



The contribution of media to growth and distortion of Kiswahili in Tanzania: the case of Dodoma municipality

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Abstract

The study intended to find out how media contribute to both the growth and distortion of Kiswahili in Tanzania. This research was done in Dodoma Municipality and it employed four methods of data collection. These are documentary review, key informant interview, observation and corpus linguistics. In structured interview, questions were administered to respondents. The observations were conducted through watching East African Television and listening to Clouds FM radio and social media such as WhatsApp and Instagram to see how language is used in the named media. Also, forty copies of different informal newspapers (Ijumaa, IjumaaWikienda, Risasi, Uwazi, Kiu, Sani, Amani, and Jumataatu) were collected in the corpus and a careful examination of language use was done. The findings show that there is incorrect use of Kiswahili in the media especially the kind of lexicon and sentence structure used. The study further revealed that media today has three major roles, which are: the major agent of language distortion, an agent of language change and the agent of language growth. It was also revealed that the non-formal language used by the media has negative impacts to the Kiswahili speech community especially the young generation. Lastly, the findings show that the old generation have negative attitude to the use of non-formal language in the media while the young generation seems to be somehow positive.

Keywords: Media, Kiswahili, distortion and growth.

Introduction

Background of the study: Media refers to all sources that disseminate information such as the press, radio, television broadcasting and social media. Therefore, it includes both the print and the electronic ones. Today, Mass media have become the major means of disseminating information and entertainment to many people all over the world¹.

Media are not only used for disseminating information but also for mass education and for much of entertainment to the people. In most countries media play a great role to the spread and growth of a language in a particular speech community.

Language, as it is understood, refers to the system of communication in speech and writing that is used by people for communication purpose. There is a close relationship between media and language. For work of the media to be meaningful language must be involved fully. Media industry depends on language to make its work meaningful and language depends on media for its growth. For example, in Tanzania media is the major source of information to both rural and urban residents. Many radio stations, television stations and newspapers use Kiswahili as means of communication to the mass. By doing so, the media helps the spread and growth of Kiswahili from town centers where many media stations are found to the villages in remote areas.

Tanzania, like many other African countries, has experienced increasing number of media since her independence in 1961. Many private radio and television stations as well as both formal and informal newspapers have been established since independence and especially in 1990's. Meanwhile, the government media have undergone different phases of development. For example, the former Radio Tanzania Dar es salaam (RTD) which later joined with National Television and became to be known as 'TaasisiyaUtangazaji Tanzania' (TUT) and now Tanzania has the Tanzania Broadcasting Corporation (TBC) with a lot of improvements in its infrastructure. Almost all these forms of media (print and electronic) use Kiswahili as the major means of communication.

After independence in 1961, Tanzania language policy emphasized the use of Kiswahili language as a symbol of national identity². In the past, unlike today, for a person to become a journalist or presenter, competence in Kiswahili language was highly demanded. Therefore, this was first qualification for a person be hired. Today, many unqualified people are employed to work as journalists in different media. This is due to the mushrooming of the media sector which has led to the increasing need for journalists.

However, being part of the globalized world, people need more than language skills. So, they speak and write what they want for their readers and listeners.

Today, when a person listens to radio programmes, he will wonder to hear non formal words such as slangs being used in the radio. Therefore, he may even decide to stop listening to other radio stations because they of the language used. The same problem is also experienced in newspapers especially, the informal newspapers.

In addition, many presenters use English words, street words and other nonstandard Kiswahili words to strengthen their points in different radio and TV programmes to attract readers and listeners. For example, many journalists and presenters use **faulo** for mistake instead of **kosa** which is a proper standardized word. Also words like **bodaboda** and others which have not been standardized are now used in media in addressing the public³. Although these words are accepted by the users, they are not considered as standard words because they have not passed through the formal boards of standardization such as Baraza la Kiswahili Tanzania (BAKITA). The trend of the earlier study on media shows that media industry contributes much to the growth of Kiswahili in Tanzania^{4,5}.

