantic aspects of radio station names so as to appreciate the semantic values attached to them.

Keywords: morphology, onymisation, ergonyms, social semiotic force, semiotic resources, Radio station and Zambia

DEDICATION

To my parents, the late Mr Benson Masule senior, my mother Christine Mutende Namiluko, as well as my dear wife Linda and our children-Mubita Benson Masule and Sepo Christine Masule!

ACKNOWLEDGEMENT

My sincere gratitude goes to my God and saviour Jesus Christ, whose unmerited favour and Grace enabled me to begin and complete my studies in good health.

Special recognition goes to my academic supervisor, Dr Hambaba Jimaima who tirelessly provided special guidance, valuable advice and mentorship despite his congested schedule characterised by both teaching and running the literature and languages department. I am also grateful to Prof Chanda Vincent, Dr Mambwe Kelvin and all members and course mates in the literature and languages department for their valuable support throughout my study.

No amount of words can describe the important role played by my family throughout the course of my studies. To my mother, I say thank you for your belief and encouragements towards my academic life from early years of education to the person i have become. Your words of affirmation to me even in difficulty times have been the bedrock of my persistence and courage throughout my academic life! My academic journey wouldn't have been complete without the input of my friends, brothers and sisters. Special thanks to Mr and Mrs Mushayi for their support spiritually and financially.

To my wife, Linda Masule and our children, Mubita and Sepo Masule who endured my long physical and emotional absence, i owe it all to you; your sacrifices were not in vain!

Finally, I would like to thank all the radio station managers and employees in the four provinces visited who took their time to provide data for this research.

ABBREVIATIONS AND ACRONYMS

ADJ ADJECTIVE

DETER DETERMINER

FM FREQUENCY MODULATION

IBA INDEPENDENT BROADCASTING AUTHORITY

PREP PREPOSITION

SR SEMIOTIC RESOURCE

SSF SOCIAL SEMIOTIC FORCE

TABLE OF CONTENTS

COPYRIGHT	i
DECLARATION	ii
APPROVAL	iii
ABSTRACT	iv
DEDICATION	v
ACKNOWLEDGEMENT	vi
ABBREVIATIONS AND ACRONYMS	vii
LIST OF TABLES	xii
LIST OF FIGURES	xiii
LIST OF APPENDICES	xiv
CHAPTER ONE	1
INTRODUCTION	1
1.0 Chapter Introduction	1
1.1 Names and their place in society	1
1.1.1 Background of the Study	3
1.1.2 Brand Names.....	3
1.1.3 Defining Community, Commercial and Public Radio Stations.....	4
1.1.4 Emergence of Radio Stations in Zambia.	5
1.2 Statement of the Problem.....	8
1.3 Purpose of the Study	8
1.4 Objectives	8
1.5 Research Questions.....	9
1.6 Significance of the Study	9
1.7 Limitations of the Study.....	9
1.8 Scope of the Study	10
1.9 Definition of Terms.....	10
1.10 Structure of the Dissertation	11
1.11 Conclusion	12
CHAPTER TWO	13

LITERATURE REVIEW	13
2.0 Introduction.....	13
2.1 Studies on Anthroponyms (Personal names) in Africa.....	13
2.2 Studies on Patronymics (Names derived from father’s names) in Africa	19
2.3 Studies on Toponyms (Place names) in Europe	21
2.4 Studies on Ergonyms (Brand names) and Odonyms (Street names) in Africa-Zambia. ...	24
2.6 Conclusion	30
CHAPTER THREE	31
THEORETICAL FRAMEWORK	31
3.0 Introduction.....	31
3.1 Lexical Morphology.....	31
3.1.1 General overview of the theory	31
3.1.2 Relevance of the lexical morphology theory to the study	35
3.1.3 Application of the theory	36
3.2 Social semiotics theory	36
3.2.1 General overview of the theory	36
3.2.2 Relevance of the social semiotic theory to the study.....	41
3.2.3 Application of the theory	43
3.3 Conclusion	44
CHAPTER FOUR.....	45
METHODOLOGY.....	45
4.0 Introduction.....	45
4.1 Research design	45
4.2 Study area.....	46
4.3 Study population	49
4.4 Target population	49
4.5 Sampling design.....	50
4.5.1 Sample size	50
4.5.2 Sampling techniques	51
4.6 Data collection methods.....	51

4.6.1 Data collection instruments	52
4.7 Data analysis	53
4.8 Ethical consideration.....	54
4.9 Conclusion	55
CHAPTER FIVE	57
MORPHOLOGICAL ASPECTS OF RADIO STATION NAMES	57
5.0 Introduction.....	57
5.1 Classification of radio station names according to word number.....	57
5.2 Properisation/ Onymisation of simplex forms of radio station names.....	60
5.2.1 De-verbal nominalisation.....	62
5.2.2 De-adjectival nominalisation	63
5.2.3 De-nominalisation.....	63
5.3 Major morphological processes associated with radio station names.	63
5.3.1 Compounding.....	64
5.3.2 Acronymisation.....	68
5.3.3 Initialism	69
5.3.4 Reduplication	70
5.3.5 Blending.....	71
5.4 Conclusion	72
CHAPTER SIX	75
SOCIAL SEMIOTIC FORCES AND RESOURCES AS APPLIED IN RADIO STATION NAMING	75
6.0 Introduction.....	75
6.1 The social semiotic force behind a radio station name	75
6.1.1 Religious affinity as a semiotic force	76
6.1.2 Anglicisation as a semiotic force	78
6.1.3 Indigenisation as a semiotic force.....	80
6.1.4. Organisational, social and geographical affinity as semiotic forces.....	83
6.1.5 Moralisation as a semiotic force	86
6.2 Semiotic resources adopted by sign makers.	88
6.2.2 Christianisation through semiotic resources	91

6.2.3 Ideology and values through semiotic resources	93
6.3 Conclusion	97
CHAPTER SEVEN	99
SOCIAL-CULTURAL KNOWLEDGE AND HISTORIES INFLUENCING RADIO STATION NAMES IN ZAMBIA	99
7.0 Introduction.....	99
7.1 Social-Cultural Factors Influencing Radio Station Names	99
7.1.1 Language and culture as influencing factors.	99
7.1.2 Religion and historic events as influencing factors	101
7.1.3 Geographical landscape as an influencing factor	105
7.1.4 Effects of natural and social ills.....	107
7.2 Conclusion	109
CHAPTER EIGHT	111
CONCLUSION AND RECOMMENDATIONS.....	111
8.0 Introduction.....	111
8.1 Radio station names as identity markers.....	111
8.2 Morphological processes associated with radio station names.....	112
8.3 Social semiotic forces undergirding radio station names	113
8.4 Social-cultural knowledge and histories influencing radio station names.....	114
8.5 Recommendations for further study.....	115
REFERENCES	116
APPENDICES.....	123

LIST OF TABLES

Table 5.1 List of radio station names according to word structure	58
Table 5.2 Properisation/Onymisation of simplex forms of radio station names.....	60
Table 5.3 Configuration of radio station names as compounds	64
Table 6.1 Religious affinity of radio station names	76
Table 6.2 Aglicisation of radio station names.....	78
Table 6.3 Indigenisation of radio station names	81
Table 6.4 Organisational, social and geographical affinity of radio station names.....	84
Table 7.1 Religious inclinations of radio station names	103

LIST OF FIGURES

Figure 3.1: Kiparsky's model of the English lexicon.....	33
Figure 3.2: Semiotic Triangle.....	39
Figure 6.2.1a: Picture display of Classic Woods Radio.....	89
Figure 6.2.1b: Picture display of Live Radio.....	89
Figure 6.2.1c: Picture display of Byta Fm Radio.....	90
Figure 6.2.1d: Picture display of Choma Maanu Radio	90
Figure 6.2.2a: Picture display of Radio Christian Voice.....	92
Figure 6.2.2b: Picture display of United Voice Radio	92
Figure 6.2.2c: Picture display of Radio Mosi-o-tunya	92
Figure 6.2.2d: Picture display of Radio Maranatha.....	92
Figure 6.2.2e: Picture display of Radio Maria Yatsani Voice.....	93
Figure 6.2.3a: Picture display of Radio Phoenix.....	94
Figure 6.2.3b: Picture display of Voice of Kalomo Community Radio.....	95
Figure 6.2.3c: Picture display of Pan African Radio.....	96
Figure 6.2.3d: Picture display of Komboni Radio.....	96

LIST OF APPENDICES

Appendix A: The Data	123
Appendix B: Interview Guide	126
Appendix C: Consent Form.....	128

CHAPTER ONE

INTRODUCTION

1.0 Chapter Introduction

This chapter presents a description of the study conceived of as ‘*A linguistic analysis of brand names: a case of radio station names in Zambia*’, the aim of which was to undertake a linguistic analysis of radio station names in Zambia, as well as to establish the social semiotic forces and histories behind the naming systems of radio stations. As a multi-sited study, the study conflates data collected from Lusaka, Central, Southern and the Copperbelt province to gain insight into the social semiotic force and the morphological configuration of radio station names. It then gives a brief synopsis of names and their place in society and presents the background of the study of proper names. A brief introduction of brand names, the definitions of three types of radio stations and the rise of radio stations in Zambia is given. The chapter proceeds by highlighting the statement of the problem, purpose of the study, study objectives, research questions and significance of the study. The chapter concludes by exposing the limitations of the study, scope of the study, definition of terms and revealing the structure of the dissertation.

1.1 Names and their place in society

Names are seen as valuable sources of information. They can indicate gender, marital status, nationality, birth place, ethnicity, religion and position within a family or society. A name can be seen to be a word or group of words used to refer to an individual entity whether real or imaginary. A name is also seen as a word or phrase that identifies a specific person, place, or thing. We view an entity as an individual and not as a member of a class. ‘A name singles out the entity by directly pointing to it’, Crystal, (1987:112). Names are and have been part of

human life and are cultural universals, something all humans have in common regardless of where they live.

Names to a larger extent are important components in any given society as they signify and symbolise the beliefs and values of a given community. This is to say, a name carries more than just letters, but also aspects and traits of a particular person, object or organisation. Names can also be seen as symbols of identity because they tell something about the bearer of the name. Hence we use names when we refer to individuals, objects, such as people, animals, buildings, organisations, artefacts and places (Harder, 2008).

The process of assigning or giving a name to a person, object or organisation is not as easy as it may seem. This process which we can refer to as the naming process or system, involves a lot of social and psychological aspects. Choosing a name is an interplay of several factors involving the naming system itself. The process is not haphazard because every specific name reflects the intention of the person bestowing it. Most names reflect the culture and philosophy of the cultural group that bestows them (Lisimba, 2000).

In fact, Helleland et al. (2012: 46) suggest that, “the naming process is sensitive to various factors, some of which are physical, socio-cultural, historical, religious and political, hence the conclusion that names are never neutral.” It is therefore true that more often than not, the names provide clues to our understanding of the name givers’ history, their values and aspirations for the future.

It is also true that names are used in a variety of functions, not only as expressions referring to particular objects but also as a way of communicating cognitively, emotionally, ideologically and socially. Therefore, the concept of a name and naming is not just an identification marker but an important signification system in an African society.

Names are also used to culturally structure our surrounding and interpret the world. Through naming, we make our world understandable, we classify and arrange our environment by separating it into named categories and filling them with named components, (Ibid: 83).

1.1.1 Background of the Study

The study of proper names, commonly referred to as onomastics, has gradually gained momentum in the last few decades world over. Indeed proper names have captured the attention of many linguists, and substantial literature on the subject has accumulated. However, in Zambia this discipline is relatively new, hence the paucity of literature, particularly on brand names. Brand names are of different types; among them are radio station names.

Linguists, especially those with interest in proper names, have endeavoured to examine the types of proper names from different angles, concentrating on personal names also known as anthroponyms and place names commonly referred to as toponyms. Attempts have been made to analyse proper names at different linguistic levels, that is, phonological, syntactical and semantic levels. However, there seems to be limited literature that has analysed proper names especially brand names at morphological and social semiotic levels.

1.1.2 Brand Names

A brand name or ergonym can be said to be a proper name that designates unions of people; institutions, organisations, associations, societies that are united by a specific direction of activity. An ergonym is also seen as a proper name for a product, trade mark or brand that identifies a specific entity or institution (Lehmann, 1997). A brand name serves to communicate and identify itself to consumers or target market. Most research that has examined brand names has concentrated on the relationship that exists between brand names and advertising for market gain.

A good example of a brand name is a radio station name. There has been limited research that has highlighted the linguistic characterisations of brand names, let alone radio station names. In their study, Lowrey et al. (2003:567) observe that “brand names are linguistic units of texts that should be treated using the same methods that are applied to text in its totality.” Brand names therefore, can be analysed linguistically like other lexical items.

One way of linguistically looking at brand names, especially radio station names, is by examining their naming system, as well as their morphological and socio semiotic aspects. Radio station names are as important as any other proper name, which deserves an in-depth examination from a linguistic point of view. The few studies that have attempted to examine brand names, especially radio stations, have concentrated on the role and challenges of radio stations. Very few, if not none of the studies, have attempted to examine radio station names from a linguistic point of view.

1.1.3 Defining Community, Commercial and Public Radio Stations

In Zambia, radio stations are categorised as being commercial, community or public radio stations. Several factors determine this type of categorisation; for instance, the control and ownership of the radio station can determine if it is private, public or a community radio station. A radio station owned by an individual or group of individuals is likely to be a commercial or private radio station while the one that is owned and managed by a particular society or community is likely to be a community radio station. A state controlled radio station is normally a public radio station.

According to Mulinda (2014), a community radio station is viewed as one that is created and controlled by a community, either a geographic community or a community of identity or interest. Its fundamental premise is to engage those groups that are categorically excluded and marginalised from the media.

Muzyamba (2009), places community radio stations to be on a relatively smaller scale, owned by the community for coverage of the community, using participatory, democratic governance structures, which are gender sensitive, and mostly use local languages in their work. In terms of organisation, the community radio stations have a mixture of church and non church initiated stations, but nearly half were established with church involvement in Zambia.

In all, we can view a community radio station as a radio station that is built by the community, used by the community and serves the interests of the community.

Commercial or private radio stations on the other hand are radio stations owned and controlled by individuals or corporate. The financing of private radio stations is wholly provided by individuals. Due to this private ownership, the financiers have the right to dictate and choose what is broadcast through it.

Public or state radio stations are radio stations that are controlled by the state or government. They operate at a relatively larger scale and cover most of the areas within the country. Unlike a private radio station, a public radio station is heavily censored in terms of content.

1.1.4 Emergence of Radio Stations in Zambia.

In Zambia, radio stations have come a long way since the first radio broadcasting station was introduced in Lusaka in 1941 when Zambia was still under the colonial name 'Northern Rhodesia'. The radio stations were opened as communication media for the substantial population of white settlers who had settled mainly in southern and eastern parts of Africa.

According to Kasoma (2000), the radio station in Lusaka, like several such stations elsewhere in British colonial Africa later, was an organ for the colonial government to tell Africans

about the war, from the British point of view. The radio station was also meant to educate Africans generally on governance and the European way of living.

After independence, radio fell under the Zambia broadcasting services (ZBS) which is the present day Zambia National Broadcasting Corporation (ZNBC). It is important to note that radio broadcasting was the prerogative of the government during colonial and independence days. In fact, Simutanyi et al. (2015:4) elaborate that, “throughout this period, broadcasting (both radio and television) remained under tight government control. No private radio or television operator was allowed until the liberalisation of the airwaves in 1991.” The liberalisation of the airwaves was made possible with the ascendancy to power of the Movement for Multiparty Democracy (MMD) through the enactment of the new constitution. The introduction of the ZNBC licensing regulation act of 1993 and the telecommunication act in 1994, resulted in the broadcasting sector being liberalised, Mbangweta (2011).

Indeed the liberalisation of the airwaves allowed new entrants into the media fraternity; culminating in the mushrooming of many broadcasting stations which saw the emergence of two types of radio broadcasting namely; commercial and community radio stations. These new radio entrants would be run by individuals, religious organisations or co-operations.

The decision to liberalise the media landscape in Zambia by the newly elected MMD government was a step towards making good of pre-election promises, since one of the strong campaign platforms of the then movement was a free media dispensation, Mulinda (2014).

As for Muzyamba (2009), it is because of a shift to a more liberalised economy that resulted in the mushrooming of more community, private and public radio stations in Zambia. These new radio stations were usually owned by the government, the church, cooperatives, learning institutions and individuals.

It can be observed that radio is by far the most widespread medium in Zambia. According to a 2009 survey by the Africa governance monitoring and advocacy project (Africamap), it is estimated that 87% of households own at least one radio set, 94% of which are in urban areas while 84% are in rural areas, Simutanyi et al (2015:2).

It is also true that the majority of radio stations are in urban areas, particularly in Lusaka and Copperbelt provinces. This could be attributed to the fact that there are larger populations and increased economic activities in these cities that range from internal and cross border trade, mining and farming. To date, Zambia is host to a variety of radio stations with the majority being commercial and community radio stations.

Like other mass media, radio broadcasting is seen to have an influence on public opinion and is used as an important source of information. Radio broadcasting has been attributed to the democratisation of access to information in Zambia.

Given such background of radio stations in Zambia, it would be interesting and important to know how the radio station names are assigned, and if possible, take a linguistic view of these radio station names. For example, one would need to examine how names are given to such radio stations and if any factors are considered before assigning such a name (for example, KNC Radio, Hot FM radio, Radio Phoenix, Q fm Radio, Komboni Radio, Radio Christian Voice, YAR radio, Sky Radio, Kokoliko fm, to mention but a few).

One would also be interested to understand some of the social semiotic forces that undergird the naming processes of these radio stations. More importantly how these radio station names are structured morphologically.

Linguists that have attempted to examine brand names linguistically have restricted themselves to the spellings and the sound production (phonetics) of brand names. This

scenario creates a gap in knowledge as it leaves out the morphological and semiotic aspects of brand names which are important linguistic factors in proper names.

One is left to wonder, for instance, why and how brand names such as radio station names differ in structure and length, why some radio station names consist of single nominal while others are compound nominals. Also, one would want to know what social semiotic values are attached to radio station names. Hence, the need to address this linguistic gap in brand name analysis.

1.2 Statement of the Problem

While it is appreciated that some studies might have been conducted in onomastics such as analysis of proper names of people and places both within Africa and abroad, there is little evidence to show studies that have linguistically analysed brand names, especially radio station names at morphological and social semiotic levels in Zambia. It is not known why certain radio station names are single structured and why others are multi-structured. It is also not clear on why certain radio station names are assigned such names. We also do not know the social semiotic forces that influence the naming of radio stations in Zambia.

Therefore, put as a question: What are the possible morphological processes, as well as the social semiotic forces and histories which undergird the naming system of radio station names in Zambia?

1.3 Purpose of the Study

The purpose of this study is to undertake a linguistic analysis of radio station names in Zambia as well as establish the social semiotic forces and histories behind the naming systems.

1.4 Objectives

The objectives of the study are as follows:

- (a) To place the radio station names into the possible morphological processes that gave rise to them;
- (b) To examine the social semiotic force behind the naming system of radio station names;
- (c) To determine the socio-cultural knowledge and histories that influence the choice of radio station names;

1.5 Research Questions

- (i) What word-formation processes are common in radio station names?
- (ii) What social semiotic forces undergird the naming systems of radio station names?
- (iii) What histories and socio-cultural knowledge affect the choice of a radio station name?

1.6 Significance of the Study

This study is important because it will not only add to the existing knowledge in Onomastic studies in Zambia, but will also greatly broaden the knowledge base on the morphological structure and the social semiotic aspects of radio station names in Zambia. The findings of this study may form a basis for understanding the semantic values and naming systems involved in brand name choice especially radio station names in Zambia.

1.7 Limitations of the Study

The major limitation of this study was the scepticism exhibited by the owners or station managers of the radio stations visited. For reasons unknown to the researcher, some owners and station managers of these radio stations sometimes mistook the researcher to be an official from one of the regulatory bodies who had come to spy on them. Even when the researcher produced a student identity card, some radio stations would still subject the researcher to other lengthy scrutiny measures. The scepticism exhibited by some owners and station managers of the radio stations visited not only prolonged the process of data collection

through continued postponement of appointments but also proved to be a cost on the researcher who had to lodge longer in provinces where the radio stations were located. The researcher overcame this challenge by continuously requesting for appointments that suited the radio station managers and owners.

