

**EXAMINING LEXICAL STYLE IN YOUTH MAGAZINES
IN KENYA**

A CASE STUDY OF *ZUQKA* AND *PULSE* MAGAZINES

BY

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DECLARATION

This thesis is my original work and has not been presented in any other university.

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DEDICATION

I dedicate this research project to my loving husband Patrick Kagiri, my princess MaisyMuthoni and to the memory of my late daughter, Margaret Wanjiku. In you I found the strength and the support to carry on with this work.

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ABSTRACT

This study sought to analyse lexical choice in Kenyan youth magazines that reflect and inform their identity. A Critical Discourse Analysis with a stylistic approach is the background under which the study has been carried out. The study contributed to the knowledge that language should be studied as a social tool used for communication. Additionally, the study supports the notion that, linguistics should be integrated into the everyday challenges of life and gives more insights into the role of language in shaping society. The theory provided the parameters under which the role of language in shaping youth identity in this study was carried out guided by its core principle that language changes according to context and situations.

Primary data for the study comprised articles extracted from two main newspaper magazines which are the *Zuqka* and *Pulse* youth magazines in the *Daily Nation* and *The Standard* newspapers respectively. This study investigated eighteen articles that were written for the youth and by the youth.

Lexical choice was found to be a major feature that informs the language used by the youth. Further, the study contributed to the knowledge that language shapes and is shaped by society. In view of the analyzed data lexical style used by the youth as observed in clipping, lexical borrowing, word coinage portrays their identity. Consequently this study recommends further research on language and youth identity based on the graph logical level of language as well as other social group like language and women identity in media texts.

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ABBREVIATED CONCEPTS

CA- Contrastive Analysis

CDA- Critical Discourse Analysis

CL- Critical Linguistics

DA- Discourse Analysis

DN- Daily Nation

SN- Standard Newspaper

UoN- University of Nairobi

CHAPTER ONE

INTRODUCTION

1.0 Introduction

This chapter formed a basis of the research in terms of the problem it investigated and analyzed. First, it brought to light the background of the study, statement of the research problem, research questions. Additionally, it examined the objectives of the study, the justification of the study as well as the scope and limitations of the study. The chapter also highlighted some definitions of concepts, the literature review and theoretical framework. In conclusion, it put forward the research methodology.

1.1 Background of the study

A newspaper is termed as a periodical that appears recurrently and repeatedly, and conveys news about a broad variety of current events. It has a diverse variety of items for example, news-items, articles, reviews, imaginative writings, advertising, competitions and much more [Stephens, Collier's Encyclopedia 2000].

'Newspaper style has been discussed to be an arrangement of interrelated lexical, phraseological and grammatical means. Linguistically, it is understood to be a separate linguistic unity. Its key role is to bring up to date information and educate the reader. (Ibrahim, 2012). English newspaper writing is traced in the 17th century; there was the emergence of short news pamphlets. Thereafter, the first regular series emerged which was known as the weekly news which was first dated on March 11, 1702. The newspaper was found to have evolved into classification of language media, becoming a distinct a functional style in the 19th century. (Stephens, Collier's Encyclopedia, 2000).

Abuoga (1988:11) observed that 'Newspapers in Kenya emerged from the Coastal town from the late 1890's to early 1900's. During this period the missionaries, traders, explorers and settlers were arriving in East Africa. In view of this, the origin of newspapers in Kenya is linked to these groups of people and also the colonial government in Kenya. Most expressions to the views and opinions favoured the settler communities due to racialism and common interests. Views and opinions of other races such as Indians and Africans were put at the peripheral. Newspapers contain a range of

items; News, Advertising, Sport, Entertainment among others. The newspaper news can be divided into: Home/domestic vs. international news Hard vs. soft news.

Hard news is a term that points to stories which combine the concept of important and time-bound stories. Hard news has little value after 24 to 48 hours. News found in this category are such as, politics, economy, war, disasters, accidents, science, technology, law crimes, protests, etc. Soft news is not time-bound, the story happens over a long time span. It is relevant any day and for a long period and still be newsworthy. Soft news includes issues on: people, places, issues that affect the reader's lives and communities' problems (Wordpress.com, Abudira, 2015). Linguistic tools in newspaper language include transitivity, lexical structure, interpersonal elements, modality and speech acts (Sajdl.grin.com, 2006). This current study will investigate the lexical structure of youth magazines as mentioned elsewhere in this study. Teen language popularly termed as *sheng* is a way of life used by youngsters to set themselves apart from the mainstream culture. Olsen (2006) observed that *Sheng* gives them a sense of identity with its shared codes only understood among them. A characteristic feature of youth magazine is that the language seems to take a casual outlook, employs slang, it is speech-like. The language in addition has clippings, blending of words, borrowing and acronyms. *Sheng* is characterized by short sentences and the few long one have dashes and commas.