Statement of the problem: In Tanzania Kiswahili is used as a national language and a means of communication among the people in the entire country. So, it needs to be clear and understood by all the speakers who use it. Today, this is not the case, there a lot of words and phrases used in the media which are not clear and understood by other speakers of the same language. In trying to make sure that Kiswahili is used correctly, official organs such as *Baraza la Kiswahili Tanzania* (BAKITA) and *Taasisiya Uchunguziwa Kiswahili* (TUKI) were established to meet the objective. Despite the presence of these national organs the use of non-Swahili words is still increasing. This linguistic situation makes other speakers of the language especially the old generation fail to use and understand the non-Swahili words used in the media especially the gutter press. Though there are many studies which have been done on media and language in Tanzania, yet Kiswahili is still being misused by the speakers of it.

Therefore, this study was a way of finding out some solutions to this linguistic situation in the country. It intended to provide answers to questions like; why there are so many non-Kiswahili words used in the media, why some Kiswahili users cannot understand the content of the message when they read or listen to the media which Kiswahili language to communicate, and what is the impact of the language (lexicon and phrases) used by the media to the Kiswahili speech community.

Research objectives: This study aimed at finding out the contribution of the media to both the growth and distortion of Kiswahili in Tanzania. Specifically, it intended to identify and examine the impact of non-formal language used in Tanzanian media [EATV, Clouds FM Radio and "Gutter Press" (informal newspapers), specifically the lexicon and sentence structure, to examine the role of media to the growth of Kiswahili in

Tanzania and to find out the attitudes of the people towards non formal language used by the media.

Methodology

Study area: This research was done in Dodoma municipality which is found in middle of the country. Dodoma Municipality is bordered by Chamwino District in the East and Bahi District in the West. Being in the Central Zone, the municipality is accessible by people from all parts of the country especially through road transport. The municipality has both rural and urban qualities. It is composed of a number of young people due to the presence of many academic institutions such as The University of Dodoma (UDOM), College of Business Education (CBE), The Institute of Rural Development, St. John's University of Tanzania and others. The area also is a capital city with many government activities are being executed. Thus, Dodoma municipality experience diverse cultural, skills and knowledge which are important in language growth and development. It was expected that people from the selected area could provide the information required for the success of this study.

Sample and Techniques of data collection: The snowball sampling techniques was used to select the target population from which samples were taken for the interview. The sample size included 5 people from the youth group (aged 18-35) and another 5 from old people (aged 50-60) in Dodoma municipality. In addition, forty copies of different newspapers were collected in corpus linguistics as a sample to examine and analyse the language used by media. The study employed documentary review, key informant interview, Corpus linguistics and on site observation methods to collect both secondary and primary data.

Documentary review: In attempting to support the viewpoint or argument of this academic work, documentary review was used. Different sources and documents were used to get some concepts related to the study. The sources and documents provided useful information which facilitated the writing and at the end the success of the study.

Key informant interview: Interview is defined as questions asked orally⁶. This study used structured interview where every informant in a sample was asked similar questions. Five young people aged 18-35 and five old people aged 50-60 from Dodoma Municipality were interviewed on the kind of Kiswahili used in Tanzania.

Corpus linguistics: According to Dash Corpus linguistics is defined as "an approach that aims at investigating language and all its properties by analyzing large collections of text samples"⁷. In this study, forty copies of different newspapers (*Ijumaa, Ijumaa Wikienda, Risasi, Uwazi, Kiu, Sani, Amani, and Jumatatu*) were collected and examined on the language used (specifically, the lexicon and the sentence structure) and later were analysed.

Observation: Observation is defined as a tool that provides information about actual behavior⁶. In this method, the study directly investigated/observed the information in the natural setting. The researcher spent some days listening different radio programmes and watching the TV programmes. Some programmes were recorded and the language used in the media was analysed.