Another limitation that the researcher faced during the study was that some radio stations in the targeted provinces were found to be non operational. The main reasons were that the independent broadcasting authority had for one reason or another revoked or suspended the licenses of some radio stations that were targeted as part of the samples. This made it impossible for the researcher to gather authentic data hence greatly reduced the sample size for the researcher.

1.8 Scope of the Study

Brand names are of different types; however, this study focused on radio station names. These included: Community, Private and Public radio station names in Lusaka, Central, Southern and Copperbelt provinces of Zambia.

1.9 Definition of Terms

- | | |
|----------------------|---|
| Onomastics- | The study of proper names in all their aspects. |
| Toponyms- | A set of proper names depicting place names. |
| Anthroponyms- | A set of proper names depicting personal names. |
| Brand Name- | A proper name for a product, trade mark or brand that identifies a specific entity. |
| Morphology- | The study of the internal structure and formation of words. |
| Semiotics- | The study of signs and symbols and their use or interpretations. |

Theory- An explanation that provides information about a phenomenon or hypothesis.

Culture- The ideas, customs, and social behaviour of a particular group of people or society.

Community radio station- A radio station on a relatively small scale owned by the community for coverage of the community and mostly uses local language in their work.

Private radio station- A radio station owned or controlled by an individual person or commercial company.

Public radio station- A radio station owned and controlled by the state or government.

1.10 Structure of the Dissertation

The dissertation comprises of eight chapters.

The first chapter provides an introduction to the study that is elucidated by the background information, statement of the problem, purpose and objectives of the study. The chapter goes further to give research questions, significance of the study, limitations and scope of the study. The chapter also provides definition of some key terms used in this study.

Chapter two consists of the literature review which reviews some of the literature which is available and is relevant to the current study. This puts our research within the context of other similar studies and provides justification for it.

The third chapter provides the methodology used in this study. This includes the research approach and research design, the study area and study population, the sampling design that outlines the sample size and sampling techniques. The chapter also provides the data

collection methods and data collection instruments. Data analysis and ethical considerations are also provided.

Chapter four presents the theoretical framework adopted in this study. The chapter introduces the two theories that have been used, that is, Lexical morphology and the Social Semiotic theory.

Chapter five, six and seven presents and discusses research findings drawn from the data that were collected. The presentation is done according to the three research objectives outlined in the first chapter.

Chapter eight draws the conclusions from the research findings and further provides recommendations for further study.

1.11 Conclusion

The chapter has provided an introduction and background to the linguistic analysis of brand names in relation to radio station names in Zambia. The chapter further presented the statement of the problem under study, the purpose of the study, research objectives and research questions. The significance of the current study was also presented in this chapter, as well as the limitations and scope of the study. Chapter one also highlighted the structure of the dissertation.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

In this section of the dissertation, related literature works that informed this study is reviewed. Reviewing literature typically refers to analysing published writings in books, journals, conference proceedings and internet websites that relate to the field of investigation within which a researcher's project lies., such literature also includes unpublished theses and dissertations, Thomas and Brubaker (2008).

The current study focused on reviewing onomastic works that have been undertaken by Africans (Zambia and other African countries) as well as western studies on proper names and their linguistic structures. The chapter is divided into the following sub-categorisations; studies on anthroponyms, studies on patronymics, studies on toponyms and studies on ergonyms.

2.1 Studies on Anthroponyms (Personal names) in Africa

Hang'ombe (2015) conducted a research on '*the morphology and semantics of Tonga anthroponyms*'. This study was grounded in onomastic studies and paid particular attention to anthroponomastics (the study of personal names). The aim and objective of his study was to present and analyse the meaning and morphology of Tonga given names and nicknames. The scope of the study was limited to given names only, covering four villages in southern province. A unified theory of names which argues that names have both denotative and connotative meaning was used in this study. Purposive sampling was used and participants were picked based on their age and knowledge of tradition.

In terms of the research design and methodology, the author used qualitative approach in data collection and analysis. The writer justified his choice of research design by explaining how

effective it is in obtaining culturally specific information about values, opinions, behaviours, and social contexts of particular populations. In terms of data collection, the author used semi-structured interviews and recordings. Collected names were then grouped according to their semantic categories. The morphology of the anthroponyms was analysed using hyphens. Tonga noun class system that is, Noun prefix (NP) + Noun stem (NS) and derivation were used in the analysis.

This study found that anthroponyms which are proper names of people were derivatives, hence, could be analysed morphologically; this was consistent with Lowrey et al. (2003) views, that proper names ought to be linguistically analysed like any other text. It was also evident from this study that anthroponyms were made up of different morphemes or parts that perform various functions. Furthermore, anthroponyms were found to be either derived or coined from existing words such as verbs, common and proper nouns.

The study concluded that anthroponyms derived from verbs were made up of complex or compounded nominal stems while those that were derived from nouns were made up of simplex noun stems. For example, Cimuka (one who is late) derived from muka (be late), Chilala (one who sleeps) derived from lala (sleep).

The theme of word formation and meanings were evident in this research. The theme of word formation is related to our current study as we examine the formulation and construction of radio station names. Therefore, the current study will benefit greatly from the morphological analysis employed in Hang'ombe's (2015) work.

Also it is evident that this study targeted personal names and not any other type of names. The approach used in this study can be appreciated because the research design and methodology was appropriate for this descriptive research. However, the parameters used in the selection of respondents or participants were not convincing because there was no clear

explanation on how the author would determine which respondent or participant possessed rich cultural knowledge to be able to explain given names.

Furthermore, the study of onomastics covers all proper names, for example place names (toponyms), personal names (anthroponyms), water body names (hydronyms), island names (nesonyms), and brand names (ergonyms) to mention a few. The author attempted to examine the morphology and semantics of proper names concentrating on personal names only and did not include brand names. It is also important to note that the findings of the said research cannot be generalised to other types of proper names because each type of proper name is distinct or unique in its linguistic characteristic, especially in sound and word formations as well as its interpretation and meaning.

This leaves room for further examination of the other types of proper names such as brand names. There is need to fully examine the linguistic characteristics of brand names so as to fully understand the morphology, semiotic aspects and naming systems of brand names, in this case, a linguistic study of private, community and public radio station names in Zambia.

Another similar and interesting Zambian study that was reviewed by the researcher was a study conducted by Kabaso (2016). He carried out a similar onomastic study which examined *'the morphological and semantic analysis of nicknames in Ng'umbo'*, which is a Bemba dialect mostly found in areas such as Samfya in Luapula province of Zambia. The purpose of his study was to analyse the morphology and semantics of selected nicknames in Ng'umbo dialect.

In terms of data collection techniques and instruments, the author opted to use simple face to face interviews, researcher introspection and document analysis. The sample size for this research was a total of sixty (60) participants.

His study employed an eclectic theoretical framework which included: descriptive linguistic theory (Evans 1773), Lexical morphology, Phenomenology and thematic analysis, Nonsense theory (Searle 1967) and the unified theory of names. The author adopted a descriptive research design which is largely informed by a qualitative research approach.

According to Kabaso (2016:162) his findings established that morphologically, Ng'umbo nicknames had interesting peculiar morphological structures which included stem or prefix plus stem, and prefix plus root. For example, names with a stem only could be Kaimbi (\emptyset -kaimbi-tree) which is noun class 1a. Examples of Ngumbo nicknames with prefix + stem included; Masaka (ma-saka-sorghum) where the prefix belongs to noun class 4. Mulaso (mulas-o-prick/pearce) is another example given which consists of prefix + root + final vowel (fv).

Furthermore, the study revealed that the common morphological structures of Ng'umbo nicknames appear to be de-nominals, de-verbals, de-adjectivals and de-verbal plus de-nominals which look complex and relatively long. Some nicknames displayed short structures; single or one word structures, phrasal structures, sentence structures and proverbial structures. Some were compound names which were written without a hyphen in between. Some of the few examples of de-nominals (nouns formed from nominals or other nouns) include: Tukuchiputa (\emptyset -tuku-ci-puta-ridge), Tumbumeenso (\emptyset -tumbu-ma-enso-eye). Others were de-verbals that is, nouns derived from verbs. Examples included, Kamiina (kamiim-a-shower), Kapulamakumbi (ka-pul-ama-kumbi-pass through clouds).

Similarly it is evident that in Kabaso's (2016) work, the theme of word formation amongst the proper names cannot be emphasised in his study as it comes out vividly. Our current study will also benefit from Kabaso's (2016) work.

The application of lexical morphology in Kabaso's study is appreciated because it is a branch of morphology that deals with the lexicon. This is consistent with our study that views lexical morphology as the collection of lexemes in a language. The relevance of this theory is that it concerns itself primarily with word formation, derivation and compounding of selected linguistic signs.

However, this researcher is of the view that Kabaso's (2016) work would have yielded better results if he used other forms of research approaches in addition to the descriptive approach adopted. There was need to enhance the research approach by using either explanatory or exploratory research designs which help to connect different ideas and to understand the different reasons, causes and their effects in order to yield better results.

While we appreciate that Kabaso's literature gives an insight of general onomastics in Zambia and that it is related partially to our study, it still leaves room for further examination of the morphological and naming aspects of other types of proper names. This is because the study only partially attempted to examine the morphology of nicknames which are linked to anthroponyms in Ng'umbo dialect. Like the former study, this study only addressed the socio-cultural and ethnographic dimension of proper names. There is still need to examine proper names from a specifically linguistic point of view, especially the morphology and socio-semiotic aspect of brand names.

A similar study on nicknames entitled '*A socio-semiotic study of nicknaming among undergraduates in a Nigerian university*' was conducted by Filani and Melafa (2014) in Nigeria.' The study explored nicknaming as a signification tool for identity reinvention from a socio-semiotic dimension.

In terms of the methodology, the researcher collected the sample nicknames from the halls of residence and other environments like the sporting fields, common rooms and eating places at

the University of Ibadan. It was from such interactions that the researchers observed the peculiarity of the nick names used amongst the students. The researchers also employed research assistants to help collect the nicknames within the university. Some occupants from each hall of residence were identified as research assistants.

The data for the mentioned study was sampled purposively from students' halls of residence at the University of Ibadan and analysed using insights from socio semiotic theory of a sign. In all, the study was limited to six halls of residence, four of which were male and two female halls of residence. The justification for using four male hostels and two female hostels was that, they were more male hostels than female ones in the university.

The concept of a sign was examined from the perspective of Chandler (2002) and Saussure (1983). The former viewed a sign as anything that can be used to represent something and can take the form of words, images, sounds, odours, acts, flavours or objects. While the latter believed that a sign is made up of a signifier and a signified. The signifier being the form that the sign takes, the material or physical form of the sign; while the signified being the concept to which the signifier refers.

The use of irony in nicknames was observed to be a common tool for reinvention, especially with those instances where the nicknames were given as derogatory labels to redesign the identities of the concerned personalities. The study also found that meaning making processes could not be separated from its social and cultural context. Also nicknames were used by others to protect a sense of reinvented self, especially in instances where the nicknames were the creations of the individuals concerned.

Apart from functioning as means of identification, the researchers also observed that the nicknames performed other functions such as; indicating a behavioural pattern. For example,

the nickname Gallas, someone labelled because he plays football like Gallas, the famous French footballer.

Additionally these nicknames performed such functions as informing about a particular trait or character or ability. For instance, the nickname Plato (name of philosopher), used to label a student who is highly eloquent and outspoken. The third function observed by the researchers is that nicknames also hide identity or traits especially in cases where they are derogatory biases and negative interpretations or meaning.

The approach used by the researchers in their collection of data is commended especially the use of research assistants because it is not always true that when an individual is called by a different name then it becomes their nickname, the use of selected occupants of the halls of residence enabled them to use their knowledge and observations to record the correct data as compared to guessing.

While we appreciate the attempt by the literature under review to encompass holistic aspects of proper names by examining their structure and function, the study limits these important elements to nicknames only which are subcategories of personal names. Our study is different as we examine the linguistic aspects of brand names (radio station names to be specific) as well as their naming systems. Our study goes further to examine the semiotic aspects of radio station names that can be influenced by place, language and type of community. However, it must be mentioned that our study will benefit from the social cultural aspects discussed fully in Filani and Melefa's (2014) study.

2.2 Studies on Patronymics (Names derived from father's names) in Africa

Okal (2018) conducted a similar study in onomastics. In this study the concentration was on patronyms. His study was entitled '*a linguistic overview of the patronymic and gender names amongst the selected African communities.*'

As earlier mentioned this study was grounded in onomastic studies with special reference to morphology and examined a type of proper names normally referred to as patronyms. According to Okal (2018:10) Patronymic names are defined as those names that are derived from the father's names. The purpose of this study was to provide a linguistic overview of the patronymic and gender names amongst the selected African communities in an attempt to examine how morphological aspects manifest themselves. The study further intended to show if there was uniformity and or variations in the use of free morphs and also affixes that indicate gender.

In terms of the methodology and research strategy, the study was premised on a descriptive design whereby, patronymic and gender names of selected communities in Africa specifically Kenya were described and analysed. The data involved were collected from library based documents through the application of critical observations and non formal interview of interviewees from some few members from the selected African communities specifically the Kikuyu and Masai among others.

Okals's (2018) study relied on purposive sampling technique in which few patronymic names that exhibit free morphs and few gender names that manifest some kind of affixation were sampled. The names sampled were morphologically analysed whereby the free morphs, prefixes and suffixes involved were identified from the various names and their usages defined and later presented in continuous prose.

This study established that giving patronymic names to children was a common trend that tends to cut across cultures of various communities in the world. Personal names showed applications of some aspects of morphology especially the use of free morphs and affixes with various denotations (Okal, 2018:11).

This study also found that there are some affixes that are used to denote the common gender of either masculinity or femininity of community members. For example, in the Luo community, the prefixes {O-} and {A-} are commonly used to denote gender whereby the former denotes males and the latter refers to females. In such cases a male name can be Ooyo and female name could be Aoyo.

While the researcher appreciates the special emphasis placed on the naming system of patronymics in African societies and their morphological aspects and affixation in Okal's study, which is related partly to the researcher's current study, this researcher is of the view that the special attention given to patronymics and gender names in selected African communities may not give a fair generalisation of other types of proper nouns, especially brand names like radio station names, hence the need to examine other types of proper names. Nevertheless, Okal's study will contribute to our current study since it gives insights of morphological aspects of proper names. Our current study stretches further to examine the morphological and semiotic aspects of radio station names which belong to a bigger group of proper names called brand names or ergonyms.

2.3 Studies on Toponyms (Place names) in Europe

Helleland et al. (2012) undertook a study that concentrated on '*Names and identities*'. Through their study in Norway, they hoped to elucidate names as identity bearers and identity markers. They set out to explore aspects of names and identities so as to provide a broader insight into the topic of toponyms. The study argued that there is an intimate relationship between place and place name, and discussed how place names may reflect or give rise to feelings of individual and collective identity attached to a place. Also the question of names and identities may be examined from a number of research disciplines within humanities, such as onomastics, linguistics, anthropology, socio-psychology, sociology, human

geography and literature. The study on names and identities further concentrated on the meaning and function of place names, their role as links to the past and their identity building capacity.

The study established that names are not only linguistic expressions referring to an object in the real or imagined world but also are symbols that bring about a variety of feelings depending on the relationship between the name user and the named object. The study concluded that place names are not only a source of linguistic knowledge, but also of geographical, historical, anthropological, ethnographic, social, and psychological knowledge.

The researcher appreciates the rich knowledge that Helleland et al. (2012) brings out in their study of place names, especially that the study addressed the meaning and function of place names and their role as links to the past. This is consistent with our current study that suggests that there are hidden social cultural aspects that influence the naming of an organisation, hence our current study will benefit immensely from Helleland et al. (2012) study.

However, our current study focuses on the linguistic aspects and naming systems of brand names (ergonyms), which Helleland et al. (2012) did not tackle, as their concentration was on the meaning and function of oikonyms which are place names that depict a settlement or village. In as much as we appreciate the dimension taken of exploring the meaning and function of a name, it is also imperative to examine the linguistic structures of names as they can form a basis for understanding the context and cultural issues in a given society.

Another study of interest that was carried out on toponyms which are place names was a study by Oha et al. (2017). This study was entitled '*On Nigerian and Indian Toponyms: Socio-cultural Divergence and Development*'. The study was grounded in onomastic studies and focused on place names. This was against the backdrop that toponyms which are place

names, are of great repository of knowledge because invaluable geographical, historical, socio-cultural and scientific knowledge were stored in them. In other words, place names were viewed to have the propensity of revealing the identity of those who settled in a particular place and when they did so.

The purpose of Oha et al.'s (2017) study was to unveil the divergences and development of toponyms in both Nigeria and India based on the fact that both countries shared some similarities which included: multi-lingualism, multi-cultural, multi-religious and the fact that both countries were former British colonies. Thus, the comparative study of the toponyms of both countries would help reveal how the said countries were achieving linguistic and cultural independence beyond political independence.

In order to achieve its objectives, the study deployed a number of theories and approaches which included: Onomastics, Semiotics, interpretative approach to translation, text analysis and cultural studies. A total of 100 toponyms from different parts of Nigeria and India were sampled and analysed in order to show the development of place names in both countries in the new millennium.

The study found that the influence of British English was eminent in Nigeria especially in the names of cities, towns, villages, streets, tourist centres and rivers. For example, university of Port Harcourt and Benson Idahosa University, in the case of university names. However, in India, it was found that there were indigenised naming forms. For example, Jawaharlal Nehru University and University of Rajasthan.

This meant that the English language was fast dying in India while in Nigeria the reverse was the case. The study concluded that while India was making serious efforts towards a complete linguistic independence through the development of place names, Nigeria on the other hand

was promoting anglicised place names, which was detrimental to the development of indigenous Nigerian languages.

The study by Oha et al. (2017) is similar to our study only in the sense that it is grounded in onomastic studies. While the study focused on toponyms (place names) ours focused on ergonyms (Brand names). However, our study will greatly benefit from this literature especially in the application of semiotics and socio-cultural aspects of proper names. Brand names like any other names ought to be linguistically analysed from both a linguistic perspective as well as from a socio semiotic perspective.

2.4 Studies on Ergonyms (Brand names) and Odonyms (Street names) in Africa-Zambia.

An onomastic study on business names that is perhaps, closer to our current study was conducted in Zambia by Hamoonga (2019). The study was entitled '*An onomastic study of names in selected business houses of Livingstone town, Zambia*'. The purpose of Hamoonga's (2019) study was to establish the different meanings associated with trade names and the nature of stylistic features used in selected business names of Livingstone town in relation to society. The study also aimed at examining how paralinguistic elements blended with the actual name tokens for meaning.

The objectives of the study under review included: establishing how business names are formulated; identifying the linguistic features associated with name tokens; establishing how social actors represent their society's social beliefs and value systems through business names and establishing how graphic information enhances the meanings or semantic values of business names. Data for this study were collected from four selected townships of Livingstone namely: Dambwa, Town centre area, Libuyu and Maramba. A total of 160 names were collected.

In terms of theory and analysis of data, the study adopted the Bourdieuan theoretical framework of Habitus. According to the study, the concept of Habitus as adapted by Cowan (2005) allows social actors within the framework to use language in constructing meaning in a given speech community.

Hamoonga's (2019) study found that, the names of the business houses sampled, mainly originated from the use of nicknames seen as the main theme. Other ways in which names were found to originate included through such avenues as, clan names, complexion, circumstances surrounding one's birth, and religious attachment. The study went further to establish linguistic aspects of the business names which were morphologically classified into business names that were created through such morphological processes as blending, acronyms, clipping, compounding, initialism and reduplication. The study concluded that business names offer opportunity for owners to communicate important information that deals with the society.