This study focused on two Kenyan newspapers, *The Nation* Newspaper and *The Standard* newspaper which have youth magazines (*Pulse* and *Zuqka*) in their Friday publications. This broadly formed the focus of this research.

1.2 Statement of the problem

The youth in our society use different strategies to communicate. The two youth magazines, the *Pulse* and the *ZuQka* are a mirror of the techniques the youth in our society employ in their quest for effective communication. This study will employ Critical Discourse Analysis (CDA) and a stylistic approach. The study sought to investigate the word choice and the lexical structure in these magazines with a view to point toward how this is used to reflect youth identity in the magazines.

Many aspects of youth magazines could be analysed for example; use of punctuation, capitalization, the degree of formality in terms of vocabulary, slang, use of idiomatic language, phrasal verbs, personal pronouns and dramatic language, simple and complex sentences, transitional markers. The study sought to investigate word choice which entails figurative language and non-standard forms of words in the youth magazines.

1.3 Objectives of the study

1.3.1 General objective

To investigate how newspaper magazines use language to portray a specific group in society.

1.3.2 Specific objectives

1. To investigate linguistic tools used for the construction of youth identity.
2. To find out how lexical style used in the magazines portray youth identity.
3. To investigate how the youth achieve coherence and cohesion as they communicate to their peers.

1.4 Rationale and justification of the study

Critical Discourse Analysis is now recognized for more than twenty years now as a field of multi-disciplinary teaching and research, extensively utilized in the social sciences and humanities such as Sociology, Geography, History and Media studies (Weiss & Wodak, 2002). The significance of this study is to give emphasis to the fact that the language used in media texts could be used to portray a specific group in society- language and youth identity. It will also help in the understanding the various ways that the youth use language for their communicative purposes. The knowledge created by this study will therefore go a long way in creating a better communicative understanding between and among different social groups in Kenya.

1.5 Scope and Limitations of the study

This study focused on two Kenyan youth magazines, *The ZuQka* and *The Pulse* youth magazines. *ZuQka* is from the Daily Nation newspaper which is an independent newspaper and termed as the leading newspaper in the country, it boasts a circulation of about 205,000 copies. Daily Nation newspaper is also the most influential paper in East

Africa. It's managed by the Nation Media Group company which also runs the Nation Television Network (NTV) and a radio station in Kenya known as *Easy*. Its headquarters is situated at Kimathi Street in Nairobi at the Nation Centre. (Answersafrica.com/Kenyan-newspaper).

Pulse on the other hand is a magazine in the Standard Newspaper which is one of the oldest Kenyan newspapers. It is a publication of the Standard Group. The company also manages the Kenya television Network (KTN) and a radio station in Kenya known as *Radio Maisha*. They also run an online news portal which wires news across Kenya and the globe (Answersafrica.com/Kenyan-newspaper). The study did not investigate other newspaper magazines for example those of *The Nairobiian*, *The Star*, or *The People Daily*.

The data for this study was collected for a period of three months, starting from January to March this year. Two newspapers youth magazines that feature every Friday in line with the allocated time-frame of this project. Articles with the most useful data like the scene at in the *Pulse* magazine and *Comrades* in the *ZuQka*, *Nadia's book from ZuQka*, *Philip@ZuQka*, embarrassing moments from *Pulse*, cover story from *Pulse* magazine formed the data of this project. Other youth magazines for example *The Young Nation* in *The Nation Sunday* newspaper, the *insider* among other youth magazines were not studied.

1.6 Literature Review

This section examined other works that have an impact in this study. It was the concern of this study to examine studies that have used the same theoretical framework and studies in the media related areas. A study done by Getyngo (1997) studied Kenyan newspaper discourse; he expounded on the Typology and Ideology in Kenyan newspapers. In particular, he studied three sub-varieties of newspaper language; Newspaper reporting, editorials and news analysis. His study related with this current study in terms of scope which is media and the methodology used as a similar study done in the same field is by Katumba (2005) on the language use in the Kenyan newspaper; *Sunday Nation*. The study focused on language use in the *Sunday Nation*.