Data Processing and analysis: The content and structural analyses were used in analysis of data based on the non-formal language used in the media, specifically the lexicon and the sentence structure. Forty copies of newspapers were collected and the analysis of language was done quantitatively where the numerical presentation, percentage and quantification of the findings were provided.

Validity and Reliability: According to Lunenburg & Irgy validity is defined as “the degree to which an instrument measures what it is supposed to measure”⁸. To ensure the validity and reliability of data, a pilot study was done to test if the items of data collection were good. Also, evaluation was done step after step for the instruments and data which were obtained to check their validity and reliability.

Results and discussion

The kind of non-formal language used in the media: In the study which has been done it shows that to a great extent Kiswahili is used incorrectly in the media. The media use a number of non-Kiswahili words (street words, English words and newly modified English words). This kind of language used was observed from different linguistic areas such as semantics, phonology and structure.

Use of code mixing and code switching: Hoffman as quoted by Nuradindya defines code switching as “the changes over sentences”⁹. The findings of the study show that the use of code-mixing and code-switching seems to be so common in these media. There are too many words and sentences from English language, street language and words from the newly modified English used by the journalists. In the electronic media, for example, a radio or television presenter cannot finish a two or three sentences without putting a non-Kiswahili word or sentence.

A part of a recorded presentation from a television presenter in January 18th, 2013 at 15:00 hours in the programme called *Five Select*

“Yoh! **Big up** sanaziendekwa Enrapnakamahivyo video yakempyatametoka **kuichekitime** hiihapakwa wale badohawaajaona **keep your eyes on EATV you know go what you can go you gonna see**, shukranisanakwakujakwenye shoo”(Congratulations to Enrap and as you have seen his new video, for those who have not seen keep your eyes on EATV you will see it thanks you for attending the show)

Kiswahili – English (code switching and code mixing):
I feel so bad for him siwezikumkimbia. *Uwazi- November 6-12, 2012*
Ombeniradhi for the good of the game. *Ijuma- 12-18, 2012*

The presentations above clearly confirm that media use non Kiswahili words in their programmes.

Kiswahili - street language (code mixing and code switching): Street language is the language which is neither of English nor Kiswahili; it does not belong to any recognized formal language and is commonly used by young people in informal situations. The findings revealed that both print and electronic media have been employing street words and sentences.

For example; -“Pachochi Mwamba alia nasimuzia mademuvicheche” Jumata, Januari 16-23, 2012 (Pachochi Mwamba laments prostitute girls’ calls).

In this example, there are two street words mixed up in a Kiswahili sentence. These are mademu (unmarried girls/ladies), which is the semantic extension of Standard English ‘dame’ and vicheche (prostitute/ a woman who consents easily to sexual proposal).

In addition to that, the study revealed that there is “borrowed” English morphology in the process of street word formation. According to Radford morphology is defined as “the study of how words are formed out of smaller units (traditionally called morphemes)”¹⁰. Some of the street words are formed by using English morphemes. The borrowed English morphology is mostly seen in the plural forms of these words. English morphemes are employed as plural makers for street words. For example; (kaka, kakazi) (brother, brothers) (Mama, mamazi) (Mother, mothers).

Kiswahili – Newly modified English (code mixing and code switching): The findings also show that informal newspapers use another form of code mixing and code switching which is the code mixing between Kiswahili and newly modified English.

For example; - Ferguson laivuna Mai waifu wake Amani-February, 16-22, 2012- (Ferguson has been seen live with his wife)

Code mixing and code switching between Kiswahili and any two or all of the following: English language, street language or newly modified English: This is a situation when a writer or presenter includes Kiswahili with either street language and English language or street language and newly modified English or English language and newly modified English.
For example; The heading from Sani, January 18-20, 2012.

“SHARAPOVA AKUTWA ‘LIVE’ AKIGAWA URODA”
(Sharapova has been seen live doing sexual intercourse).