While we appreciate that Hamoonga's (2019) onomastic study is partially related to our work and that our current study stands to benefit greatly especially from the morphological analysis employed in her work, our study is different in so many areas. To begin with, the literature being reviewed had a narrow approach in terms of scope as it examined business names from one region or town. Our study examined brand names especially radio station names from four different provinces of Zambia, the languages and culture of communities in these provinces differ and hence, results from one region may not be used to generalise the linguistic and social aspects of business names.

Furthermore, while Hamoonga's (2019) study concentrated on the meanings or semantics and morphology of business houses such as guest houses, shops, salons to mention a few, our study concentrated on examining radio station names which belong to a larger group of brand

names, by examining their unique linguistic aspects as well as their semiotic aspects in order to appreciate the important role society plays in language study. Our study further employed lexical morphology and social semiotic theory in order to fully understand the morphological operations and communicative strategies and devices that name owners use in order to communicate.

Another study of interest on place names was conducted by Wakumelo, Mwanza and Mkandawire (2016) titled 'The Toponymics of post colonial Zambia: Street naming patterns in Lusaka. The study observed that not only did street names or toponyms form part of the address of business institutions or organisations located on the streets but also reflected the social, political and cultural ideologies maintained by the name givers.

The study used a thematic approach to categorise the street names and the street naming practices of Lusaka city. Among the themes categorised included: Botanic theme, where the street names were found to have been derived from tree species, for example, Mopani road, Acacia road and Palm drive. Other themes found included Wildlife theme. Here the street names were based on names of wild animals. For example, Roan road, Kudu road, Cheetah and Leopards hill roads. Other themes were symbolic and commemorative in nature. The study also concluded that most Zambian people were ignorant about the process, procedure and value of street names and naming. This was attributed to the fact that there was no proper policy document to outline the process, procedures and other issues related to street names and naming in Lusaka.

The study by Wakumelo et al. (2016) is rich in information on place names and the naming systems of street names also called toponyms. While their study concentrated on street names, our study will benefit a lot on the naming processes of place names discussed in their study.

2.5 Studies on Ergonyms (Brand names)- Europe

Lowrey, Shrum and Dubitsky (2003) conducted a research on '*the relationship between brand name linguistic characteristics and brand name memory*'. The aim and objective of their study was to determine whether linguistic features of brand names were related to consumer's memory for those names. In other words they wanted to determine if linguistic elements of brand names such as phonetics, morphology, syntax or semantics had a direct relationship with consumer memory.

The study was more of analysing factors that would determine the market of a brand name. According to the study one of the functions of advertising is to increase brand awareness, and there are a number of techniques that advertisers may employ to achieve this objective. For example frequent brand name mention within the advert, frequent placements of adverts in various media and linking brand names to celebrity endorsers, Lowrey et al. (2003).

This study was built on previous research in psycholinguistics that had shown that specific attributes of words can have an impact on memory for words. The purpose for this study was to combine aspects of the two approaches to empirically evaluate possible links between particular linguistic features of real brand names and memory for those names under as naturally occurring measurement conditions as possible. To accomplish this, they obtained a large copy testing data set from a leading communication research firm. This data set consisted of evaluations of television advertisements for nearly 500 brands.

One issue of importance to this study was that whether phonetics might have implications for memory for brand names. Past research according to Lowrey et al. (2003) had showed that brand names beginning with the letter K (initial plosive) were more prevalent than brand names beginning with other letters. This suggested that the uniqueness and initial plosivity of

the letter may make it more memorable than brand names beginning with soft consonants or vowels.

The research by Lowrey et al. (2003) was grounded in theory and research in psycholinguistics which suggests that features of the brand names themselves might also contribute to their memorability. The results of this study revealed that three linguistic variables were positively related to brand name memory namely; semantic, appositeness, paronomasia and initial plosives. The results of this study suggest that throughout the brand name development process, there is need to be sensitive to linguistic characteristics of brand names.

The researcher appreciates the rich knowledge that this study on brand names brought out. The aspect of phonetics and semantics was well dealt with in trying to establish the relationship that exists between brand name linguistic characteristics and brand name memory. However, the study was grounded more in marketing and advertising. The morphological aspects of brand names were not addressed as well.

Therefore, the theme that was consistent in this study was brand name memory and not really linguistic aspects. While the researcher appreciates the partial linguistic elements covered in the study, the researcher viewed the study to be more concerned with how to yield potential customers from advertising using attractive names, a phenomenon that has come to be known as commodification (cf. Jimaima 2016). Based on this argument, the need to independently examine the linguistic and semiotic aspects of brand names especially the morphological, semiotic and naming aspects of radio station names cannot be over emphasised.

Another similar and interesting study on brand names that the researcher reviewed was the study done by Argo, Popa and Smith (2010). The title of the reviewed literature was '*The sounds of Brands*'. Argo et al. (2010) aimed to extend on the research that had demonstrated

that linguistic characteristics of brand names could cognitively affect product evaluations. They proposed that affect arising from sound repetition of brand names may also be influential in brand name evaluation. For example they cited names such as: Coca-cola, Hubba Bubba, Jelly Belly, Bits and Bites, that might elicit positive feelings, especially when the names are spoken aloud.

A triangulation approach was used by the researchers to demonstrate the role of affect through mediation, moderation and affect priming and affect based dependent variables. Using six experiments the researchers tested the proposition that when audibly exposed to a brand name that has phonetic structure containing sound repetition, consumers would experience positive affect, which in turn will favourably influence consumption decisions. To achieve this, they manipulated the brand name's phonetic structure (that is, a linguistic device of sound repetition was present or absent) and the method of expressing the brand name (that is, it is spoken aloud or read silently).

The literature under review found that when the phonetic structure of a brand name contains sound repetition, that is, rhyme, and is spoken aloud, positive affect arises and, in turn, favourably influences consumption decisions by the consumer.

While we appreciate the works of Argo et al. (2010), and the benefits our current study will yield from it, especially that their work extended research that had focused on brand name linguistics from cognitively driven perspective by demonstrating that affect also plays an influential role. Also the fact that their study integrates literature on figurative language and sound symbolism by exploring the impact of rhyming and sound repetition that exist within a word; our current study takes a different dimension to focus not only on the linguistic aspects of brand names but also establishing the naming systems of brand names especially radio station names in Zambia.

2.6 Conclusion

From the literature reviewed, it is evident that most aspects that were examined in the field of onomastics have to do with the analysis of anthroponyms, toponyms, patronyms and brand names. In cases where brand names were studied, the emphasis seemed to be on marketing and advertising. Some elements of linguistic study seem to be incorporated in these studies, for example, phonetics and to a smaller extent morphology and semantics.

A critical analysis of the literature reviewed both within Zambia and abroad clearly shows the knowledge gap that exists between brand names and their linguistic affinity. This suggests that few studies if not none have analysed brand names especially radio station names at morphological, socio semiotic levels as well as establishing their naming systems. This is the reason our current study attempts to address and bridge the gap by undertaking a linguistic analysis of brand names as they relate to radio station names in Zambia.

CHAPTER THREE

THEORETICAL FRAMEWORK

3.0 Introduction

A theoretical framework plays an important role in research because it introduces the researcher to a new view of the research problem, thus, enabling the researcher to understand the total realm of the problem. This chapter outlines in detail the two theories that have informed this study namely: lexical morphology and the social semiotic theory. The chapter will examine the background, general principles, arguments and the relevance and application of the two theories to the current study.

3.1 Lexical Morphology

3.1.1 General overview of the theory

Lexical morphology is a theoretical model first proposed by Pesetsky (1979) and elaborated by Paul Kiparsky (1982). This theory deals with the lexicon, which morphologically conceived is the collection of lexemes in a language, as such it concerns itself primarily with word formation, derivation and compounding. It is a theory in which morphological and phonological rules are brought together within a single framework (cf. Nkhata and Jimaima 2020).

Bright (1992) observes that, lexical morphology which is sometimes referred to as lexical phonology, is a theory about the organisation of grammar. In particular, it deals with the relationship among phonology, morphology and the lexicon. Its basic claim is that all morphological processes and many phonological ones are carried out in the lexicon.

The lexicon is assumed to be divided into a number of ordered levels or strata, at least for certain languages. The morphological rules are assigned to a specific stratum in order to express restrictions on the ordering of affixes. For instance if affix A is assigned to level 1,

and affix B to level 2, it is predicted that affix B is always peripheral with respect to affix A, (Ibid:329).

We can exemplify this scenario by adding the suffix –ian which is non neutral and the affix –ism which is neutral to the word ‘grammar’. Since non neutral affixes are always near the roots and attached on level 1, the first affix to attach would be the affix –ian instead of the affix –ism. Hence the resulting word would be ‘grammarianism’ instead of ‘grammarismian’. The morphological rules here can be seen to be restricting the ordering of the affixes.

The basic insight of lexical morphology is that, the derivational and inflectional processes of a language can be organised in a series of levels. Each level is associated with a set of phonological rules for which it defines the domain of application. In fact, the ordering of levels defines the possible ordering of morphological processes in word formation.

The above explanation justifies claims made by Katamba (1993:89) who postulates that,

A major claim made by the proponents of the lexical morphological theory is that, there is a symbiotic relationship between the rules that build the morphological structure of a word and the rules responsible for the way a word is pronounced. All these rules are found in the lexicon where they are organised in blocks called strata (levels or layers) which are arranged hierarchically, one below the other.

This phenomenon therefore, demonstrates the morphology-phonology interface that exists in linguistic analysis.

The lexicon plays a central and productive role in this theory. It consists of ordered levels which are domain for certain phonological or morphological processes. The figure below demonstrates Kiparsky’s (1982) summary of the hierarchical nature of the inner structure of the English lexicon.

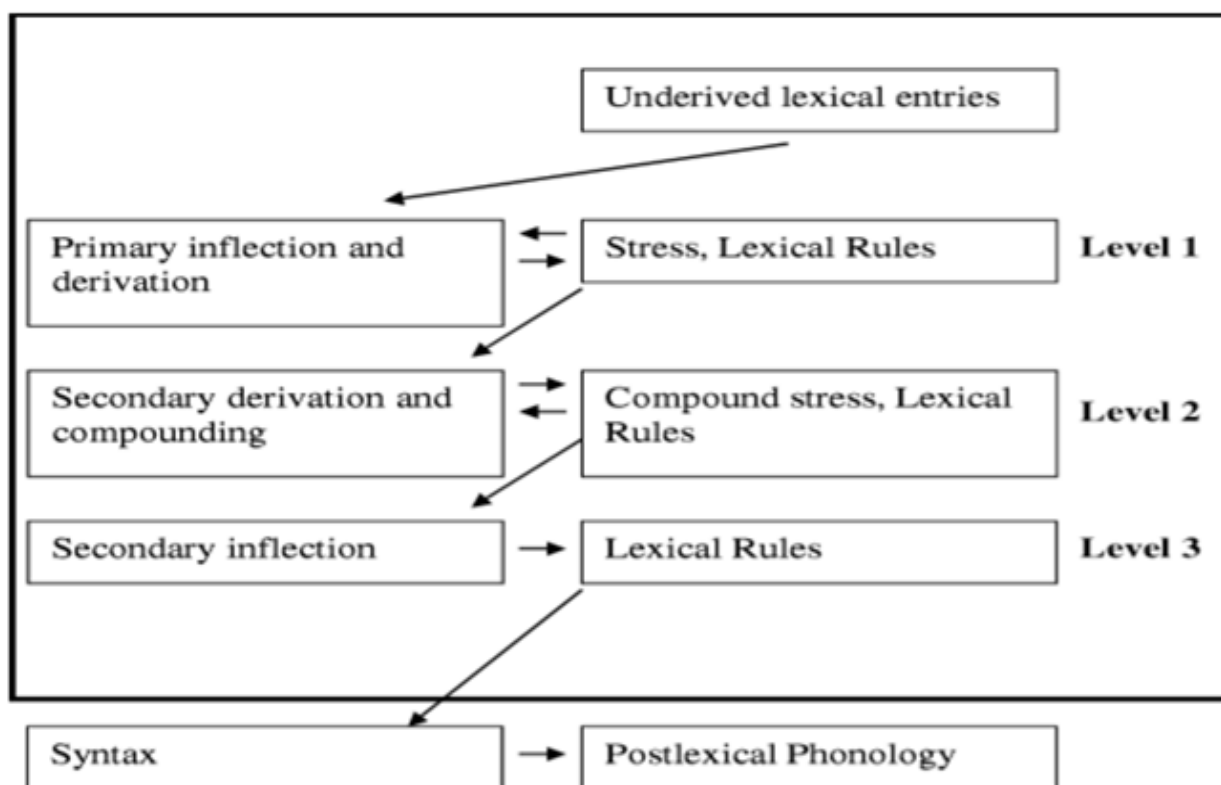


Figure 3.1 Kiparsky's model of the English Lexicon

Kiparsky's model of the English lexicon is seen to have two main spheres, that is, the lexical and postlexical. The phonological lexical rules are activated by preceding word structure building morphological rules while post lexical rules apply when fully formed words are put in syntactic phrases (Kiparsky,1982). Within the lexicon, the output of a word formation rule is submitted to the phonological rules of that level.

Therefore we can observe that, in the lexical morphological theory, word formation rules relate to the formation of words, and these rules combine morphemes to form new words especially complex ones that come from multiple morphemes.

Central to the word building process in this theory, is the role of affixes. Katamba (1993:89) explains that, "English affixes that include prefixes and suffixes can be grouped in two classes namely; neutral and non neutral affixes. The grouping is mostly determined by the phonological behaviour of the affixes". Affixes are added at different levels or stratum

mentioned earlier with each level having associated morphological rules that do the word building.

The main difference between the neutral and non neutral affixes mentioned, is that neutral affixes have no phonological effect on the base while non neutral affixes affect in some way the consonant or vowel segments, or the location of stress in the base to which they are attached. Some of the examples of neutral affixes are the suffixes –ness and –less. When such suffixes are applied to any base, the same syllable of the base receives stress regardless, and the base is left unchanged. We can examine the examples below:

- (a) a'lert plus –ness results in a'lert-ness
- (b) 'abstract plus –ness results in 'abstract-ness
- (c) 'power plus -less results in 'power-less
- (d) 'paper plus –less results in 'paper-less

The examples above demonstrate how neutral affixes affect the base of a word. As can be noted neutral affixes do not in any way affect the stress marker of the base to which it is attached, hence remaining unchanged because there is no phonological effect.

The case is different for non neutral affixes which have phonological effects on the bases they are attached to. Some of the examples of non neutral affixes include the suffix –ic and –ee. The examples below demonstrate what occurs when such affixes are added to the base.

- (a) 'morpheme plus –ic results in morphe'mic
- (b) 'democrat plus –ic results in democra'tic
- (c) 'absent plus –ee results in absen'tee
- (d) 'detain plus –ee results in detai'nee

As can be observed from the examples above, the non neutral affixes tend to shift the stress to the part of the base they are attached to, hence causing phonological changes to the base.

Another important feature of lexical morphology model is that it places the word, rather than the morpheme as a key unit of morphological analysis. This contrasts with the morphological models of the American structuralists in which the morpheme rather than the word was preferred. The word is key in this theory because there are morphological processes whose input is normally a word and not just a morpheme; such processes include compounding, affixation and conversion.

3.1.2 Relevance of the lexical morphology theory to the study

The theory is of greater importance because it provides us with the means of describing a number of morphological phenomena in clear and detailed manner. It does not only bring the morphological and phonological rules together within a single frame work, but also emphasises word formation and organisation of the lexical component. It goes further to make proposals about the representation of lexical items and about the form and the functioning of the word formation rules, which are derivation and compounding.

The word formation rules mentioned earlier, especially those that guide derivation and compounding are important to the current study since most radio station names were seen as derivatives and compounds. This was important because it enabled the researcher to explain the morphological operations that characterise radio station names. The fact that the theory specifies the predictable properties of the complex words listed in the lexicon, and indicates how new words and word forms can be made, enabled the researcher to place the radio station names into the various morphological processes that gave rise to them.

3.1.3 Application of the theory

Since lexical morphology holds that the word is central and fundamental unit of grammar and establishes the word as an independent stable unit in a language, the approach then would portray radio station names as words or units of grammar that could further be analysed into their individual components. After identifying the component morphemes of the radio station names, the process of uncovering the morphological processes involved in the creation of the radio station names was initiated, since the theory relates items to one another by reference to morphological processes.

The analysis involved examining how different radio station names were morphologically conceived. Those that were made up of simplex forms (single structured words) were grouped together. Similarly radio station names that were compounded through combinations of different morphemes were grouped and analysed. Those radio station names that were as a result of acronymisation, blending and reduplication were also identified, analysed and placed accordingly.

3.2 Social semiotics theory

3.2.1 General overview of the theory

Social semiotic theory is a branch of semiotics that tries to explain meaning making as a social practice. Semiotics as a discipline in the broadest sense is the study of the basic human activity of creating meaning. This discipline can be traced back to the works of scholars such as Charles Sanders Peirce (1839-1914) an American philosopher and logician, and Ferdinand de Saussure (1857-1913) a Swiss linguist and semiotician. The ideas of these great scholars laid a foundation for many significant developments in both linguistics and semiotics.

Semiotics studies sign structures and sign processes, focusing on communicative mechanisms, and on the nature of knowledge and pathways through which it is acquired. It

investigates the structure of all possible sign systems, and the role these play in the way we create and perceive meanings in socio-cultural behaviour.

Asher and Simpson (1994) highlight three fundamental problems that semiotics as a discipline investigates: firstly, how the world which surrounds us is constituted as a human environment because of our perception and apprehension of it through signs; secondly, how this world is coded and decoded, and thus made into a specific cultural domain consisting of networks of signs and thirdly how we communicate and act through signs in order to make domain a collectively shared cultural universe.

As for social semiotics, its rise can be attributed to the works of Michael Halliday (1978) who coined the term social semiotics into linguistics, through his publication titled '*language as socio semiotic*'. From then on, different versions of social semiotics have arisen, including the works of Gunther Kress and Robert Hodge (1998). Most scholars and proponents of the social semiotic theory seem to agree that the meaning making process cannot be separated from its social and cultural context.

Social semiotics is seen as a theory that is concerned with meaning in context and adopts a functional perspective on meaning making (Jimaima and Banda 2019a; Jimaima and Banda 2019; Jimaima and Simungala 2019). Bezemer and Jewit (2009) observe that social semiotics as a theory is one of those theories seen as a reaction to traditions which largely ignored the social and cultural situatedness and power implications of meaning making. Some of the approaches that have played a major role in the development of social semiotics include sociolinguistics, linguistic anthropology and critical discourse analysis (ibid: 3).

Thus, social semiotics expands further by developing analytical and theoretical frameworks which can explain meaning making in social contexts. The major difference between the

early scholars and the more recent scholars on the approach to semiotics can be seen from the observation of Hodge and Kress (1988:12) who argue that:

Traditional semiotics likes to assume that the relevant meanings are frozen and fixed in the text itself, to be extracted and decoded by the analyst by reference to coding system that is impersonal and neutral, and universal for users of the code. Social semiotics cannot assume that texts produce exactly the meanings and effects that their authors hope for: it is precisely the struggles and their uncertain outcomes that must be studied at the level of social action, and their effects in the production of meaning.

Therefore social semiotics in this regard, is seen to be against some of the working hypotheses of traditional linguistics and semiotics, and in favour of a situated perspective on communication. The current study favours this approach which examines meaning making from a holistic perspective that includes the social perspective.

Halliday (1978) had a strong influence on the development of social semiotics with his emphasis on language and held the view that the semiotic resources of language are shaped by how people use them to make meaning (cf. Banda and Jimaima 2017; Banda et al., 2019; Banda and Jimaima 2015). Languages evolve as systems of meaning potential or as sets of resources which influence what the speaker can do with language. Bezemer and Jewitt (2009) point out clearly that, Halliday was of the view that, every sign serves three functions simultaneously namely: to express something about the world (ideational meta function), to position people in relation to each other (interpersonal meta function) and to form connections with other signs to produce coherent text (textual meta function).

Further, social semiotics studies ways of communication that people use and develop to represent their understanding of the world and to shape power relations within others. In other words social semiotics is an approach to communication that seeks to understand how

people communicate by a variety of means in particular social and cultural settings. According to Kress (2010:54) “the core unit of semiotics is the sign which is a fusion of form and meaning.” Signs are considered to be resources which people use and design to make meaning. This is consistent with Crystal (2010) who affirms that; for every word, there is an associated concept. The concept of the sign can further be exemplified by what Crystal (2010) calls the semiotic triangle, which is borrowed from Ogden and Richards (1923).

We examine the diagram below;

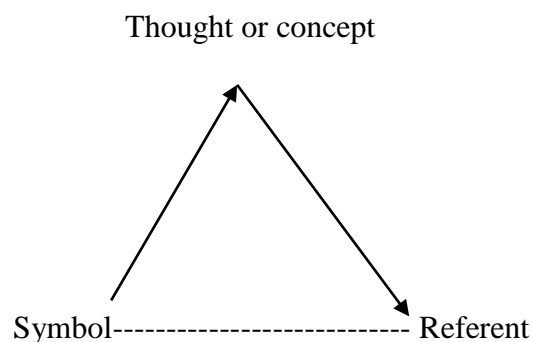


Figure 3.2 Semiotic Triangle (An often used semiotic triangle designed to show an imputed relation between symbol and referent).

The semiotic triangle shown above is a model of how linguistic symbols are related to the objects they represent.

A sign is anything that can be used to represent something. It can take the form of words, images, sounds, odours, acts, flavours or objects. Hervey (1982:13) viewed signs to be “particular forms by means of which semiological systems achieve their characteristic function of mediating between the substance of thought and the substance of physical expression.” The concept of a sign as earlier observed, can be traced from traditional semiotics influenced by Ferdinand de Saussure, an early theorist of signs who argued that, a sign is made up of a signifier and a signified. The signifier being the form that the sign takes,

the material or physical form of the sign; while the signified is the concept to which the signifier refers.

Modern scholars like Hodge and Kress built on the works of Halliday by emphasising a shift from emphasis on language to other semiotic systems. They built a notion of semiosis as a dynamic process, where meaning is not determined by rigid structures, or predefined cultural codes. Therefore, social semiotics in this regard is interested in meaning in all forms; meaning arises in social environments and in social interactions.

Social semiotics holds that the process of sign making is subject to the interest of sign makers, their availability of semiotic resources and the aptness of those resources to meaning which they wish to realise (see Jimaima 2016; Jimaima and Simungala 2019). That is to say, the relation between form and meaning is not arbitrary but motivated, (Kress, 1993). It is true that in communication, signs are made and remade, and from a social semiotic perspective signs are always newly made in specific environment and according to the interests of the sign makers. In other words, signs are made not used by a sign maker who brings meaning.

Social semiotics as observed by Bezemer and Jewitt (2009), studies the media of dissemination and the modes of communication that people use and develop to represent their understanding of the world and to shape power relations with others. It draws on qualitative, fine grained analysis of records of meaning making, such as artefacts, texts and transcripts to examine the production and dissemination of discourse across the variety of social and cultural contexts within which meaning is made.

One essential aspect of social semiotics theory is the principle that modes of communication offer historical specific and socially and culturally shared options for communicating. The study of communication from this perspective seeks to identify and inventorise the semiotic options that are available to communicators, and that they choose to make. Therefore, these

options should be seen not as fixed, but as having meaning potential that is realised in context and in combination with other choices.

3.2.2 Relevance of the social semiotic theory to the study

The social semiotic theory is of greater importance to this study because it demonstrates how people communicate by a variety of means in particular social settings. The fact that social semiotics investigates how people design and interpret meanings, helps us understand how proper names like radio station names can carry meanings that are inclined to different societies. Indeed names are words signifying special and tangible things, either living, as in the case of a person or an animal or inanimate, as in the case of a place or a concept.

The concept of the sign as explained in this theory helps us understand the two types of meaning that can be derived from linguistic items namely: denotative and connotative meaning. The former conveys literal or dictionary meaning while the latter being suggested or associated meaning. These aspects of the theory enables us to understand that proper names especially radio station names may not always have literal meanings, but also social or emotional meanings; hence the need to analyse the meanings of names in social contexts.

Furthermore, the concept of semiotic resource in social semiotics offers us a unique starting point for thinking about semiotic systems and the role of the sign maker in the process of making meaning. As Bezemer and Jewitt (2009) put it, “signs are a product of social process of sign making.” In this regard, a person chooses a semiotic resource from an available system of resources and brings together a semiotic resource with the meaning that they want to express. The current study benefited a lot from such a concept because it highlights the entire process involved in assigning radio station names which are regarded as linguistic signs, in this way; we were able to understand the intentions of the name givers in trying to communicate meaning.

Since social semiotics does not study what a sign stands for but how it is used, it is then best equipped for understanding different modes of expressing meaning through all the senses. Not only that, but also the theory under scrutiny is important to our current study because it focuses on meanings in context and therefore on situated practices of communication, rather than merely on abstract, structural and formal grammar like associations.

According to social semiotics theory, the form of a lexical item like a radio station name is not enough in its self for it to be called a sign; rather, it is the contextual interpretation of the form, which is the meaning of the sign that helps identify it as a sign. Following this approach, we are made to believe that, radio station names are taken as indexical modes of signs which indicate something in or for the bearer.

If taken as indexical signs, then they would be seen as linking the radio station names to a social reality or a social practice which the bearers are made to represent. This is indeed true as can be observed from the radio station names that were found to represent and illuminate different socio and cultural aspects that included religious faiths, such as radio Icengelo, United voice radio and Shekinah radio to mention but a few.

Since our study has adopted the social semiotic theory, it followed three important stages which Leeuwen (2005) points out. The first stage was to collect, document and systematically catalogue semiotic resources used in radio station naming including their history, secondly, the study investigated how these resources were used in specific historical, cultural and institutional contexts, and how people talk, plan, teach, justify and critique them. Thirdly, the current study, using this theory sought to contribute to the discovery and development of new semiotic resources and new uses of existing semiotic resources in radio station naming.

3.2.3 Application of the theory

Social semiotics as can be observed, studies the ways in which people use semiotic resources both to produce communicative artefacts and to interpret them in the context of specific and social situations and practices. Similarly radio station names are linguistic signs used as semiotic resources to communicate meanings to the outside world. Semiotic resources which the name givers used were identified and further analysed.

Among the semiotic resources used by the owners of radio stations in their naming practices included: the words or names, which according to Stekauer (1997) possess meaning and stand for a corresponding entity. In some instances the names were coupled with an iconic symbol that would be in form of an animal, a plant or indeed a physical feature, this is consistent with Filani and Melefa (2014)'s claim that, a sign can take the form of words, images, sounds, odours, acts, flavours, or objects. This showed how sign makers as explained earlier, exploit the potentials of semiotic resources to articulate the meanings they wish to express. Through this theory, the unnoticed significance and functionality of objects and images of radio stations were brought to light.

Since this approach is highly eclectic and can be used easily in combinations with a broad variety of extra linguistic elements, the researcher was able to analyse both the linguistic elements of the radio stations and the paralinguistic aspects of the radio station names which included things like images, symbols and objects used in addition to the words or names of radio stations.

Through this theory, the current study analysed the social contexts and cultural knowledge that are embedded in the radio station names which are part of communities. Since radio station names are linguistic signs that are seen as products of shared socio cultural knowledge and histories, symbols also consist of meanings which are part of the community and seen as

semiotic options to communicators. Social cultural values and histories in given communities where the radio stations are located were also explored using this theory.

3.3 Conclusion

This chapter has only dealt with the theoretical framework. It has discussed two theories that informed this study namely: Lexical morphology propounded by Kiparsky (1982) which looks at the organisation of the lexical component and examines how word formation rules relate to the formation of words; and the Social semiotic theory as presented by Halliday (1978) and Hodge and Kress (1998) that attempt to examine how people communicate by a variety of means in particular social settings.

The chapter endeavoured to account for the historical background and development of the two theories and identified the main players or proponents of the theories under study. The chapter concluded by demonstrating the relevance and application of the two theories to the current study.

CHAPTER FOUR

METHODOLOGY

4.0 Introduction

In this chapter, the researcher offers a detailed outline of the research design and the methods; procedures, instruments and techniques used in the data collection. The study area, population, target population and sampling design which include the sample size and sampling techniques are also provided. The chapter also outlines the data analysis process as well as the ethical considerations taken in this study.

4.1 Research design

A research design can be thought of as the structure of a research. A design is used to structure the research, to show how all of the major parts of the research project work together to try and address the central research questions, Kombo and Tromp (2006). Furthermore, a research design is regarded as an arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance with research purpose.

A research design enables the researcher to conceptualise an operational plan to undertake the various procedures and tasks required to complete their study. It is also true that a research design ensures that the procedures mentioned are adequate to obtain valid, objective and accurate answers to the research questions.

The current study intended to describe the morphological aspects as well as social semiotic forces which undergird the naming systems of radio station names; therefore it adopted the descriptive research design which was largely informed by a qualitative approach. The major purpose of this design is the description of the state of affairs as they exist.

“A qualitative study design is appropriate in studying values, beliefs, understandings, perceptions and meanings because they provide immense flexibility”, Kumar (2011:104). In

this case, the researcher collects information about people's attitudes, opinions and habits. Also, this research design may involve gathering of historical information from different sources, establishing general facts and principles through historical course of what is being studied.

The descriptive research design as applied in this study, aimed at providing a detailed description and explanations of radio station names in Zambia. This research design is appropriate for this study because it will not only help build a theory through observations and interviews on radio station names but also help establish social and cultural histories and knowledge that could have influenced the naming systems of radio station names.

4.2 Study area

In any given study, the selection of a research site is critical as it has a major bearing on the entire research process. The research site may influence the usefulness of the information produced, Kombo and Tromp (2006). The researcher should therefore, endeavour to give a detailed description of the research site so as to provide the readers with a perspective from which to judge the observations being made by the researcher in relation to the topic being examined.

It is also important for a researcher to consider the heterogeneity of the potential study population and areas or communities which represent the range of variations on the most important characteristics, (Ibid: 75).

The current study considered four research sites namely: Lusaka, Central, Southern and Copperbelt provinces of Zambia. Zambia as a country has ten provinces; the justification of choosing only four is based on the large areas covered by the four provinces as well as the high economic activities found in the four provinces, as compared to the other provinces.

Thus, the selection of these research sites was motivated by their potential to address the research questions, and hence, they were purposively sampled.

Lusaka province houses Lusaka town which is the capital and largest city in Zambia. It is a cosmopolitan city and one of the fastest developing cities in southern Africa that encompasses diverse cultures of people from different ethnic grouping. Lusaka as a town has been an administrative capital since colonial years and has experienced high urbanisation that has seen the movement of people from rural parts of Zambia into the urbanised town. The reasons for the migrations into the city of Lusaka range from seeking employment opportunities to exploring business ventures. This phenomenon agrees with Mambwe's (2014) observation that, to most Zambians, Lusaka is the ultimate city in the country which promises better job and business opportunities than any other place. Therefore, thousands of people from different parts of the country migrated to Lusaka in search for employment and business opportunities. Some of the districts found within Lusaka province include: Rufunsa, Chongwe, Luangwa, Kafue and Chilanga districts.

Central province is yet another large province in Zambia. It is mainly concentrated in the central part of Zambia and has eleven districts with Kabwe district being the provincial capital. Once home to large mining activities like ZCCM before privatisation in 1994, the province is now more agricultural oriented with farming and fishing at the centre of human activities. Among the districts found in central province include: Kabwe, Mumbwa, Itezhi-tezhi, Chibombo, Kapiri-mposhi, Mkushi, Serenje and the recently created districts of Chisamba, Luano, Ngabwe and Shibuyunji districts.

Southern province is another large province among the ten provinces of Zambia. It has the largest area of commercial farmland of any Zambian province, and produces most of the maize crop. The province is also home to Zambia's premier tourist attraction, the Mosi-o-

tunya, also called the Victoria Falls, located in the tourist capital Livingstone. Some of the districts found within southern province include: Choma, the new provincial capital, Livingstone, Pemba, Namwala, Monze, Mazabuka, Zimba to mention a few.

Another large province of interest to the researcher is the Copperbelt province. The province derived its name from the large copper deposits discovered in the area and includes towns like Ndola, Kitwe, Luanshya, Chingola, Mufurila, Chililabombwe, Mpogwe to mention but a few. It is no doubt that the mining activities in this province attracted a lot of people from all walks of life, within and outside Zambia, hence mining being the major economic activity found in this province.

The researcher's choice of the mentioned research sites was based on two factors; accessibility and the number of radio stations found in the said provinces. In terms of accessibility, the researcher considered the boundaries of the four provinces mentioned and found it easier to navigate through the four provinces, that is, Southern, Lusaka, Central and Copperbelt provinces of Zambia.

Furthermore, it was observed that most radio stations in Zambia are concentrated in the areas mentioned. This could be partly because of large population density caused by urbanisation. Also the fact that the areas selected are along the line of rail attracts increased economic activities and population growth. The large population found in these areas could be a target for commercial and political audiences for the business community and politicians to exploit since large communities may often influence the political landscape, hence, establishment of many radio stations in the said areas which have peculiar names which were of interest to this researcher.

In fact, according to the Independent Broadcasting Authority (IBA, 2019), sixty-seven (67) radio stations in Zambia out of one hundred and eleven (111) registered radio stations in

Zambia are found in the four provinces mentioned. This represents a sixty percent (60%) of the total number of radio stations in Zambia. The researcher is of the view that with such a good number of radio stations found in the selected areas, a fair generalisation of the findings could be made across the country.

4.3 Study population

A population is seen as a group of individuals, objects or items from which samples are taken for measurement. It refers to an entire group of persons or elements that have at least one thing in common; it also refers to the larger group from which a sample is taken, Kayangula (2016:46). There is need for variations in the population selected, this is because the greater the diversity and differences that exist in the population, the larger the researcher's sample size should be. Capturing the variability in population allows for more reliability of the study.

The population of the current study is the radio stations found in the four provinces of Zambia mentioned earlier (Lusaka, Central, Southern and Copperbelt provinces). It is from these radio stations that the samples were drawn for further examination by the researcher.

4.4 Target population

The target population refers to the people a researcher selects as respondents in the study; the respondents ought to be carefully selected as they are vital in achieving the set objectives (Kombo and Tromp, 2006). The selection of respondents will largely depend on factors such as; the information needed and the data technique to be used.

In the current study, the researcher targeted only the people who he thought were likely to have the required information and be willing to share, in this case the study targeted the chief executive officers (CEOs) and station managers of the selected radio stations. Due to the nature of the study, the researcher could only limit the respondents to people who were involved or had sufficient knowledge of how the names of their radio stations were assigned.

In this case proprietors and station managers proved to be reliable sources of such information.

4.5 Sampling design

Sampling design is seen as a procedure or plan of how a researcher obtains or selects a sample from a given population before any data is collected. The researcher uses this procedure to gather people, places or things to study.

This explanation is in line with the views of Kombo and Tromp (2006), who view a sampling design as, a process of selecting a number of individuals or objects from a population such that the selected group contains elements representative of the characteristics found in the entire group.

This researcher selected samples of community, private and public radio stations in all the four provinces mentioned earlier.

4.5.1 Sample size

Samples are always subsets or small parts of the total number that could be studied. The researcher had targeted to sample sixty-two (62) radio stations across the four provinces. Thirty-five (35) of which were private or commercially owned, twenty-six were institutional or community owned and one (1) public or government owned. However, due to the limitations mentioned in chapter one, the researcher sampled 50 radio stations out of a possible 62 across the four provinces of Zambia. The researcher was also mindful of the fact that some radio stations were surrogates of bigger radio stations with similar names, such as ZNBC radio 1, 2 and 4, Power Fm in Lusaka and Kabwe. Therefore, the fair generalisations of the findings were drawn from the 50 radio stations sampled in the four provinces of Zambia mentioned earlier.

4.5.2 Sampling techniques

Sampling can be seen as a procedure taken by a researcher to gather people, places or things to study. The process involves selection of a number of individuals or objects from a population such that the selected group contains elements representative of the characteristics found in the entire group. According to Msabila and Nalaila (2013), sampling techniques can be classified into two broad categories namely; non-probability and probability sampling techniques.

This study adopted purposive sampling which is a non-probability technique. With purposive sampling, the researcher purposively targets a group of people believed to be reliable for the study. The primary consideration in purposive sampling is the researcher's judgement as to who he thinks can provide the best information to achieve the objectives of the study. Additionally, purposive sampling is extremely useful when the researcher wants to construct a historical reality and describe a phenomenon or something about which only a little is known.

In the current study, purposive sampling technique was chosen because the researcher's knowledge and judgment of the radio stations in the said provinces was critical in this study. The researcher purposefully chose the informants because their in-depth information gave optimal insight into the names of the radio stations sampled.

4.6 Data collection methods

The researcher used three major data collecting methods namely: Personal interviews, document analysis and observations. Personal interviews as explained by Searle (2004), are one way social researchers use to extract reliable data. Personal interviews are important in gathering detailed qualitative descriptions of phenomena and how social actors perceive them.

In the current study, personal interviews were conducted and targeted the proprietors and station managers of the radio stations sampled. All the personal interviews were guided by an interview guide (see appendix section) which is a written list of questions or topics that need to be covered by the interview. The personal interviews were preceded by seeking appointments from the respondents and assurances by the researcher of the confidentiality that would be held highly.

Furthermore, data were collected using document analysis. These included company brochures and profiles provided by the respondents. The documents given supplemented the information provided by the targeted population and allowed the researcher to verify the facts given during the personal interviews; this action enabled the researcher to enhance the validity of the study.

The researcher also collected information through personal observations of the radio station names. Thomas and Brubaker (2008) explain that, gathering information by observing involves watching or listening to people and events, then recording what has been discovered. The researcher paid particular attention to the presentation of the radio station names as displayed through a radio station wall or a banner. Special attention was also given to the iconic symbols that accompanied the radio station names on the displayed banners. In order to keep records, the researcher took photographs of the radio station names under study using a camera. The pictures were saved and stored for further scrutiny at analysis stage.

4.6.1 Data collection instruments

Anything that becomes a means of collecting information for a given study is referred to as a research tool or research instrument. It is important for the data collection methods to interact with the data collection tools or instruments. It is for this reason that the researcher used an interview guide to collect information from the respondents. An interview guide helped the

researcher to stick to the questions prepared for the interview thus avoiding dragging away from the research topic.

As for the document analysis, the researcher used the company brochures and company profiles that had the histories and roles of the radio stations under study. Other documents were accessed from institutions such as the Independent Broadcasting Authority (IBA) and the patents companies and registration authority (PACRA) that had information of the radio stations.

In order to keep the observations that the researcher made during the visits to the radio stations, a camera was used to capture the radio station names as they appear on the banners or walls of the radio station premises. The use of the camera enabled the researcher to avoid spelling errors when analysing the radio station names because pictures presented the names of the radio stations as they were.

4.7 Data analysis

The analysis of data began during data collection and was done through the identification of common patterns and themes within the responses and thereafter analysed critically before reporting in order to achieve the intended research objectives. The researcher applied the two theoretical frameworks that informed this study during data analysis in order to achieve research objectives.

Lexical morphology was applied in the analysis of data to help explain the first objective which sought to place the radio station names into the major morphological processes that gave rise to them. Since lexical morphology concerns itself with word formations, derivation and compounding, the researcher used the theory to further examine the morphological structure of the radio station names sampled. The radio station names were further grouped

according to the number of words they consisted in order to determine if they were single nominal or compounded names.

Data were also analysed using the social semiotic theory in order to explain the second and third study objective. The researcher used this theory to understand the iconic signs that accompanied the radio station names. The iconic signs which Hodge and Kress (1998) refer to as semiotic resources consisted of a cross, plants, animals or natural geographical areas.

Since the social semiotic theory aims to understand the way people communicate in particular ways and in particular societies, the researcher grouped the names of radio stations that had iconic signs and examined their relevance during the analysis in order to understand the semiotic forces that could have influenced the naming of the radio stations, such as religion and culture. It was also important for the researcher to determine the social cultural knowledge and histories that influenced the naming of radio stations in particular settings and communities since the social contexts of the radio station names played an important role.