The heading mixes up three languages which are Kiswahili, English and street language.

Akutwa and **akigawa**= Kiswahili words

Live = English word

Uroda = street word

Impact of media: Impact on semantics: Semantics is the study of word meaning¹¹. The findings of the study show that informal media have two major impacts on the semantics. First, many Kiswahili words have been assigned with new meanings which are not standard. The newly assigned meanings are not very familiar to the Kiswahili speech community. The second impact of the non-formal language used in the media is the use of street words. Table-1 and Table-2 below illustrate the impact of media on the semantics.

Table-1: Kiswahili words that have been assigned with new meanings which are not standard.

Word	Original meaning	New meaning
Mpunga	rice	money
Kufulia	To wash	To be bankrupt
kuchoka	to be tired	To be bankrupt
Umeme	electricity	HIV
Vyombo	utensils	alcohol
Tokelezea	appear somewhere	Look smart
Baridi	cold	Feel fine
Kujikataa	Ignore oneself	Move away

Table-2: The use of street words in the media.

Word	Meaning in standard kiswahili	Meaning in English
Sharobalo/nyengema	Mtumsafi	A smart person
Barida/mzuka	nzuri	Good/fine
pamoko	pamoja	together
umateumate	pesa	money
buku	Elfumoja	One thousand shillings

Furthermore, the study revealed that media do use newly modified words. These are words which have undergone morphological changes so that they can be adopted to suit Kiswahili syllable structures. This tendency is very common in both print and electronic media. But they are well demonstrated in the print media.

For example; Laivu - CVVCV - live - *Ijumaawikienda*, February 13-19, 2012

Filamu - CVCVCV -film - *Sani*, January 18-20, 20120

Andagraundi -VCCVCCVCCV - *Kuu*, October, 22-24, 2012

Apart from the incorrect use of the lexicon as well as the use of nonstandard structure of Kiswahili sentence, in the field, the researcher met with a number of phrases/expressions used by the media which belong to non-formal Kiswahili language, though this was not what a researcher planned to examine but it is a relevant information to this study found in the field. The Table 3 below shows some examples of these expressions/phrases.

Table-3: Example of non-formal Kiswahili language phrases/expressions used by the media.

Phrase/expression	Meaning in standard Kiswahili	Meaning in English
Kutiavitasa	Kupiga	To beat
Watuwameshona	Watuwamejaa/wengi	Many people
Watotowambwa	Watotowamitaani/vibaka	Street children
Mtuwasaundi	Mtumuongo	A liar

Impact on Phonology: According to Hayes phonology is defined as “a branch of linguistic science that deals with speech sound”¹². Oden insists that phonology is “the study of sound structure in language as sentence structure in syntax or word structure in morphology”¹³.

The findings of the study show that, media assign different/new pronunciation to some of the Kiswahili words. From the observation done by the researcher, it was revealed that there are some words which are pronounced differently from the standard Kiswahili pronunciation. However, the meanings of these words remain the same.

For example;

Moja (standard pronunciation) **moko** (new pronunciation) - *one*

Pamoja (standard pronunciation) **pamoko** (new pronunciation) - *together*

Bwana (standard pronunciation) **bana** (new pronunciation) - *sir*.

Impact on Syntax: According to Van Valin syntax is defined as “the branch of grammar dealing with the ways in which words, with or without appropriate inflections, are arranged to show connections of meaning within the sentence”¹⁴. A sentence is defined as a group of words containing a subject and a predicate¹⁵.

The structure of Kiswahili sentence is always formed by a group of noun followed by (plus) a group of verbs¹⁶.

S _____ [NP + VP] or [N + V]

Where as; S- means sentence, N - means noun, V-means verb, NP – means Noun Phrase, VP -means Verb Phrase

For example; Mvulanamdogosanaalipikawali.
(NP) + (VP)

A very small boy cooked some rice.