4.8 Ethical consideration

It is important for every researcher to take into consideration ethical issues that might jeopardise the research process. There is need for researchers to respect the participants and the research sites. This observation is supported by Creswell (2003) who is of the view that, in order to protect and respect vulnerable populations; researchers need not only to have their research plans reviewed by the institutional review boards on their college or university but also gain permission from individuals in authority at the research sites. Researchers also need to make sure that the research site is left undisturbed after a research study; there is also need to anticipate the possibility of harmful information being disclosed during the data collection process.

In consideration of the importance of being ethical in a research activity, the researcher sought the University of Zambia's ethical clearance through an application containing the contents of the current study which was approved. The researcher also got permission from the informants and respondents before data collection in order to ensure they participated fully and voluntarily.

The researcher explained in full the purpose of the research in advance and respected the rights and views of informants. The researcher also informed the informants about their freedom to withdraw from the study once they saw the need to do so. Furthermore, respondents and informants were assured of the high confidentiality nature of the study. Any information given by the respondents was to be treated with high confidentiality and would only be used for academic purposes only; in this case information would only be used in the production of the thesis whose study was ongoing.

4.9 Conclusion

This chapter endeavoured to highlight a detailed outline of the research design and methods, procedures, instruments and techniques used in the data collection and analysis process. The chapter demonstrated and justified the use of the descriptive research design which is largely informed by a qualitative approach. It went further to showcase four study areas namely: Lusaka, Southern, Central and Copperbelt provinces of Zambia. The chapter also demonstrated the importance of targeting managers and proprietors of the sampled radio stations so as to yield authentic responses that would inform the study.

Purposive sampling and the sample size of 50 radio stations in the four provinces was discussed and justified. Data collection methods that included personal interviews, document analysis and observations were also discussed as well as the data collection instruments which included; an interview guide, company profiles and a camera. The chapter concluded

by elaborating on the data analysis procedure and the ethical considerations undertaken in this study.

CHAPTER FIVE

MORPHOLOGICAL ASPECTS OF RADIO STATION NAMES

5.0 Introduction

This chapter presents and discusses the findings of the study according to the first study objective which sought to place radio station names into the various morphological processes that gave rise to them. To do this, a summary of all the sampled names of the radio stations is given, followed by the classification of radio station names according to the number of words they constitute. A general observation on simplex forms of radio station names is made before the radio station names are aligned to the major morphological processes that gave rise to them.

It has to be noted that, for the sake of morphological analysis, the terms '*frequency modulation*' (fm), '*Radio*' and '*Station*' will only be considered to be part of the base when they are prefixed to the base. Where these terms are suffixed, they will be considered common nouns and hence omitted for the purpose of the morphological analysis of proper names under study.

5.1 Classification of radio station names according to word number

The table below summarises the two types of radio station names examined according to word structure. In particular the table separates radio station names that are made up of single nominals (one word names) from those names that are compounded (two or more words).

Table 5.1 Radio station names according to word structure

Single nominal radio station/ one word names	Compound radio station names/ two or more words
1. Byta	32. Choma maanu
2. Chikuni	33. Classic woods
3. Chimwemwe	34. Itezhi-tezhi
4. Chongwe	35. KNC
5. Flava	36. Mumbwa Bluesky
6. Hone	37. One love
7. Hot	38. Pan African
8. Iwave	39. Radio Christian voice
9. Joy	40. Radio Icengelo
10. Kariba	41. Radio Maranatha
11. Kokoliko	42. Radio Maria Yatsani voice
12. Komboni	43. Radio Musi-o-tunya
13. Metro	44. Salvation army
14. Mkushi	45. South power
15. Money	46. United Voice
16. Power	47. University of Zambia (UNZA)
17. Mazabuka	48. Voice of kalomo
18. Millenium	49. Youth Athem Radio (YAR)
19. Namwala	50. Zambia National Broadcasting Cooperation (ZNBC)
20. Phoenix	
21. Mpongwe	
22. Live	
23. Q	
24. Rise	
25. Rock	
26. Roots	
27. Serenje	
28. Shekinah	
29. Sky	
30. Sun	
31. Zambezi	

From Table 5.1 above, the radio station names sampled in this study can be morphologically categorised into two main groups, that is, radio station names that are single structured or one word names (simplex forms) and radio station names that are compounded consisting of two or more words.

It was evident that out of the 50 sampled radio station names, the simplex forms or single structured radio station names represented 62% of the total sampled radio station names while the compounded names represented 38% of the total sampled radio station names. Therefore, it can be said that the simplex forms of radio station names were more than those that were composed of two or more words. This also showed that simplex forms of radio station names were favoured more than the compounded ones by the name givers.

The reasons attributed to this scenario by the name givers varied from one radio station to another. Some responses given by the owners of the radio stations when asked about the length of a radio station name can be seen in the dialogue below:

(1) Q fm

Question: Do you think the length of a radio station name has a bearing on the popularity of the targeted audience?

Answer: *Yes of course! The length of a radio station name has a big bearing on its popularity...a shorter name is better because it is easy to remember and relate by any person regardless of their standing in society...this is the more reason we chose a one lettered name so that we could market it easily...a longer name may be difficult to remember by our targeted audience.*

When the same question was asked to another respondent (Hot fm), the answer was similar:

(2) Hot fm

Answer: *I would say yes and no. Yes because the length of a radio station name ought to be short and 'catchy', by catchy in inverted commas, i mean the name should drag the attention of the listener...I am sure you have noticed that our radio station name has three letters only, something you yourself can relate and pronounce without difficulties. On the other hand i*

think the popularity of a radio station is determined by its programming regardless of the length of its name.

It was evident from the responses given, that most name givers favoured single structured names or short names as they referred to them because they believed that shorter names were easier to pronounce, remember and resonated well with the target audiences compared to the radio station names that were compounded. This explains why a critical look at Table 5.1 above, consists of radio station names that range from one lettered names (Q), three lettered names like (Hot, joy, sky) and the longest being four worded names (that is, Radio Maria Yatsani Voice and Zambia National Broadcasting Cooperation).

5.2 Properisation/ Onymisation of simplex forms of radio station names

It is also important to mention that most of the simplex forms of radio station names that were found during the study underwent the process of onymisation, also referred to as properisation, a morphological operation that involves the transfer of linguistic units (including common nouns, adjectives, verbs and interjections phrases) to the class of proper names. The table below depicts the process of onymisation of some radio station names from our corpus;

Table 5.2 Properisation/onymisation of simplex forms of radio station names

Initial Name	Word category before properisation/onymisation	Proper name after properisation/onymisation
Rise (upward movement)	Verb	Rise fm
Chikuni (tree)	Common noun	Chikuni community radio
Chimwemwe (joy)	Noun/proper noun	Chimwemwe radio
Hone (person)	Proper noun	Hone fm
Hot (state of high temperature)	Adjective	Hot fm

Kariba (place name)	Proper noun	Kariba fm
Komboni (compound)	Common noun	Komboni radio
Metro (busy city)	Common noun	Metro fm
Mkushi (place name)	Proper noun	Mkushi community radio
Mazabuka (place name)	Proper noun	Mazabuka community radio
Rock (solid stone)	Common noun	Rock fm
Roots (part of a plant)	Common noun	Roots fm

It was evident from table 5.2 above, that the process of onymisation, did involve the transfer of common nouns, verbs and adjectives into the class of proper nouns. It was also clear that other proper nouns which are place names could be changed into other forms of proper nouns to name an entity within that district. For example:

(3) Mazabuka

(4) Mkushi

(5) Kariba

The proper names cited above are place names (toponyms) which were turned into proper nouns of brands (ergonyms). The resulting brand names changed to Mazabuka community radio, Mkushi community radio and kariba fm respectively. Apart from converting proper nouns to other forms of proper nouns, it can be noticed that table 5.2 demonstrates that, common nouns can be changed into proper nouns through the same process of onymisation.

(6) Chikuni

(7) Komboni

(8) Metro

(9) Rock

(10) Roots

For the names (6),(7),(8), (9) and (10) above, we can see how they change from being ordinary common nouns to being proper nouns of radio stations through properisation. Thus, the common nouns become Chikuni community radio, Komboni radio, Metro fm, Rock fm and Roots fm after properisation. This scenario again, further demonstrates how productive onymisation as a morphological operation can be.

Further, it can be learnt from table 5.2, on how certain radio station names become products of de-verbals, that is, names derived from verbs, de-nominals, that is, names derived from nouns and de-adjectivals, names derived from adjectives.

5.2.1 De-verbal nominalisation

As earlier mentioned, de-verbal nominals are derived from verbs. For example:

(11) Rise fm

Rise fm is a clear illustration of how a radio station name, which is a proper noun, can be formed from a verb. In this case we see the verb *rise* being converted to a proper noun *Rise fm*. This type of nominalisation is referred to as de-verbal nominalisation, which can further be classified as zero derivation or conversion because no affixal material is added to the root (rise) as it is being converted to a proper noun. The simple rule therefore, could read as below:

Verb + \emptyset → Proper noun (de-verbal).

5.2.2 De-adjectival nominalisation

De-adjectival nominalisation is realised when a noun is derived from an adjective, in this case a radio station name derived from an adjective.

(12) Hot fm

Here, one notices how the adjective ‘*hot*’ is converted to a proper noun *Hot fm*. Again zero derivation occurs in this case because the root remains unchanged after transforming it to a proper noun. The rule that could summarise this process is as below:

Adjective + \emptyset → proper noun (de-adjectival). Hence, ‘hot’ plus nothing gives as Hot fm, a proper noun.

5.2.3 De-nominalisation

De-nominals are nouns derived from other nouns. These nouns could be proper or common nouns (see example 3,4,5,6,7,8,9 and 10). Thus, the process of forming proper nouns from other proper nouns or common nouns is equally productive.

5.3 Major morphological processes associated with radio station names.

This section of the dissertation seeks to highlight and discuss in detail the major morphological processes that were found to be typical of radio station names. Using lexical morphology, which indicates how new words and word forms are made; it was inevitable to categorise the radio station names into the different major morphological configurations they belonged to. The morphological processes that were found to characterise the formation of radio station names included: compounding, reduplication, initialism, blending and acronymisation.

5.3.1 Compounding

In this section of the dissertation data relating to compounds are presented. As a matter of restatement, compounding is a morphological process where two or more bases, roots or stems are put together to form one word. Schlauch (1960) views compounding as a morphological process that involves two or more elements put side by side and in time they are regarded as one. The following are examples of radio station names that were formed as a result of compounding from our corpus:

Table 5.3 Configuration of radio station names as compounds

Compound	Syntactic configuration	Headedness	Etymological information
Choma Maanu	[N+N]	LEFT	Tonga proverbial system
Classic woods	[Adj +N]	RIGHT	English
Mumbwa Bluesky	[N+Adj+N]	LEFT	Tonga + English
One love	[Deter+N]	RIGHT	English
Pan African	[Deter+N]	RIGHT	English
Radio Christian Voice	[N+N+N]	RIGHT	English
Radio Icengelo	[N+N]	RIGHT	English + Bemba
Radio Maranatha	[N+N]	RIGHT	English biblical narrative
Radio Maria Yatsani Voice	[N+N+N+N]	RIGHT	English biblical narrative + Nyanja
Radio Musi-o-tunya	[N+N]	RIGHT	English + Lozi
Salvation army	[N+N]	RIGHT	English
Zambia National Broadcasting cooperation	[N+N+V+N]	RIGHT	English
South Power	[Adj+N]	RIGHT	English
United voice	[Adj+N]	RIGHT	English
Voice of Kalomo community	[N+Prep+N+N]	RIGHT	English

From table 5.3 we notice that most compound radio station names were formed through a combination of nouns while a few had combinations of adjectives. It was also noticed that

while some compounds are sometimes separated with a hyphen, the compounded radio station names under scrutiny were not, instead they were spelled as two or more words.

5.3.1.1 Noun plus noun configurations [N+N]

(13) Radio Maranatha

(14) Radio Musi-o-tunya

(15) Radio Icengelo

(16) Choma Maanu

The examples above show the syntactic configurations of compounded radio station names. Here the compounds are composed of two nouns written as two words. It can be learned from these examples that between the two nouns one is the head (to be discussed in detail in 5.3.1.5) and the other is the descriptor. The descriptor in (13), (14) and (15) is on the left most while the descriptor in (16) is on the right.

It is also evident that etymologically, the compound names above are realised from a combination of languages. Radio Maranatha, for example, has both English domination and a biblical inclination which stems from Aramaic phrase. Radio Musi-o-tunya on the other hand combines English and a local language (Lozi), which is spoken in Western and part of Southern province of Zambia. Radio Icengelo combines English and Bemba, a language mostly spoken in Northern, Copperbelt, Luapula and Muchinga provinces of Zambia. Choma Maanu maintains the indigenous language Tonga by using two local names.

5.3.1.2 Adjective plus noun configuration [Adj + N]

(17) South power

(18) United voice

(19) Classic woods

(20) Mumbwa Bluesky

The syntactical configuration of the radio stations above consists of an adjective and a noun. In (17), (18) and (19), the head of the compound is on the right, while in (20), the head is on the left most. While in the first three examples the words are spelt as two words, the case is different in (20) where we find a compound within a compound spelt as one word. It can be seen that 'Bluesky' is spelt as one word in Mumbwa Bluesky compound. This scenario is in line with Fromkin and Rodman (1993) observation that, a compound noun may be spelt with a hyphen, or written as two or more words or written as one. Etymologically it can be observed that, except for example (20), the radio station names above have the influence of the English language.

5.3.1.3 Determiner/or numeral plus noun configuration [Deter/Numeral + N]

(21) Pan African

(22) One love

Here it can be seen that, the compound radio station names have a combination of a determiner and a noun. The determiner is the word that precedes a noun; it serves to express its reference in the context. In this case '*pan*' in Pan Africa and '*one*' in One love act as descriptors while the noun is the head. Again the influence of the English language in (21) and (22) is observed.

5.3.1.4 Headedness in radio station names: a linguistic parameter

Another area that was explored in compounded radio station names was the issue of headedness in compounds. Lieber (2009) observes that, in compounds, the head is the

element that serves to determine both the part of speech and the semantic kind denoted by the compound as a whole. In English, for example, the base that determines the part of speech of compounds is usually the second one. This is not always the case for other languages as we shall see later. Some examples that show the second base as the determiner from our corpus included the following:

(23) Radio Maranatha

(24) United Voice

(25) Classic woods

(26) Radio Christian voice

In English, it would suggest that all the examples given above have the second base which is underlined as a determiner of the part of speech and the semantic value of the compound as a whole. Hence, the underlined words being the head of the compound.

However, the situation seems different in other languages where the first or left most base determines the part of speech and semantic value of the compound. This is true and can be observed from our corpus, where, the radio station names written in local languages were found to have a determining base on the left most of the compound. Some examples included:

(27) Mumbwa bluesky ('Mumbwa' represents a noun and place or town in central Zambia)

(28) Choma Maanu ('Choma' represents a noun and place or town in southern Zambia)

The above radio station names (27 and 28), show a parametric shift in headedness from a typical right-end headedness to the left-end headedness. The data confirms that it is not always that the head of the compound is determined by the second base as is the case in English; rather, the situation is different with the languages out of which the names examined

arise. As observed, in the names considered in (27 and 28) above, ‘Mumbwa’ and ‘Choma’ are on the left most and are determining the part of speech and semantic value of the compound as a whole. Put differently, the syntactic and semantic information of the compound words in local languages examined have a left-end head.

Therefore, from our discussion, it can be seen that compounding has proven to be productive in the naming system of radio stations. Also it is important to note that with compound nouns, the whole is much greater than the sum of its parts. In fact, Banda (2019:147) explains that, in most cases, the meaning of a compound word does not correspond to the sum total of the component words.

5.3.2 Acronymisation

Acronymisation is a morphological process where the first letters of words that make up a name or phrase are used to create a new word. Such words are referred to as acronyms because they are derived from the initials of several words. The new word formed as a result of acronymisation is usually pronounced as the spelling indicates or as a word rather than a series of letters. Our findings reveal that the following radio station names were a product of acronymisation:

(29) YAR fm (Your Athem Radio)

(30) UNZA radio (University of Zambia)

In the above examples it can be seen that the first letters of (29) Your Athem Radio are being used to form a new word (YAR) which is pronounced as a word and not a series of letters. Similarly the initial letters of (30) University of Zambia are used to create the acronym UNZA radio. Hence, it can be said that, the products of acronymisation are referred to as

acronyms and serve as a meaningful shortening of a longer phrase. This, process of acronymisation is equally productive in radio station naming.

5.3.3 Initialism

Initialism or initialisation is a morphological process similar to acronymisation in the sense that the words formed are composed from the first letters of the phrase. However, unlike acronyms, they are pronounced as a series of letters. Some of the examples of radio station names that were formed through this process included:

(31) Z.N.B.C radio (Zambia National Broadcasting Cooperation)

(32) K.N.C radio (Kumawa Norah Chimuka)

(33) Qfm (Quality)

In all the examples above, that is (31), (32) and (33) the newly created words are read as individual or series of letters and not words. For example Z.N.B.C radio, K.N.C radio and Q radio.

When asked what the initials of the radio station name represented, the director of (32) K.N.C radio in kabwe explained as follows:

'We own a company called KNC media communications which was established to provide media services for us, so we just maintained the brand name and called our radio station KNC radio, the initials represent the names of the directors of the brand, the K represents Kumawa (my wife), the N represents Norah (my daughter) and the C is Cimuka (my name).'

Again, we see that the initials of a radio station name play a similar role as that of acronyms discussed earlier. They both serve to shorten longer phrases. The difference is therefore seen at pronunciation stage. While acronyms are pronounced as one word, initials are pronounced

as series of letters. Initialisation therefore, may also help us explain why radio station owners preferred shorter names to longer ones as discussed earlier.

5.3.4 Reduplication

Another morphological process that was found to be typical of radio station names during our research was reduplication. This morphological process involves all or part of the base being repeated. When part of the base is repeated, the process is called partial reduplication while full reduplication occurs when the entire base is repeated, Haspelmath and Sims (2010). In other instances the reduplication occurs with a slight change in the root word that is repeated. Our study found the following:

(34) Chimwe-mwe radio

(35) Itezhi-tezhi radio

(36) Kokoliko radio.

In the examples given above, it can be noted that only partial reduplication occurs in all the three examples as only part of the root words are repeated (that is, (34) ‘mwe’ (35) ‘tezhi’ and (36) ‘ko’).

It is also possible to go a step further and classify the process of reduplication into three types namely: exact, rhyming and ablaut reduplication. The reduplication is said to be exact when two halves of an exact reduplication are exactly the same, for example, in words such as ‘bye-bye’ and ‘so-so’. Rhyming reduplication involves two halves of the reduplication which are not exactly the same but rhyme with each other. While ablaut reduplication on the other hand, refers to those words which change form when a vowel is shifted.

Therefore, from the corpus (35) can be classified as a rhyming reduplication because the repeated root words are not exactly the same but rhyme with each other, as in ‘Itezhi-tezhi’. It

is also worth noting that reduplication is also seen as productive in radio station names of the local language origin just as is the case with radio station names of the English language origin.

5.3.5 Blending

Blending is yet another morphological process that was found to be typical of radio station names. In this case, the morphological process involves taking two or more words, removing parts of each, and joining the residues together to create a new word whose form and meaning are taken from the source words. The current study found that only one radio station name was a product of blending.

(37) Byta Fm

According to the findings ‘Byta’ was formed from a combination of two words ‘*Beats* and *Beater*’ pronounced as a compound *Beats-Beater*, a nick name that was associated with the founder of the radio station. When asked what motivated the proprietor to come up with such a name, the response was as below;

‘You may find it funny my brother, but the name Byta fm was purely out of creativity...Byta is a combination of two names that are associated with the owner of the radio station...prior to establishing this radio station, the owner used to be a radio personality at another media house, it is during his time at that radio station that he used to call himself ‘beats beater’ (of tunes)!..When the time came for him to establish his own media house he simply combined his nick names ‘beats beater’ and called it Byta fm...isn’t that funny?....

The creativity demonstrated above indeed shows how blending as a morphological operation can be so productive. We can clearly observe how the two constituents ‘beats and beater’

blend to form *Byta fm* as a radio station name. This can be illustrated with a simple process as shown below:

Beats + Beater = *Byta*

In the above scenario, it can be seen that some portions of ‘beats’ and ‘beater’ have been combined or blended to make a new word that derives its meaning from the two constituents.

In fact, Lieber (2009:52), adds that blending as a process of word formation involves the combination of lexemes that are not themselves morphemes to form a new lexeme. The resultant words are referred to as blends or ‘Portmanteau’ (a French word meaning ‘trunk’ or ‘suitcase’, suggesting two meanings packed into one word). The new portmanteau word then incorporates meaningful characteristics from both blends

We can therefore say from our corpus that *beats* and *beater* were the constituents while *Byta* was the new portmanteau created to describe a new invention or phenomenon that combines the definitions or traits of two existing things. This type of scenario further reaffirms and clearly demonstrates how productive blending as a word formation process can be.

5.4 Conclusion

This chapter has analysed radio station names according to study objective number one which sought to place radio station names into the possible morphological processes that gave rise to them. A summary of all the radio station names sampled was presented followed by the classification of radio station names according to the number of words constituted. The study revealed that there were more radio station names with single word structures (simplex forms) than those with multiple word structures. The reasons attributed to this scenario were that most name givers favoured shorter names because they were seen to be catchy and easier

to relate and recall by their target audience. The study then demonstrated how the process of properisation proved to be productive in radio station names of simplex forms.

The major morphological processes that were found to be typical of the radio station names sampled included: Compounding; a morphological process that involves the combination of two or more roots, stems or bases to form one word. The compounded radio station names consisted of noun + nouns, adjectives + nouns, verb + noun to mention a few. Most of the compounds were found to be de-nominals, that is, they were derived from other nouns. The compounded names were found to be headed by mostly the second base, though it was not the case for radio station names whose names were in local languages, in such cases the compound was headed by the left most or first base of the compound as was the case for ‘Mumbwa bluesky’ and ‘Choma maanu.’

Another morphological process that was found to have given rise to the sampled radio station names was acronymisation where the first letters of the words that make up the word are used to create a new word. The new word formed is read as a word and not as a series of letters. YAR fm (Your Anthem Radio) and UNZA radio were found to have been formed through acronymisation. Initialisation was another morphological process that was characteristic of radio station names. Unlike acronyms, initials of the new word created are read as individual letters and not as words. ZNBC, KNC and Q radio were found to fall under this morphological process.

Reduplication was also found to play an important role in the formation of radio station names. In this case, all or part of the base was repeated to form a new word. Chimwemwe radio, Itezhi-tezhi and Kokoliko radio were found to have been formed through partial reduplication. The chapter concluded by highlighting how blending as a morphological process contributed to the formation of some radio station names. In this case parts of the

lexemes are combined to form a new word. Byta fm which is realised from the combination of 'beats and beater' was found to have been formed through blending. From the morphological analysis of radio station names, it is therefore safe, to argue that, using lexical morphological theory, radio station names which are brand names, can be linguistically analysed just like any other linguistic sign or text, this is consistent with Lowrey et al. (2003) who affirms that, brand names are linguistic units of texts that should be treated using the same methods that are applied to text in its totality.

CHAPTER SIX

SOCIAL SEMIOTIC FORCES AND RESOURCES AS APPLIED IN RADIO STATION NAMING

6.0 Introduction

The previous chapter analysed the radio station names from a purely morphological perspective; that is, examining some morphological aspects of radio station names, in particular, placing the radio station names into the possible morphological processes that gave rise to them. This chapter goes further to present the findings of the study according to the study objective number two, which sought to examine the social semiotic forces behind the naming system of radio station names in Zambia. This is done by initially establishing radio station names as identity markers and then classifying them according to the social semiotic forces that were found to influence their occurrence.

The chapter goes further to examine the various semiotic resources used by the name givers which include: images, objects and symbols used together with lexical items. This approach makes it easier to understand how name givers, who Hodge and Kress (1998) refer to as 'sign makers', exploit the potentials of semiotic resources to articulate the meanings they wish to express.

6.1 The social semiotic force behind a radio station name

It goes without question, that, there is to a larger extent, some driving force or influencing factors that motivate the name giver's choice of radio station names. In this study, radio station names are regarded as linguistic signs which are made by the name givers (radio station owners). Since we have established that radio station names are part of society and that they are linguistic signs, we can go further to establish the possible motivation or the social semiotic forces that undergird the naming of these radio stations. The current study

found various SSFs that shaped, motivated or influenced the naming system of the radio station names that were sampled in the four provinces of Zambia. They include the following:

6.1.1 Religious affinity as a semiotic force

Religion in this case refers to the belief in and worship of a superhuman controlling power, especially a personal God. Most radio station names that fell under this category had Christian affinity or orientation, hence the motive tended to showcase the continued belief and dependence on God. Christian affinity is also seen to project God as a supreme power and authority; this is seen in the use of religious discourses such as:

Table 6.1 Religious affinity of radio station names

Radio Name	Semiotic force
Rise FM	A Christian radio station based in Chingola, Copperbelt province of Zambia. The name signifies the call to ‘awaken’ or ‘change for the better in order to follow the ways of Jesus Christ the saviour’.
Radio Christian Voice	Is a Christian radio station based in Lusaka and is run by Christian believers whose mission is to provide a voice of the gospel to both believers and non believers of Christ.
Radio Icengelo	A kitwe based Christian radio station run by the Catholic church, whose aim is to provide, and project Jesus Christ as the ‘light’ to non believers as the name Icengelo suggests (‘light’).
Radio Maranatha	Is a Kabwe based Christian radio station that is run by the Seventh Day Adventist church of Zambia, (SDA) whose mission is to preach the second coming of Jesus Christ.
Radio Maria Yatsani voice	A Christian based radio station run by the Catholic Church in Lusaka. Yatsani means ‘the light’ or to be the light of the world
Salvation army	A faith based radio station based in Chikankanta in southern province of Zambia. The radio station is run by the Salvation Army church
Shekinah radio	Is a Christian radio station based in Chingola whose name signifies the ‘Glory of God’

United voice radio station	A Christian radio station based in Lusaka and run by the United Church of Zambia. The name of the radio station signifies the unity of purpose of the church in the call for Evangelism
Chimwemwe radio	A radio station run by the United Church of Zambia and is based in Ndola Copperbelt province whose name signifies 'joy'

It is clear to see from the examples given above, that all the radio station names seem to reiterate and maintain the connection of the radio station names to their religious belief and orientation. This affinity to religion can be observed from some of the responses given during the interviews;

(38) Radio Maranatha

Q: What was the motivation behind your radio station name?

A: The leadership was motivated to come up with radio Maranatha in order to place a constant reminder to our audience on the second coming of Jesus Christ the king...we believe a name should be able to preach and evangelise to our listeners...

When the same question was asked to another radio station with religious affinity, a similar response was observed;

(39) Chimwemwe radio

A: Sir you may wish to know that ours is a christian radio station owned by the United church of Zambia, which associates its core values of evangelism to everyone...the bible in the book of psalms 30vs5 says...weeping may endure for a night, but joy comes in the morning...so our radio station uplifts people's spirits with joy...ichimwemwe...

The responses above show how the radio station names are taken as indexical modes of signs which indicate something in or for the bearer. This assertion would vindicate Kress (2010),

who claims that, signs materialise societal knowledge, beliefs and values for a specific audience and purposes. Therefore, if taken as indexical signs, radio station names would be seen to be linking a social reality or a social practice which the bearers are made to represent. This goes to prove that during the name giving process, a larger part of the motivation behind the name choice could have been the religious faith in God (cf. Jimaima 2016). One is able to see the serious connection that exists between the name giver and the named object or person; in this case, Christianity and God were seen to be at the centre of the motivation of the radio station name choices, hence, the social semiotic force.

6.1.2 Anglicisation as a semiotic force

In this section of the dissertation data pertaining to Anglicisation as a semiotic force are presented. Anglicisation refers to the use of English expressions or linguistic mannerisms in other languages.

Table 6.2 Anglicisation of radio station names

Radio Name	Anglicisation
Flavafm	A ‘unique texture’. Slang for flavour
Hotfm	New and interesting music, news and programming (Something trendy)
Metro fm	Fast moving innovation and international standard
Millennium radio	Station for future generation (new dawn)
Money fm	Business and finance
Power fm	Trend setters, ability to influence
Q fm	For ‘quality’ music
Rock fm	Genre of music with high rhythm

The study found that in almost all the radio stations listed in 6.2, the radio station owners were mostly below the age of 40 years, a youthful age, whose target audience was mostly the

youths and young adults. When asked why radio station owners chose such names for their radio stations, the answers were all pointing to the fact that the youths were the majority in the country's population, and that there was need to have radio station names that would easily relate and resonate with the youth, such names needed to be 'catchy' or modernised. This can be seen from some responses given below:

(40) Flava fm

A: We had to choose a name that resonated well with our target audience who are mainly the youths...as you may notice we are a youth oriented radio station...dealing with youths means being up to date with current trends, hence we chose a name that resonated well with the youths...

Such responses point to the fact that youths or young adults are more anglicised because of different reasons such as the influence of television, music, and the internet. The youth often attempt to add style to their language by changing some words and their true meaning. This is in line with the views of Cooper (1989), who suggests that social change, which is the appearance of new social and cultural patterns of behaviour among specific groups within a society, may bring about anglicisation.

There is to a larger extent, a belief, that a name in English translates to civility or modernity and this weighs well with the majority of the young people. Perhaps this could be understood well with a brief history of the English language in Africa. It is important to note that the English language is regarded as the most important language around the world, and many people speak it as a second language. This phenomenon can be traced to the period when the English language began to exert its importance in the nineteenth century with the British policy of colonisation. During this period a lot of territories in Africa and Asia were colonised and the British language was slowly being transferred into the colonised territories.

More obvious were the drastic economic, political and cultural changes introduced by the colonial power. Therefore, the idea of modernism or civilisation was associated to the colonial masters who went further to impose English names on the locals in colonised areas, a situation that has been maintained beyond post independence.

Therefore, the fact that the English language has been adopted by many, as a second language, translates to the fact that it has become part of the society, and since it has been embedded in the society, it means it can manifest even through names. This is a similar situation we found in radio station names sampled, where, radio station owners wanted to associate a radio station name with the current trend or fashion (civility) of the society. This points further, to the fact that meaning making process cannot be separated from its social and cultural contexts (Hodge and Kress, 1988). Therefore, the radio station owner's propensity for using anglicised names shows their desire to showcase their sense of modernity and civility. The anglicisation of radio station names is therefore seen as a driving force in the naming of radio stations.

6.1.3 Indigenisation as a semiotic force

Linked to the idea of anglicisation is indigenisation, which is a process of making something more native to suit a local culture or community especially through the use of local names and people. The aim of indigenisation is mostly to preserve and protect the culture of a particular society. Culture in this sense is seen from Pearson et al. (2003) perspective, who explain it as a system of shared beliefs, values, customs, behaviours, and rituals that the members of a society use to cope with one another and with their world. Our study found that some radio station names were as a result of indigenisation.

Table 6.3 Indigenisation of radio station names

Radio station name	Indigenisation [locality and language]
Chikuni community radio	Chikuni (tree) Tonga term in Monze district, Southern province
Choma Maanu radio	Choma (Tonga place name in Southern province)
Chongwe community radio	Chongwe (Soli place name in Lusaka province)
Itezhi-tezhi	Itezhi-tezhi (slippery rock) Ila term in Central province
Mazabuka community radio	Mazabuka (Tonga place name in Southern province)
Mkushi community radio	Mkushi (Lala place name in Central province)
Mpongwe community radio	Mpongwe (Lamba place name in Copperbelt province)
Mumbwa bluesky	Mumbwa(place name for Ila and Sala people of Central province)
Namwala community radio	Namwala (ila place name in Southern province)
Serenje community radio	Serenje (place name for the Lala people of Central province)
Radio Musiotunya	Musi-o-tunya (smoke that thunders) Lozi place name
Voice of Kalomo	Kalomo (Tonga place name in Southern province)

Based on the radio station names in table 6.3 above, it can be seen that the name givers were driven by the desire to localise or associate their radio station names with the local languages and cultures of particular societies. When asked if the radio station owners took into consideration any social-cultural factors before assigning the name of a radio station, some responses included:

(41) Mkushi

A: Very much...we took into consideration the local culture and language associated with our coverage area...one of the issues was the need to use the local language name which we believe is part of the culture of the locals.

Such responses above justify the reasons we notice in radio station names listed in table 6.3, that they are purely indigenised names that associate with the names of their districts, hence associating with local culture and tradition. This scenario justifies the views of Oha et al. (2017) who argue that, local names could act as primordial evidence of the language of a people; thus, helping to preserve the language and culture of such people.

The table also reveals that, not all radio station use local names alone, but there are those who combine local names and anglicised names. This is the case with:

(42) Voice of Kalomo

(43) Mumbwa bluesky

(44) Radio Musi-o-tunya

The three radio station names singled out, that is, (42), (43) and (44) are different in the sense that they seem to incorporate indigenisation and anglicisation in their names. A case in point could be Voice of Kalomo, which uses ‘voice’ an anglicised word and ‘Kalomo’ a local name. A similar situation is seen for ‘Mumbwa bluesky’, combining a local name ‘Mumbwa’ and an anglicised word, an adjective ‘bluesky’. The third one is radio Musiotunya, derived from the local waterfalls called ‘*Musi-o-tunya*’ which means ‘*the smoke that thunders*’. This particular name is seen to be in competition with the equivalent name introduced by the Englishmen that visited the site; David Livingstone in particular named it the Victoria Falls, named after the queen of England. Today, many of the people within and outside Zambia rarely use the local name for the falls but opt for the anglicised ‘Victoria falls’. In order to give a sense of belonging to the locals, we see the motivation of naming a radio station using the local name radio ‘Musi-o-tunya’. This act can be seen as a rejection of anglicisation and the promotion of local culture and language through indigenisation. Indigenisation therefore,

is seen as a major semiotic force in the naming system of some radio stations. Indigenisation in this case could be seen as a revolt or rejection of anglicisation which seeks to dilute or change the values and cultures of particular societies in the name of social change. Indigenisation to the contrary seeks to maintain the status quo for the benefit of generations to come, by localising names that remind them of their history and cultural values.

It can also be observed that, local radio station names or indigenised names are mostly found in rural and peri urban areas. That is to say, more radio station names which are indigenised are found in rural districts and provinces compared to the anglicised ones that are found in urban districts such as Lusaka and Copperbelt provinces. This shows how reluctant the rural population is in moving with social change, because they highly value their culture, tradition and language, which they seem to preserve and protect from possible dilution or adulteration. However, this cannot be over generalised.

6.1.4. Organisational, social and geographical affinity as semiotic forces

Institutional, social and geographical affinity as social semiotic forces refers to those radio station names that are created and used to signify the bearer's association with a particular institution, organisation or social grouping. Since names are linguistic signs that provide valuable sources of information, they can be used to link the name to its associate. This way, radio station names are seen to give the bearer a sense of belonging to a certain organisation or social group. Some of the examples of radio station names from our corpus that fitted this scenario included:

Table 6.4 Organisational, social and geographical affinity of radio station names

Radio station name	Semiotic force
Hone fm	Organisational- derives its name from Evelyn Hone college
ZNBC radio	Organisational-derives its name from the state owned broadcaster, Zambia national broadcasting cooperation
UNZA radio	Organisational- derives its name from a public university, the University of Zambia
Komboni	Social affinity- commercial radio station that targets people in compounds
Kariba fm	Geographical affinity- derives its name from the famous Kariba dam
Zambezi fm	Geographical- derives its name from the Zambezi river
Itezhi-tezhi	Geographical- derives its name from the Itezhi-tezhi dam

It can be observed from the table above that, the first three radio station names, that is; Hone fm, UNZA radio and ZNBC radio are part of the institutions that they subscribe to, in this case the name givers are motivated by the desire to maintain and associate the radio station names with the parent organisation or institution that bore them. With such institution names, the motivation or social semiotic force is usually predictable as can be observed from the dialogue below:

(45) Hone fm

Q: What does the name of your radio station represent?

A: *“This radio station is part of the college, so it derives its name from the institution...the institution from the records indicate that the college was named after the last governor of Northern Rhodesia, Sir Evelyn Hone.....hence, the college is referred to as Evelyn Hone college while our radio station is called Hone fm....so to answer your question i may simply say the name of the radio station represents the college..”*

A similar question was posed to another radio station and found a similar response:

(46) ZNBC radio

A: The radio station name, that is, ZNBC radio 1, ZNBC radio 2 and ZNBC radio 4, represent the state owned entities because ZNBC is a public institution that is owned by the state whose mandate is to be a national broadcaster...

The responses above confirm the fact that the interests of the name givers, who we refer to as sign makers, are reflected in the name itself. Therefore, the semiotic force and motivation in assigning a radio station name in these cases take the interests of the institutions they represent. Thus, one does not need to go far to associate a radio station name to its identity.

Another interesting radio station name highlighted in table 6.3 is Komboni radio. Here, the desire for social affinity can be observed. When queried on why such a name was chosen, the radio station owner explained that;

(47) Komboni

'We wanted to associate a radio station name with our target audience who happened to be people in high density areas.....the word 'Komboni' refers to a residential compound in English, and yet in real sense, may go further to refer to a locality with a lot of people mostly from low and medium income homes...we noticed that these types of people are deprived of many amenities in most cases, and yet they are in the majority...'

This response clearly reveals to us how the need to associate a radio station name by the name givers to a particular audience can be realised as a semiotic force driving the name givers' choice, hence, the desire for social affinity.

From table 6.3 it is also clear how some radio stations were found to have been named after certain geographical and physical features that exist within their communities. A case in point is;

(48) Kariba fm

(49) Zambezi fm

(50) Itezhi-tezhi radio

Our findings revealed that for Kariba fm, the name was arrived at in order to associate the physical feature, the Kariba dam, which is found in their area in Siavonga district. This way, according to the proprietors, it would be easy to relate. A similar case was observed with Zambezi fm which derives its name from the famous Zambezi River which is the fourth largest river in Africa. Itezhi-tezhi radio was found to have derived its name from the Itezhi-tezhi dam located in Itezhi-tezhi district.

Therefore, it can be seen that, the desire to associate a name with a particular organisation, social grouping, or a particular geographical or physical feature, formed part of the motivation behind the naming of some radio stations discussed.

6.1.5 Moralisation as a semiotic force

Another important social semiotic force that was found to have influenced name givers of radio stations was their desire to use their radio station names as moral tools which could be conduits of knowledge. Moralisation in this case is understood from an enlightenment point of view, where, the radio station name serves as a teaching tool (cf. Jimaima 2016). As earlier observed, names are indexes to society and are part and parcel of African heritage which reflect socio-cultural background, therefore, proper names like radio station names can be

used to moralise or enlighten a society on different things. Below are some of the radio station names that were coined in order to enlighten the targeted audiences:

(51) Choma Maanu (Choma, place/town, Maanu [knowledge])

(52) Classic woods

(53) Live fm

All the three radio station names listed above were found to be communicating lessons to their audiences. While the first one (51) was self explanatory in the local language, the other two (52) and (53), were not, and will be elaborated in full later because they need to be understood with the semiotic resources used together with the linguistic signs. According to the respondent (51);

‘...the radio station name, Choma maanu may be understood in context...you see choma is the place where you find our radio station and maanu in ichitonga refers to knowledge...hence the need by anyone who comes to Choma, to be a hard worker or to be brave, or else risk dying of hunger.’

From the response, it is evident that the name Choma maanu seeks to enlighten the audience, the moral lesson in the name discourages laziness which is associated with negative consequences, and instead encourages bravely and hard work which normally rewards positively. Hence, through this name, the name givers are seen to be warning about the negative effects of laziness in Choma. The naming demonstrates their desire to enlighten, hence are motivated by the same.