The NP comprises the following;

NP = N+Adj.+A,

Where; N = noun, Adj. = adjective, A = adverbial

The VP may have the following components;

VP = Aux. + V + A / N (N+V)

Where: Aux. = auxiliary verb, V = main verb, A = adverbial, N = noun

Examples; Mtotomzurisanaalitakununuamachungwa.

N Adj. A AUX. V N
(NP) (VP)

Mamamweupe sanaalitakakwendasokoni.

N Adj. AAUX. V A
(NP) (VP)

The findings show that, the structure of a nonstandard sentence as used in the media does not differ much from the structure of the standard Kiswahili. In this context, the sentences referred to are the ones with any of the non-Kiswahili word (street word, English word or newly modified English word). Most of the sentences used in the media despite the presence of the non-Kiswahili words (street word, English word or newly modified English word), seem to follow the structure of the standard Kiswahili.

Examples of non-formal Kiswahili sentences which show the fact that, the sentences structure of non-formal language follow the same structure the standard Kiswahili;

Kiswahili – street language sentence structure

Dulaamekwenda kwa washikaji zake.

NP VP

Source: Field observation, 2012.

Kiswahili –English sentence structure

Wanamuzikiwotewalipformvizurimno.

NP VP

Source: *Ijumaa Wikienda*, 18/09/ 2012

English, street language and newly modified English sentence structure.

Stawa kike waBongomovie, ametajwakuwandiyemsanii

NPVP

Source: *Sani 24-*, 11, 2012

Street language – newly modified English sentence structure

AntianatarajakukweapipaleoJumatano. *Risasi: 31 Oct. 2012*

NP VP

anti - newly modified English word (*aunt*)

pipa - street word (*airplane*)

Kiswahili – newly modified English sentence structure

Ishuhiyoiltokeahivikaribuni. *Amani: December 6th 20120*

NP VP

Furthermore, the structure of non-formal language used in the media follow the same morphemes (viambishi) to indicate tense or the time when the sentence is uttered. There are four kinds of morphemes which indicate tense and time in Kiswahili¹⁶. These are;

- **ali** - (*for the past*) - Mshikajialikuwageto.

- **ana** - (*for now*) - Mshua bado analala.

- **ata** - (*for future*) - Mchizi atanitoa kilo mbili.

- **ame** - (*for completeness*) - Juma amemtosa demu wake.

However, the findings show that there some few sentences of non-formal language used by the media which do not follow the sentence structure of standard Kiswahili, that is KN + KT. (NP + VP) instead they take A + VP (Adverbial + Verb Phrase)

For example; Kama vipitusepe.

A + VP

The sentence below does not follow the structure of standard Kiswahili because it starts with a nounand followed by another noun (**Braza and kaka**). The standard structure of Kiswahili sentence does not allow such arrangement of words.

Braza kaka anayefanyapoakwenyeBongowood.Source: *IjumaaWikienda*: September 24- , 2012

The role of media in the growth of Kiswahili: The findings of the study show that media play three major roles, media as the agent of Kiswahili distortion, media as the agent of Kiswahili change and media as the agent of Kiswahili growth.

Media as the agent of Kiswahili distortion: The findings of the study show that media is also an agent of Kiswahili distortion. It does so in various ways.

The naming of TV and radio programmes: The findings show that the naming system of much television and radio programmes also suggests that Kiswahili that is used is in most cases is incorrect. Most of the programmes have English words or street words (non Kiswahili words) or a combination of Kiswahili and English. The following are the examples of the TV and radio programmes in the selected media.

EATV: i. Uswazi(*street word*) - Every Monday at 1800 hrs, ii. Wanawake live (*Kiswahili-English word*) -Every Tuesday at 2100 hrs

Clouds FM Radio: Hili game (*Kiswahili –English*) - Monday-Friday at 8:30 am, Sports extra (*English*) - everyday at 2100 hrs

Use of Comics: The findings show that the comics in the newspapers contribute much to the distortion of Kiswahili language. These comics are language polluters. They use Kiswahili incorrectly with a lot of vocabularies from street language.