As for radio station names (52) and (53) they were found to be enlightening members of the public about the need to take care of the environment. Live fm for example, is a radio station that advocates for a green environment, it campaigns against social ills like deforestation

which may lead to climate change and negatively affects the environment. According to the responders, some of the negative impact of climate change includes: ‘prolonged droughts, increased temperatures and flash floods.’ The lesson is similar with Classic woods radio, which tries to encourage the planting and conservation of trees as a possible prevention measure of climate change.

The desire to enlighten the people is seen as a driving motive behind the naming of the discussed radio station names, as they carry lessons that would benefit the society as a whole, hence, moralising the society through radio station names.

6.2 Semiotic resources adopted by sign makers.

Apart from using words as linguistic signs, sign makers may use other resources in order to achieve their desired meaning. Sign makers use semiotic resources (SRs) which can take the form of words, images, sounds, odours, flavours or objects. In this case, semiotic resources maybe thought of as the connections between representational resources and what people do with them.

Van Leeuwen (2005) explains semiotic resources as, the actions, materials and artefacts we use for communicative purposes. Signs therefore, become part of the resources which sign makers use to communicate meaning. It is important to note that, the choice of the sign is usually socially placed and regulated and hence, depends heavily on the sign maker’s ideology, culture and background.

In the figures below, the study attempts to demonstrate how sign makers use the semiotic resources available to them in order to communicate meaning. Some of the SRs used by radio station name givers included: text, symbols and images. The images used as semiotic resources were a combination of animals, natural environment, artefacts, maps and iconic symbols. Some of which include the following:

6.2.1 Moralisation through semiotic resources



Figure 6.2.1a: Picture display of Live Radio



Figure 6.2.1b Picture display of Classic Woods Radio

The figures above are good examples that show how sign makers not only communicate their intended meaning through text alone, but also through use of other semiotic resources to achieve their targeted meaning. For example, the radio station names in figure 6.2.1a and figure 6.2.1b attempt to teach the public about the awareness and importance of taking care of the environment especially the preservation of trees.

In figure 6.2.1a for example, the sign maker chooses to use a picture of trees with the green colour vividly illuminated. A similar case is noticed in figure 6.2.1b where the sign marker chose to use a green leaf accompanied with the theme *'go green the future we want'*. As earlier mentioned, we notice that in both figures, the sign makers have an interest in the environment; hence they use both the words and images in order to achieve the objective of bringing awareness of the importance of preserving the environment by keeping it green. The above observation validates Kress (1993) views that, the process of sign making is subject to the interest of sign makers, their availability of semiotic resources and the aptness of those resources to meaning which they wish to realise.



Figure 6.2.1c: Picture display of Byta FM



Figure 6.2.1d: Picture display of Choma Maanu Radio

The other two radio station names in figure 6.2.1c and 6.2.1d also attempt to enlighten the targeted audiences. While the other two radio station names in figure 6.2.1a and 6.2.1.b were interested in bringing awareness on the importance of keeping the environment green, the latter are interested in showcasing the importance of hard work. As earlier discussed, sign makers do not depend on words only, but also use any available semiotic resource to communicate their meaning.

In figure 6.2.1c (Byta fm), it can be noticed that the sign maker uses an image which is composed of a microphone, which according to the owners of the radio station represents an amplified voice, besides the microphone are two cobs of maize, the microphone and the maize are dipped in white matter that represents milk. When asked what the sign maker was trying to communicate through these semiotic resources, the researcher found that, the radio station advocates for hard work through the promotion of agricultural tailored programs, hence, the use of the maize crop and milk. The semiotic resources chosen in this case, helps us to understand how the ideology and culture of the sign maker cannot be separated from meaning making.

Figure 6.2.1d (Choma Maanu radio) also attempts to moralise society on the same theme on the importance of hard work. Here, the sign maker purposely chooses to use three semiotic

resources namely: a bird, a frog and a pair of headsets which according to the respondent represent listenership or audience. In the image, the bird which is placed between the headsets, is seen attempting to swallow a frog which is resisting and doing everything possible to stop the bird from swallowing it, the frog achieves this by strangling the neck of the bird thereby preventing the swallowing. The image used corresponds with the name of the radio station 'Choma Maanu', which encourages common sense and hard work in Choma. We notice that the sign maker emphasises his teachings by inserting a follow up text, '*wabulamaanu chakulya*' which we may understand as, 'without using your initiative, you suffer or lose out.'

It is interesting to note how different sign makers apply different semiotic resources in the quest to create meaning. The differences in the choice of semiotic resources can therefore be attributed to the differences in ideology, culture and background of the sign makers.

6.2.2 Christianisation through semiotic resources

Other sign makers may choose to use other semiotic resources that are religiously affiliated, in order to create meaning to the audiences or public. A good example is the Christianisation of radio station names through the use of linguistic signs and symbols. In the figures below, the sign makers, who are the owners of the radio stations, use particular semiotic resources to represent their interests, we also see that the relationship between what the sign makers chooses as semiotic resource and their meaning, is not arbitrary but motivated, as claimed by Kress(1993). The figures below exemplify our argument:



Figure 6.2.2a: Picture display of Radio Christian Voice



Figure 6.2.2b: Picture display of United Voice Radio



Figure 6.2.2c: Picture display of Radio Musi-o-tunya



Figure 6.2.2d: Picture display of Radio Maranatha

From the figures above, we observe that one symbol seems to be consistently and repeatedly used by the sign makers, this symbol is the cross, which can be seen clearly in the figures depicting radio Musi-o-tunya, a catholic controlled community radio station in Livingstone , radio Maranatha, a Seventh Day Adventist managed radio station, Radio Christian Voice, a faith based Christian radio station that incorporates all Christian churches, and United Voice Radio Station, a radio station controlled and managed by the United Church of Zambia.

When queried on the importance of the cross, one of the respondents said,

(54) United voice radio station

‘...as earlier alluded...we are a faith based radio station...the cross is the principal symbol of the Christian faith and religion, recalling the crucifixion of Jesus Christ and the redeeming benefits of his passion and death..’

Thus, we notice from the findings that for these sign makers, the cross in their case is seen as a sign both of Christ himself and the faith of Christians, hence its use.



Figure 6.2.2e: Picture display of Radio Maria Yatsani Voice

Christianisation is also evident in the use of images portraying a female mother figure. This is the case with Radio Maria Yatsani Voice, a Christian radio station controlled and managed by the Catholic Church in Lusaka. In this case, the sign makers go further to showcase their belief in Jesus Christ as well as his mother who they refer to as Blessed Virgin Mary, the mother of God. According to the respondents, Mary has been venerated especially in the Catholic Church since early Christianity. She is considered by millions of people to be the most meritorious saint of the religion. Therefore we clearly see the influence of religion and ideology in the choice of the semiotic resources used above by the sign makers.

6.2.3 Ideology and values through semiotic resources

Other sign makers opt to use semiotic resources that simply reveal what they stand for as well as their beliefs and ideologies. As earlier argued, the choice of a particular sign or semiotic

resource in meaning making is highly dependent on the interests of the sign maker. The figures below elucidate the different interests of the radio station owners.



Figure 6.2.3a: Picture display of Radio Phoenix

Here, we notice the use of the phoenix bird in the image above. When asked why a phoenix bird was used as a symbol for radio Phoenix, it was found that, the owners of the radio station chose to use a phoenix bird as a symbol that reflected their values and beliefs. The respondents pointed to the nature of a phoenix bird, as it is believed to be a mythical bird that symbolises renewal, consecration and resurrection. According to the respondent:

(55) Phoenix fm

'...the attributes of the phoenix bird, which is a mysterious bird which is believed to have the capacity to die and resurrect, weighed well with our radio station which has managed to survive political pressure and other natural calamities for over twenty years..if you have followed us from 1992 through to the 2000s, you will agree with me that we endured a lot!...the owner should have predicted that being the first private radio station in Zambia, the challenges ahead were inevitable.'

Therefore, we learn from this scenario, that the choice of a phoenix bird to this sign maker demonstrates their values and belief in consistency and endurance.



Figure 6.2.3b: Picture display of Voice of Kalomo Community Radio

As for Voice of Kalomo Community Radio, the study found that the radio station owners used an image depicting a globe, map of Zambia with a dot in the southern end, and a tower, all placed in a capitalised letter V, in order to represent what they stand for in the community. The respondent explained that;

(56) Voice of Kalomo community radio

'the globe in the picture represents the world, while the map inside it represents the map of Zambia which has a dot inside it that represents the location of our Kalomo town on the Zambian map...the tower you see on the image represents the source of the voice while the capitalised letter V, represents the voice.'

Again, we clearly notice how the radio station owners use the said semiotic resources to portray it as a voice of the Kalomo community. The semiotic resources mentioned above were accompanied by a slogan, 'Ulaamulomo Tashweeki' written in ichitonga, a local language of the area, which is translated in English as 'someone with a mouth, cannot be lost'. In this case, we notice the use of both linguistic signs and semiotic resources in the quest to creating meaning.



Figure 6.2.3c: Picture display of Pan African Radio

A similar case is observed from Pan African radio, as can be observed from the image, where the sign makers chose to use a map of Africa and a slogan ‘*all people proud and free*’ in order to advance PanAfricanism which is associated with the spirit and importance of oneness in Zambia and Africa as a whole. The sign maker in this case, may be seen to have been influenced by his ideology and background in their choice of semiotic resources used, further confirming how meaning making may not be separated from the society and interests of the sign maker.



Figure 6.2.3b: Picture display of Komboni Radio

The image in figure 6.2.3d is a clear example of how other sign makers opt to only use the text as a linguistic sign, without using other semiotic resources. Hence, a claim can be made here, that not all sign makers utilise the semiotic resources available to them, in their quest to convey meaning.

6.3 Conclusion

This chapter was aimed at presenting the findings of the study according to the study objective number two, which sought to examine the social semiotic forces behind the naming system of radio station names in Zambia. Using the social semiotic theory the chapter also aimed at examining the various semiotic resources that sign makers use in their quest to create the intended meaning.

Hence the naming system of radio stations, was seen as a well thought out process that was influenced by several social semiotic forces at play, for example, religious affinity was highlighted as one of the semiotic forces that played a role in assigning some radio station names. In this case, the motive by the name givers was to establish a radio station name that would associate with its religious beliefs. Such radio station names included; Radio Christian Voice, Radio Maranatha, Shekinah Radio and many others.

The chapter went further to demonstrate how anglicisation which was a direct result of colonialism, formed part of semiotic forces that shaped the choice of a radio station name. The idea behind anglicised names according to the findings was to depict modernity and civility. Some examples of anglicised radio station names included Hot fm, Flava fm, Metro fm and Millennium radio.

Linked to the idea of anglicisation was another semiotic force which the researcher referred to as indigenisation. Here, it was found that some name givers desired to preserve their culture and tradition, hence choosing localised names that would associate with their area of operation.

Additionally, the chapter discussed how organisational, social and geographical affinity formed part of the semiotic forces that were behind the naming of some radio stations. Some examples of some radio stations that fell under this category were; Hone fm, ZNBC radio,

Komboni radio, Kariba fm, Zambezi fm and Itzhi-tezhi radio. All these radio station names were found to have been named in order to show their organisational, social grouping or geographical affinity.

The chapter went further to highlight how moralisation or enlightenment proved to be a social semiotic force that influenced the naming of some radio stations. Here, radio station names were coined in order to teach moral lessons to people on particular socio-cultural issues. Choma Maanu radio, Classic Woods fm and Live fm were used as examples of radio station names that were created for moralisation purposes.

The chapter concluded by examining some of the prominent semiotic resources that the sign makers, who are the name givers, utilised in order to convey the intended meaning to their audiences. These included: objects, images and symbols. This chapter re-affirmed the importance of using both linguistic signs as well as other semiotic resources in the quest to meaning making, rather than depending on the use of linguistic signs alone.

CHAPTER SEVEN

SOCIAL-CULTURAL KNOWLEDGE AND HISTORIES INFLUENCING RADIO STATION NAMES IN ZAMBIA

7.0 Introduction

The previous chapter highlighted the major semiotic forces that drive the sign makers during assigning of radio station names; it went further to discuss the many available semiotic resources which name givers use in creating meaning for their target audience. This chapter builds on the previous one, by presenting and discussing the findings of the study according to study objective number three, which sought to determine the socio-cultural knowledge and histories that influence the choice of radio station names. This is against the background and belief that, name giving is never a neutral process but is sensitive to socio-cultural factors in a given society.

7.1 Social-Cultural Factors Influencing Radio Station Names

Naming in general, as a linguistic process, can involve a wide array of cultural, historical, psychological, social and political factors, which make the name a label richly loaded with varied implications. In the same manner, radio station names are not haphazardly chosen, the name givers take into account a lot of socio-cultural knowledge and histories of particular societies before arriving at their name choice. Put differently, there are various social-cultural factors that influence the naming of the radio station names which are considered as linguistic signs. Our study found the following social-cultural factors and histories as influencers in radio station name choice:

7.1.1 Language and culture as influencing factors.

Language and culture are important elements in any given society. A language is considered as a medium of communication while culture is seen to be the accepted behaviours, customs, and values of a given society, Al-Quaran and Al-Azzam, (2014). Therefore, language plays

an important part in transmitting the said behaviours, customs and values of a given society from one generation to another. This demonstrates how language may not be separated from a given culture.

The study found that, radio station owners who in most cases were the name givers evaluated the type of society and people where they intended to establish their radio stations. This further influenced their choice of radio station name as they wanted the name of their radio station to easily relate with the locals. When asked to share some of the factors which the radio station owners considered before naming their radio stations, one respondent said;

(57) Mazabuka community radio

'When choosing a name...we looked at what cultural issues are in this community and how are we going to reach out...so we decided we needed a local name in a language the community could easily relate...you will notice that our radio station name is in Tonga found here in southern province...that tells you that language was an important element considered...'

Therefore, we notice that among the social cultural factors considered when naming radio stations, language and the type of culture dominated in their responses. Meaning, the language spoken in a particular society and the culture practised had a huge bearing on the radio station name chosen.

The situation was similar with, the name *Chikuni*, a local name, in Tonga land; among the valley people of Southern Province, hence the name *Chikuni* community radio which is run by the Catholic Church in Monze district.

Therefore, language and culture do heavily influence the choice of radio station names in the given areas. We can also observe that most radio station names that were influenced by

language and culture were community radio stations, with a few exceptions of commercial radio stations. This clearly demonstrates the rejection of anglicisation by the local communities as earlier discussed, especially in rural areas where these community radio stations were found; instead they would rather relate and accept radio station names that help preserve the beliefs and values of a given society. Through this scenario we also validate what the proponents of the social semiotic theory claim that, names as linguistic signs, should be seen as linkage to a social reality or social practice which the bearers stand for or made to represent.

This also clearly shows how radio station names become products of habituated inherited social cultural practices whose origin the speakers of a language have come to identify as their own. This argument agrees with Jimaima (2016), who postulates that, language and space interact in an interesting and productive way producing not only the spatial identity of a given place, but also identities of the social actors.

Furthermore, radio station names can be seen from our corpus, to be imposing certain ethical standards and social values in an indirect way. Therefore, the name givers may not use names that go against shared positive values and attitudes of a given society. Language and culture are seen by the society to be important elements because a loss in an ethnic name may result in the language losing the capacity to serve as a cultural reservoir as well as a medium of transmission of both tangible and intangible knowledge and heritage which a community considers critical to their survival.

7.1.2 Religion and historic events as influencing factors

Other social-cultural factors that were found to have been influencing the choice of a radio station name were; religion and historic events of a particular society. Some radio station names were heavily influenced by the historical perspectives of particular societies where

they operate. These historical perspectives reflected deeply rooted significance of the chosen radio station name. In certain cases, a radio station could choose to reflect and appreciate the successes and achievements that a certain individual played in a given society. For example:

(58) Hone fm

A good example from our findings of a radio station name that was named after an individual considered as a hero was Hone fm, a radio station managed by a Lusaka based college, Evelyn Hone College, named after the famous Sir Evelyn Dennison Hone, the last governor of Northern Rhodesia, which is the present day Zambia. According to the findings, Sir Evelyn Hone played an important role in Zambia's independence when he was chief secretary to the governor of northern Rhodesia in 1957 and when he became governor in 1959. He is praised for developing a good working relationship with Kenneth Kaunda and helped pave the way for Northern Rhodesia to gain independence as Zambia in October, 1964. Therefore a college in Lusaka was named after him to preserve and celebrate his role in Zambia's independence. Hence, we see in this case, how historical events and perspectives influence the choice of radio station names.

Religion was also found to be a major influence in the naming of radio stations. Religion plays an important role in people's lives and is seen as a socially shared set of beliefs and practices often with a supernatural which give meaning and guidance to the practitioner's experiences of life through reference to a higher power. Since Zambia was a recipient of several Christian religious groupings in the early 19th century, a lot of places and infrastructure were built and named after such religious groupings. Similarly, our study found that some radio station names were influenced by specific religious groupings that intended to preserve their beliefs and values through their controlled radio stations. The influence of a

particular religious group therefore, could not be detached from the chosen radio station name. Some of the radio station names influenced by religion are listed below:

Table 7.1 Religious inclinations of radio station names

Radio station name	Religious organisation	Location
Radio Icengelo	Roman Catholic	Kitwe
Radio Maria Yatsani voice	Roman Catholic	Lusaka
Radio Maranatha	Seventh Day Adventist (SDA)	Kabwe
Radio Christian voice	Global Christian voice network	Lusaka
Salvation army (Chikankata)	Salvation army movement	Chikankata
United voice radio	United church of Zambia	Lusaka
Chimwemwe radio	United church of Zambia	Ndola

The study found that, for most of the faith based radio stations, the naming was usually done by the top leadership who had the interests of the religious organisation they represented. In fact, when questioned on the choice of the name, one station manager explained that;

(59) Salvation army radio

'...i can honestly tell you my friend that i was not there when the name of the radio station was arrived at but i can tell you that the leadership at that time chose a name that represents the core values and beliefs of our church...'

This scenario, again confirms what Van Leeuwen (2005) claims, that the choice of a linguistic sign is socially located and regulated and depends heavily on the ideology, culture and background of the name giver, in short, the choice of a radio station name is subject to the interests of the owners who are the name givers.

Table 7.1 also demonstrates that the first two radio stations, which are managed and controlled by the Catholic Church have a similar theme in common, 'Light'. Radio Icengelo (*icengelo* means light) and Radio Maria Yatsani voice (*Yatsani* means light), portray the belief of the Catholic church which sees Jesus Christ as the light of the world. Therefore, the beliefs and values of the Catholic Church are reflected in the radio station names which they control and manage.

The findings also indicate that radio Maranatha which is controlled and managed by the Seventh day Adventist Church, reflects the beliefs of the organisation which believes in the second coming of Jesus Christ. The name 'Maranatha' according to the respondents is a Romanised phrase which means '*Come or will Come*'. Again here, the influence of the religious group in the name process can be clearly seen.

Another radio station name that was found to have been influenced by religion, was Salvation army radio, sometimes referred to as Chikankata radio, *Chikankata* being the place where the Salvation army church was first established. In this case the name Salvation army radio can be seen to be a de-nominal as it is derived from the parent religious movement called the Salvation army. The study found that the Salvation army ministry was motivated by the love of God, and that their mission was to preach the gospel of Jesus Christ and meet the human needs in his name without discrimination. It is also clear in this case, that the radio station name, Salvation army radio, was directly influenced by the Salvation army church whose interests were considered in the naming process.

Another radio station name that was found to have been influenced by a religious movement was:

(60) United voice radio

According to the findings, the United Church of Zambia was formed in 1965. It was a product of the coming together of four Christian mainline separate missions namely: the Paris Evangelical Missionary Society, the London Missionary Society, the Primitive Methodists and the Church of Scotland (Presbyterians). In the quest to advance their evangelism, the church established radio stations across the country, one of which was United voice radio based in Lusaka. The influence of the church can also be seen in the choice of the radio station name.

Therefore, the process of naming a faith based radio station involves the consideration of the interests of that organisation as can be seen from the radio station names discussed above, this points to the fact that religion is a major influence in the naming process of some radio stations.

7.1.3 Geographical landscape as an influencing factor

The study also found that the geographical landscape of certain places played an important role in the naming of radio stations in specific areas. In most cases sign makers used certain geographical features such as, dams, rivers, lakes and mountains found in particular societies and places, so as to help maintain and preserve their importance to society. Some of the examples of radio stations whose names were found to have been influenced by the geographical landscape of their places included:

(61) Kariba fm

(62) Radio Musi-o-tunya

(63) Zambezi fm

The influence of the geographical landscape of a place can easily be seen in the radio station names mentioned in (61), (62) and (63). One would not need to think a lot in order to relate

the radio station name to its actual location. This further confirms the idea that, the means by which sign makers express their thoughts and ideas is usually significantly influenced by the surrounding they occupy.

This scenario also validates Helleland et al. (2012) claim that, “there is an intimate relationship between place and place name.” Kariba fm for example, a radio station name derived from the famous Kariba dam, in Siavonga, was heavily influenced by this important dam that is used for the generation and supply of electricity for both Zambia and the neighbouring Zimbabwe.

When asked how important the radio station name (kariba fm) was to the target audience, the respondent argued that;

‘ Lake Kariba where the kariba dam draws its water is not only important for power generation as you people are meant to believe but also provides a livelihood to us the locals who use the water body for agricultural and fishing purposes...so you can see how karibafm as a name relates well with the locals...’

Yet again, we observe that, the relationship between man and the place of living has proved to be intimate and inseparable. Therefore, the name givers of Kariba fm radio were influenced by the geographical landscape of their area. This also demonstrates that the associated meanings that the radio station name may imply, is crucially environment related.

Similarly radio Musi-o-tunya, which is a faith based community radio station run by the Catholic church and located in the tourist capital, Livingstone, was also found to have been heavily influenced by the geographical landscape of Livingstone. The radio station name was found to have been derived from the famous waterfalls in the world, the Victoria Falls also referred to locally as the Musi-o-tunya falls, which is also cited as one of the seven wonders

of the world. It is interesting to note that, when it came to choosing a name for the radio station, despite being religiously associated, the sign makers were more influenced by the importance of the geographical landscape available in their locality than their association to the Church. This shows the extent to which the geographical landscape of an area can have in the naming process of radio station names.

Zambezi fm radio station was not an exception when it came to the influence of geographical landscape in the name choice. Like radio Musi-o-tunya, Zambezi fm is also located in the tourist capital, Livingstone, in southern province of Zambia. The study found that the radio station name was derived from the fourth largest river basin in Africa, the Zambezi river, which flows from north western province of Zambia to the Indian ocean via the Victoria Falls. According to the respondents, the name Zambezi was significant not only in Zambia but also in other neighbouring countries where the river passes, hence choosing its name would not only popularise the radio station in Zambia but also outside Zambia. Hence, we see again, how the geographical landscape influences name choice of radio stations.

7.1.4 Effects of natural and social ills

In addition to the social-cultural factors that influence the choice of radio stations highlighted above, the study found that the effects of some of society's social ills also contributed to the creation of radio station names. By social ills, the researcher refers to the many negative effects of human behaviour and practices. These include the spread of infectious diseases such as Tuberculosis (TB) and HIV/AIDS. Other negative effects of social ills include, drug abuse, damage to the environment, for example through deforestation. The study established that, some radio stations were established with the sole purpose of mitigating the social ills mentioned through awareness programs on specific effects of social behaviour, hence this affected even the names assigned for such radio stations.

Among the radio stations whose names were influenced by the effects of social ills was ‘*power fm radio*’, a radio station based in Lusaka, and largely targets the youth audience to sensitise and inform them on the dangers and consequences of illicit behaviours, such as drug abuse, sexual abuse and crime.

(64) Power fm

Through this radio station, specific programs are prepared that help provide preventive measures and solutions to the many problems that the majority of the youths go through. Power fm according to the sign makers represents ‘*trend setters*’, who should lead by example in order to positively influence others. Therefore, the many effects of social ills among the youths are seen to have influenced the naming of power fm radio.

Other effects of social ills like climate change attributed to mainly deforestation were also found to have influenced the naming of some radio stations. A case in point was:

(65) Classic Woods radio

(66) Live fm radio

The programming of the two radio stations above is tailored towards sensitisation and awareness on the negative effects of deforestation in the country. As earlier mentioned, the two radio stations can be seen to be advocates for the continuous planting of trees in all parts of the country so as to maintain a green and healthy environment. According one proprietor of the radio station, the planting of more trees has the potential of mitigating climate change which has negatively affected most nations through prolonged droughts, flash rains and excessive temperatures. It is because of these effects of natural and social ills, that some radio station owners wanted to associate their radio station names to the social realities so as

to bring awareness and solutions to social problems. It is through such radio station names, that we see how the interests of the name givers determine the radio station name to be given.

7.2 Conclusion

The chapter aimed at establishing some social-cultural knowledge and histories that influenced the choice of radio station names. The chapter established that among the social-cultural knowledge and histories that influenced the choice of radio station names was language and culture. The chapter demonstrated how language was an important conduit in transmitting the behaviours, customs and values of a given society from one generation to another. Hence, the sign makers were heavily influenced by the language and culture of a particular society before assigning a radio station name. Chikuni community radio, Serenje community radio, Mpongwe community radio, Chomamaanu radio, Mazabuka community radio, Namwala community radio and Mkushi community radio station were found to be good examples of how language and culture influenced radio station names.

The chapter also discussed how historical perspectives and religion affected the choice of radio station names. Historical events such as the successes and achievements of certain individuals played an important role in naming of radio stations. Radio stations such as Hone fm, named after the last governor of Northern Rhodesia, Sir Evelyn Hone, who was celebrated for his role in Zambia's fight for independence, was a good example of how historical perspectives influenced the naming of radio stations. Also, because of the important role that religion plays in the lives of people, it was established that religious groupings had a greater influence in the naming of radio stations that they controlled. For example, Radio Maranatha (SDA), Salvatiom Army Radio (Salvation Army church), United voice radio (UCZ) and Radio Icengelo (Catholic Church), were found to be good examples of radio stations whose names were heavily influenced by their respective religious groups.

The chapter also established that, geographical landscapes of certain societies played an influencing role in determining names of radio stations. For example, Kariba fm radio in Siavonga, whose name was derived from Kariba dam, Radio Musiotunya, whose name was derived from the famous Victoria falls locally referred to as Musi-o-tunya falls, and Zambezi fm radio, derived its name from the Zambezi river, all these radio station names were found to have been heavily influenced by the geographical landscape of their areas.

The chapter concluded by demonstrating how the effects of both natural and social ills influenced the naming of some radio stations. Some of the effects of social ills highlighted in the chapter included: the spread of TB and HIV/AIDS, drug abuse, crime and also the damage to the environment mainly through deforestation, compelled some radio station owners to establish radio stations whose names and purpose would help advance an agenda of bringing awareness on such social realities as the ones mentioned above. Power fm, Classic woods fm and Live fm were used as good examples of such radio stations.

CHAPTER EIGHT

CONCLUSION AND RECOMMENDATIONS

8.0 Introduction

The three previous chapters presented and discussed the findings in respect to the three study objectives. As a matter of restatement; the main aim of the current study was to undertake a linguistic analysis of radio station names in Zambia as well as establish the social semiotic forces and histories behind the naming systems. To achieve this, the study explored three study objectives which were;

- (a) To place the radio station names into the possible morphological processes that gave rise to them;
- (b) To examine the social semiotic force behind the naming system of radio station names;
- (c) To determine the socio-cultural knowledge and histories that influences the choice of radio station name.

The current chapter provides an overall conclusion of the research and suggests recommendations arising from the findings.

8.1 Radio station names as identity markers

The study concluded that, radio station names act as mirrors of society; hence, they are regarded as identity markers. This is based on the important role that they play in providing the audiences with valuable sources of information about places, religious groupings and other social phenomena. Not only that, but also, radio station names were found to be linguistic signs that contribute greatly to the signification and symbolisation of the beliefs and values of both the sign makers, who are the name givers and the communities they serve.

Hence a radio station name can be seen as a label that is richly loaded with varied implications.

We can therefore, make a claim that, having examined radio station names from both a linguistic and social semiotic perspective, it was evident that radio station names are not only a source of linguistic knowledge, but also a source of geographical, historical, anthropological, social, ethnographic and psychological knowledge.

8.2 Morphological processes associated with radio station names

The study concluded that, in terms of word structure, radio station names with single words (simplex forms) were more favoured as compared to those that were made up of two or more words because they were believed to be easy to relate and recall. The study also established that among the many morphological operations that characterise the formation of words, there were others that were typical and common in the formation of radio station names, these included: Compounding, a morphological operation where two or more bases, roots or stems are put together to form one word, (for example Mumbwa bluesky, United voice), acronymisation, a morphological process where the first letters of words that make up a name or phrase are used to create a new word which is read as one word rather than a series of letters (for example, YAR fm, UNZA radio), and initialisation, a morphological process similar to acronymisation but differs because the new word formed is read as a series of letters rather than a word, for example (ZNBC and KNC).

Other morphological processes that were found to be typical of radio station names were: Reduplication, a morphological operation in which all or part of the base is repeated (for example Chimwemwe radio, Kokoliko radio). Another morphological process was blending, which is a morphological process that involves taking two or more words, removing parts of

each, and joining the residues together in order to create a new word whose form and meaning are taken from the source words, for example Byta fm.

The study also established that, most radio station names were de-nominals, that is to say, nouns formed from other nouns, for example, Chikuni radio, Serenje community radio; others were de-adjectivals, nouns formed from adjectives, examples included; Hot fm, live fm, while others were de-verbals, that is to say nouns formed from verbs, for example, Rise fm. It was also evident that the radio station names underwent through the process of properisation or onymisation in a unique way. This involved the change of a linguist unit, which includes: common nouns, verbs and adjectives into proper nouns. In this case common nouns, verbs and adjectives were converted to brand names (ergonyms), which are proper names, for example, Hot fm, Rise fm and Kamboni radio.

The word formation processes discussed above, were in line with lexical morphology, which holds that the word is central and fundamental unit of grammar. The theory also as mentioned earlier establishes a word as an independent and stable unit in language. The approach therefore, enabled the researcher to portray radio station names as words or unit of grammar that could be subjected to further morphological examination.

8.3 Social semiotic forces undergirding radio station names

The study also concluded that various social semiotic forces were at play when it came to assigning radio station names. Among them were the following: religious affinity of the name giver, where the name giver was motivated by his religious orientation in the naming process, for example, Radio Maranatha and United voice radio. Anglicisation, was another social semiotic force, where the name givers were motivated by modernity and civilisation in the radio station name choice, examples of such radio station names included: Flava fm, Metro fm and Power fm. Indigenisation also contributed as a social semiotic force behind the

naming of radio station names, where the name givers were motivated by the desire to localise names that would resonate well with specific communities, for example, Chikuni, Mpongwe and Mkushi radio stations.

Linked to Indigenisation was the organisational, social and geographical affinity, where radio station names were formed in order to suit the organisational, social grouping and geographical areas, such radio station names included: Hone fm, UNZA radio Komboni radio and Kariba fm. Moralisation was another social semiotic force, where the name givers were driven by the desire to teach and enlighten the communities through a suitable radio station name that resonated well with their interests. Examples of such radio stations were; Choma Maanu, Live fm and Byta fm.

The study also established that sign makers who are name givers, used other paralinguistic resources such as semiotic resources like signs, objects and images in order to emphasise the intended meaning. The semiotic resources used were heavily dependent on the interests of the sign maker. Therefore, the findings of the current study validate Van Leeuwen (2005) claims, that, the choice of a linguistic sign or semiotic resource is normally socially located and regulated, and depend heavily on the ideology, culture and background of the sign maker.

8.4 Social-cultural knowledge and histories influencing radio station names

The study established that naming of radio stations followed a linguistic process that involved a wide array of cultural, historical, psychological and political factors. These factors further influenced the naming of radio stations. The following were found to be the social-cultural knowledge and histories that influenced the naming of radio stations: Language and culture, where language was viewed as a conduit of believes, values and traditions from one generation to another. Another factor was historical perspectives and religion, where particular events and religious groupings had a bearing on the choice of some radio stations.

Other social-cultural knowledge and historical factors included geographical landscapes of particular areas that influenced the names of specific radio stations. The negative effects of some natural and social ills like climate change, spread of infectious diseases, drug abuse and crime, were also found to have influenced the naming of particular radio stations.

Through the naming system of radio station names discussed, we are able to validate the claims made by the proponents of the social semiotic theory that, ‘the choice of a linguist sign is subject to the interests of the name giver’. Indeed radio station names in the current study were found to be products of the interests of radio station owners who were the name givers.

8.5 Recommendations for further study

Radio station names, which are brand names or ergonyms belong to a larger family of proper names that can be linguistically analysed at phonological, morphological, syntactical and semantic levels. The current study approached ergonyms from a morphological and social semiotic perspective. The study highly recommends that future studies on ergonyms, especially radio station names, should be focused on the phonological and semantic aspects of radio station names so as to appreciate both the phonological and semantic values attached to them.

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APPENDICES

Appendix A: The Data

Summary of Radio Stations Sampled across Southern, Central, Lusaka and Copperbelt Provinces.

S/N	Name of Radio station	Frequency	Ownership	Province
1.	BytaFm Radio	90.3	Private	Southern
2.	Chikuni Radio	91.9	Community	Southern
3.	Chimwemwe Radio	91.7	Community	Copperbelt
4.	ChomaMaanu Radio Station	95.1	Private	Southern
5.	Classic woods FM	98.9	Private	Lusaka
6.	Flava FM	87.7	Private	Copperbelt
7.	Hone FM	94.1	Community	Lusaka
8.	Hot Fm Radio	87.7	Private	Lusaka
9.	ITT FM Radio	90.9	Community	Central
10.	Iwave FM radio	90.1	Private	Copperbelt
11.	Joy FM	106.9	Private	Lusaka
12.	Kariba FM	89.9	Community	Southern
13.	KNC Radio	90.3	Private	Central
14.	Kokoliko FM	94.9	Private	Copperbelt
15.	Komboni Radio	94.9	Private	Lusaka
16.	Live FM	97.3	Private	Lusaka
17.	Mazabuka Community Radio	95.5	Community	Southern
18.	Metro FM	94.5	Private	Lusaka

19.	Millennium Radio	90.5	Private	Lusaka
20.	Mkushi community Radio	92.7	Community	Central
21.	Money FM	93.7	Private	Lusaka
22.	Mpongwe community Radio	99.5	Community	Copperbelt
23.	MumbwaBluekSky	94.7	Private	Central
24.	Namwala Community Radio	89.3	Community	Southern
25.	One Love Radio	104.1	Private	Lusaka
26.	Pan African Radio	105.1	Private	Lusaka
27.	Power FM	91.3	Private	Lusaka
28.	Qfm Radio	89.1	Private	Lusaka
29.	Radio Christian Voice	106.1	Community	Lusaka
30.	Radio Icengelo	88.9/ 102.9	Community	Copperbelt
31.	Radio Maranatha	103.3	Community	Central
32.	Radio Maria Yatsani Voice	99.3	Community	Lusaka
33.	Radio Mosi-o-tunya	106.1	Community	Southern
34.	Phoenix fm	89.5	Private	Lusaka
35.	Rise FM	90.5	Community	Copperbelt
36.	Rock FM	96.5	Private	Lusaka
37.	Roots FM	101.3	Private	Lusaka
38.	Salvation Army	90.9	Community	Southern
39.	Serenje Community Radio	89.5	Community	Central
40.	Shekinah Radio	93.3	Community	Copperbelt
41.	Sky FM	88.5	Private	Southern
42.	South Power Radio	90.7	Private	Southern

43.	Sun FM	88.5	Private	Copperbelt
44.	United Voice Radio	92.9	Community	Lusaka
45.	Unza Radio	91.7	Community	Lusaka
46	Voice of Kalomo Community Radio	89.9	Community	Southern
47.	Wave fm	98.7	Community	Southern
48.	Your Athem Radio (YAR FM)	89.7	Private	Copperbelt
49.	Zambezi FM	94.1	Private	Southern
50.	Zambia National Broadcasting Cooperation (ZNBC Radio)	93.2, 95.7, 88.1 92.5	Public/ State	Lusaka

Appendix B: Interview Guide



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INTERVIEW GUIDE FOR PROPRIETORS/C.E.Os OF RADIO STATIONS.

PROFILE

1. What is your name?
2. What position do you hold at this radio station?
3. What is your age group?
4. How long have you been working at this radio station?
5. What level of education do you possess?

PART TWO

1. What is the name of the radio station you represent?
2. What motivated you to come up with such a name?
3. Does your radio station name use any symbols or signs?
4. If so, what did you intend to portray through the iconic symbol?
5. What socio-cultural factors did you take into consideration when deciding a name for your radio station?
6. What does the name of your radio station mean or represent?
7. Who is your target audience and why did you choose such an audience?
8. Do you think the length of a radio station name has a bearing on the popularity of your targeted audience?

Appendix C: Consent Form



HSSREC FORM 1b

THE UNIVERSITY OF ZAMBIA

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HUMANITIES AND SOCIAL SCIENCES RESEARCH ETHICS COMMITTEE

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Informed Consent Form

This informed consent form is for proprietors/managers and chief executive officers of the radio stations to be sampled.

[Name of Principle Investigator] **MASULE BENSON**

[Name of Organization] **UNIVERSITY OF ZAMBIA**

[Name of Sponsor] **SELF**

Introduction

I am Masule Benson and I am a student from the University of Zambia pursuing a Master of Arts in Linguistic Science. My study is entitled “**A linguistic Analysis of Brand Names: A study of Radio Station Names**”.

I will provide you with information and invite you to be part of this research. You do not have to decide today whether or not you will participate in the research. Before you decide, you can talk to anyone you feel comfortable with about the research.

This consent form may contain words that you do not understand. Please feel free to ask me to stop as we go through the information and I will take time to explain. If you have questions later, you can still ask me or another researcher.

Purpose of the research

The main purpose of this study is to undertake a linguistic analysis of radio station names in Zambia as well as establishing the social and cultural factors behind the naming systems. The research intends to find out if radio station names have meanings, and also why radio station names differ in length, that is, why others have one word and others two or more words. The research will also examine if certain social and cultural factors influence the naming system of radio station names.

Participant Selection

You are being invited to take part in this research because I feel that your knowledge and experience as senior media personnel in management can contribute much to our understanding of the naming system of radio stations in Zambia.

Voluntary Participation

Your participation in this research is entirely voluntary. You have a choice whether to participate or not.

Confidentiality

Information about yourself as well as information that you will provide will be treated with the highest confidentiality. The researcher will not avail any information about you to any member who is not part of the research. The only people that may have access to the research information apart from the researcher are the supervisors who are overseeing this research.

This section is mandatory

I have read the foregoing information, or it has been read to me. I have had the opportunity to ask questions about it and any questions I have been asked have been answered to my satisfaction. I consent voluntarily to be a participant in this study.

Print Name of Participant _____

Signature of Participant _____

Date _____

Day/month/year

*If illiterate*¹

I have witnessed the accurate reading of the consent form to the potential participant, and

¹ A literate witness must sign (if possible, this person should be selected by the participant and should have no connection to the research team). Participants who are illiterate should include their thumb print as well.

the individual has had the opportunity to ask questions. I confirm that the individual has given consent freely.

Print name of witness _____

Thumb print of participant

Signature of witness _____



Date _____

Day/month/year

If vulnerable or incapacitated like pregnant women, children, people with mental illness, people with disabilities, prisoners and minority groups for instance, the investigator must ensure that there is a well-educated and motivated surrogate or proxy decision maker. When comprehension is an issue the research plan should include means of testing the participants' understanding of the important information prior to enrolment.

Statement by the researcher/person taking consent

I have accurately read out the information sheet to the potential participant, and to the best of my ability made sure that the participant understands.

I confirm that the participant was given an opportunity to ask questions about the study, and all the questions asked by the participant have been answered correctly and to the best of my ability. I confirm that the individual has not been coerced into giving consent, and the consent has been given freely and voluntarily. A copy of this ICF has been provided to the participant.

Print Name of Researcher/person taking the consent _____

Signature of Researcher /person taking the consent _____

Date _____

Day/month/year