A part of comic from *Jumatatu*, 2012

Wife: 'Bwana angu Tozi hii ndiyo mitaa yake sasa akiniona itakuwaje!'

Husband: Hi yule si *demu* wangu Chigu yule! Halafu yuko na *demu* wangu mzee Vinogile, loh!'

Playing and writing modern poems/music in the media: The findings revealed that the tendency of playing and writing modern music (bongo flavour) in the media also leads to Kiswahili distortion. Electronic media tend to play poems of modern music (bongo flavour) to entertain their consumers. In this modern music, Kiswahili is highly misused so media find themselves as Kiswahili polluters as they play the modern music. These modern kinds of music/songs have a lot of non-Kiswahili words (street words, English words and newly modified English words). Examples of these songs are; (just to mention a few) i. *Hakunaga* - (there is nothing like) - by Suma Lee, ii. *Sitakidemu* -(I do not like a girlfriend) -by Juma Nature

Also, media tend to write poems of some songs from abroad. These songs are written in English. So, instead of promoting Kiswahili media find themselves promoting other languages. For example;

Song (Wimbo): *Where have you been?* - **Artist (Msanii):** Rihanna

*"I've been everywhere, man looking for someone
Someone who can please me love me all night long
I've been everywhere, man looking for you babe
Looking for you babe searching for you babe
Where have you been cause I never see you out
Are you hiding from me....."* **Rihanna**

Source: *Uwazi*, November 6-12, 2012 page. 9

Stories written in the media (informal newspapers): The findings show that the stories written in the informal newspapers play a big role to the Kiswahili distortion. The kind of language used in these stories is always non formal. They tend to mix up Kiswahili with words and sentences from English and street language. The following sentences are examples which clearly demonstrate the situation.

-Story: *Wamekata ...watakataje!?* -2 by **Kulwa Mwaibale.**

Kwanini best Jully alimwuliza. Leo nilijua utamwona shemeji yako

Ijumaa Wikienda, November 26- December 2, 2012

Showing modern Kiswahili films: The study revealed that, media play a great role to Kiswahili distortion as they engage in showing modern Kiswahili films. This is due to the increasing production of Kiswahili videos in Tanzania. In the EATV for example there is a special programme for these films; the programme is called *Weekend Movie* which is aired up every Monday at 21:00. The films tend to make use of street language and together with mixing up Kiswahili and English words and sentences. The following are just few examples of the films the researcher came across during the study which use Kiswahili incorrectly; i. *Bed Rest* - by Vicent Kigosi, ii. *More than Pain*, *Red valentine* - by Steven Kanumba

These are Kiswahili films but they are labeled with English words and sometimes with street words. As the names of the titles suggest, the kind of language used in these films is not standard Kiswahili. There are a number of code mixing and code switching of Kiswahili and both English and street language.

For example; - "... **You have a special part in my heart**, kwanini hutakikunielewa, lakini" (*Red Valentine* – by Kanumba) "...*You have a special part in my heart, but why don't you like to understand me*". (*Red Valentine* – by Kanumba)

Media as the agent of language change: The findings show that media is also the agent of language change. The changes have been revealed in the lexicon as well as in the sentence structure of the language (Kiswahili). There are so many words which have experienced changes in their meaning. For example, the meaning of **ngoma**(drums) has changed to HIV; also the meaning of the **kufulia** (wash) has change to **kufirisika** (to be bankrupt). There is also pronunciation change to some of the words. For example **mojais** now pronounced as **moko**. The changes are also presented at structural level. There is use of English syntax, and use of nonstandard Kiswahili sentence structure. For example;

Kibongobongounawezakufanikiwa.

A KT

Media as the agent of Kiswahili growth: The findings of the study show that informal media to some extent contribute to the growth of Kiswahili in Tanzania. Both, printed and electronic media has helped Kiswahili language to spread throughout the country and even outside the country. Despite the fact that media use non formal Kiswahili words, yet the number of formal Kiswahili words is bigger than that of non-formal words. So, few non Kiswahili words cannot distort the language and make it completely unable to grow.

"Mchango wake upo kwa sababu pamoja na kwamba wanatumia maneno ambayo siyo rasmi lakini wakati mwingine kuna maneno rasmi ambayo yanatumika...maneno yanayotumika yaliyo rasmi ni mengi kuliko yasiyo rasmikwahiyomchango wake upohatuwezikuukataa"(there is a contribution of media, though they use non formal words but sometimes there are

formal words which are being used ...the formal words used are many as compared to non-formal words, so they have the contribution we cannot ignore), said one young boy during the interview.

Furthermore, media have been the major source of new vocabularies we use in Kiswahili today. There are so many words which originate from informal media and are used as standard Kiswahili words. Today, there are several words such 'kuchakachua' (adulteration), kufulia (be bankrupt) as used in formal situations though they are not yet standardised.

Hubwe insists that Tanzanian newspapers including the gutter press are spreading in Uganda and Kenya's streets. This also leads to the growth of Kiswahili because these newspapers use Kiswahili the language of communication¹⁷.

The effects of the non-formal language used in the media to the Kiswahili speech community: A speech community refers to a gathering of individuals use the same language. The findings of the study show that many Kiswahili speech communities have been affected much by the use of non-formal language in the media. Young people who grow in Kiswahili speech communities are the most affected group. They have been learning, internalizing and eventually using the non-formal language used in the media as their language of communication and socialization. Today, in town centers it is very difficult to find a young person who can speak standard Kiswahili. Many of them tend to employ some non-Kiswahili words or sentences to accompany what they say in Kiswahili. One of the interviewed young boy who was also affected by the use of non-formal language in the media could not finish the interview without inserting a non-Kiswahili word.

"Ni kwasababu haya magazetiyana deal na mambo ya individual baada yakushughulika na issue za maana kama vile jamii siasa na vitu kama hivyo (These newspapers tend to deal with individual issues instead of involving in important issues like politics, society and things of the same kind).

The findings also revealed that Kiswahili speech communities especially those living in urban areas are more affected than the Kiswahili speech communities from rural areas. One old woman in the interview said that;

"Hiinilughayavijanatenahasawamjini, kijijini huwezi kuona mtoto anamwita baba yake **dingi**, kwanza hayo magazeti hukohamnakunare diotutenazakuhesabu" (this is a youth language especially those living in town, in the village you cannot find a child calling his/father **dingi**, even those newspapers are not found there are only radios and are countable.)

The attitude of the people towards the use of non-formal language in the media: According to Morris & Maisto to define attitude as "a relatively stable organization of beliefs, feelings, and tendencies towards something or someone called an attitude

object"¹⁸. The question what is your attitude towards the use of non-standard Kiswahili in the media was asked/used to find out the attitudes of the people (young and old) towards the use of non-standard Kiswahili in the media, to see whether they like or are interested to it or not. The findings show that most of old people have negative attitude towards the use of non-formal language in the media; in short they dislike it. For example, many of them do not only want to buy the informal newspapers but also they do not read them even when they have the chance of doing so. The same to the electronic media, most of them do not watch or listen to television or radio stations which use non formal language. One old informant said that;

"kuhusumatimiziyalughaisiyorasmikwenyevyombo vyahabariya ngepigwamarufuku.

Serikali angalie/iwekemkazokwambalughahizakihunizazotu mkika kwenye magazeti ya udaku.... Basi wazikataze, tuseme mimi sipendi nafikiri hata wengine hawapendi".

(the use of informal language in the media have to be stopped. The government should emphasize that the uncivilized languages which used in the gutter press ... to be stopped, let us say that I do not like, I think even others do not like too)

The findings also revealed that many young people have positive attitude (see no problem) towards the use of non-formal language in the media. They like the media which use non formal language so they listen and read them without any problem. Many of them are the big customers of the gutter press. They also watch and listen to television and radio stations which use non formal language. Despite having positive attitude towards the use of non-standard Kiswahili in the media yet they advise that there should be special boards to monitor them so that the language used can be understood by both the old and young generation.

"Lazimakuwanautaribu wakufanya ufuatiliaji wakaribusanakuha kikishavyombo vyote vinatumia lughasahihi"

(There must some regulations to make a close follow up and ensure that the media use formal language), said one youth in the interview.

The findings from the observation done by this study show that many old people have no interest in media which use non formal language while young people seemed to have interest in them. A researcher spent one day (Sunday December 23rd, 2012) at a certain center where newspapers are sold. In his observation he never saw an old man buying informal newspapers. While many young people especially, girls bought informal newspapers and the boys bought informal newspapers, sports newspapers and few of the bought formal newspapers.

The observed causes for the media to use non formal language: Cultural interaction: The findings of the study show that the increase of cultural interaction between Tanzanians and other people from abroad. Especially, America has made many young journalists to imitate the outside ways of speaking. That is why many radio and television presenters

speak language in American accent and so including a number of non-Kiswahili words in the language.

Professional reasons/ Lack of professional ethics: The findings show that, today, many of the media presenters and writers are not qualified. From the observation, the findings revealed that in the Radio there are some presenters who have not got formal training as journalists since; they did not attend official training on journalism.

The major kind of information these media disseminate: The results of the study show that, the major kinds of information found in these media are entertainment, sexual relationship and even personal/individual issues. But in most cases they tend to describe peoples relationship such as family, friend and sexual relationship of the famous people like artists, great business people and political leaders.

For example; The heading from *Sani*, January 18-20, 2012 "SHARAPOVA AKUTWA 'LIVE' AKIGAWA URODA" (*Sharapova has been seen live doing sexual intercourse*). Jaworski insists that women success as portrayed in the media depend on beauty and their dependence to men.¹⁹

People use media to socialize among themselves. They get to know a lot of social information from these media. Bwesua claims that "media is an agent of socialization, people read, watch TVs and listen radio stations for the purpose of socialization."²⁰

This chapter has presented and analysed the data collected from the field. It has discussed the role of the media in language growth, the kind of non-formal language used in the media and its impact to the Kiswahili speech community. Moreover, it has discussed the attitudes of the people towards the use of non-formal language in media. Finally, the chapter has discussed the observed causes for the media to use non formal.

Conclusion

The study revealed the use of a non-standard Kiswahili in the media that include code mixing and code switching that Media presenters and writers tend to mix up Kiswahili words and sentences with non-Kiswahili words such as street words, English words and words from newly modified English. They also use informal expressions/phrases as they write newspapers or broadcast on radio and television programmes especially, on semantics, phonology and syntax.

The findings revealed both print and electronic media play three major roles.

First, media is the agent of Kiswahili distortion as it uses both nonstandard words and nonstandard sentence structure of Kiswahili language. **Second**, media is the agent of language change. The changes are seen in the lexicon, in the sentence structure of the language as well as the pronunciation of certain

words. **Third**, media is the agent of language growth as it spreads Kiswahili all over Tanzania as well to other places outside the country. By so doing, media increase the number of users of Kiswahili language. The study shows that the non-formal language used in the media language has a great impact to the Kiswahili speech communities. Members of the Kiswahili speech communities especially the young people in urban areas are the most affected group of the media language. Most of old people have negative attitude towards the use of non-formal language in the media while the young people seem to have no problem with it.

The findings of the study also show that there are several reasons for the media to use non formal language. The reasons include cultural interaction between Tanzanians and other people from abroad, lack of professional ethics to some of the journalists and the major kind of information disseminated by the media.

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