She sought to investigate whether the *Sunday Nation* had a definable register and style focusing on the level of language formality. Another concern of her study was to examine

whether the newspaper had indigenized English. This study is relevant to the current study as the scope is on newspaper language. Similarly, Ooko (2008) carried out a study on the role of language in maintaining imbalance in society. Critical Discourse Analysis is used to explore gender relationships and roles as portrayed in the Kenya print media in the Saturday Magazine of the *Daily Nation*. This study is relevant in the current study as it uses the same theoretical framework and also a similar domain of the data, that is, print media. A study done by Maloba (2002) studied a Discourse Analysis of opinion columns. This is a meticulous linguistic analysis of opinion columns texts with emphasis in cohesion and deixis. The domain of the data is relevant in the current study while the theoretical framework is similar to the one undertaken by this study further to this, Magutu (2010) discussed discourse analysis (DA) of media texts: A case study of Mutahi Ngunyi's texts in the *Sunday Nation* newspaper. His study employed a similar theoretical framework to this study and also the non-literary field of newspapers.

Stylistics could be defined as the application of language study to the choices that are made in texts, both literary and non-literary texts. The newspaper falls under the category of non-literary texts which includes; political speeches, media articles, television, web broadcasting and so on. This form of analysis is largely regarded as Critical Discourse Analysis or Text Analysis.

1.6.1 Linguistic and non-Linguistic methods of Textual Analysis

Wodak, R and Busch B. in an article on Approaches to media text observed that Coherence (the semantic dimension, which is constitutive for construction of meaning) and Cohesion(the syntactic dimension are constitutive of text) play a role in analyzing texts. The Linguistic and the Non-Linguistic approaches differ in that non-linguistic methods highlights specifically the semantic dimension of coherence while linguistic methods highlights the systematic analysis of the two aspects. The main purpose is to make the interconnection between cohesion and coherence dimension evident as quoted by (Tritcher et al., 2000).

Both the 'Linguistic and sociolinguistic study emphasizes the linguistic information form the texture of the text'(Fairclough, 1995, P.21) as quoted in the *Textual Analysis and Stylistics academia.edu*. This intends to shed light on socio-cultural contexts. The article

also quotes Garret & Bell (1998) and Fairclough (1995) who provide a summary of different texts and discourse analytical approaches and their relevance in media analysis. The methods encompassed in Critical Linguistics stress the necessity of context, the social and historical situativity of the text and the intertextual and finally the interdiscursive aspect.

Today, to the best of my knowledge, no study has been done to analyze the language of a specific social group as portrayed in the newspaper language in Kenya. It was the intention of this study therefore to fill this knowledge gap. The study was undertaken using the Critical Discourse Analysis with a stylistic approach.

Discourse is termed as the ongoing use of texts in their communicative environments, that is, in their contexts. Discourse analysis (DA) thus can be termed as an interdisciplinary study of discourse within linguistics (Georgakopouly & Goutsos, 1997). Critical Discourse Analysis (CDA) sees 'language as a social practice', Fairclough & Wodak, (1997) as quoted by Weiss & Wodak, 2002:13) and considers the context of language use to be crucial. Depicting discourse to be a social practice posits that there is a link shared by a particular discursive event and the situations, institutions and social organizations that enclose it, hence discourse is termed to be socially constitutive as well as socially conditioned (Weiss & Wodak, 2002).

Critical Discourse Analysis is a problem-oriented social research instituted in history, semiotics and linguistics. These are terms usually identified with CDA. Text, discourse and Context. Discourse analysis has its origin in textual and linguistic analysis. The field of Critical Discourses Analysis is faced with the challenges of the many ways by which the concept of discourse is defined. Bloor & Bloor (2007) highlights these kinds of distinction as quoted in an Open Journal in Encarnation Hidalgo Tenorio, University of Granada.

'Discourse is the highest unit of linguistic description; phonemes, morphemes, words, phrases, clauses, sentences and texts; Discourse is a sample of language usage, generally written to be spoken, that is, a speech; Discourse refers to the communication expected in one situation context, alongside one field and register,

such as the discourse of law or medicine; Discourse is human interaction through any means, verbal and non-verbal; Discourse is spoken interaction only; Discourse stands for the whole communicative event’.

As quoted in an Overview of CDA by Encarnation Hidalgo Tenorio University of Granada Van Dijk (1997) suggests linguistics, cognitive and socio-cultural definitions. At first, discursive is described at the syntactic, semantic, stylistic and rhetorical levels, two, he recommends that it needs to be comprehended in terms of interlocutors’ processes of production, reception and understanding, three, and he refers to the social aspect of discourse which he recognizes as a categorization of contextualized controlled and purposeful acts realized in society. He further alleges that, each context controls a specific type of discourse and each discourse depends on a specific type of context. This is because context is mostly cognition (comprehension of social situations and institutions and of how to use language in them (Van Dijk, 1997).

1.6.2 Stylistics

Style is also termed to be distinctive: in essence, the set or sum of linguistic features that seem to be characteristics: whether of register, genre or period among others. Stylistic features are essentially features of language, so style in one sense is synonymous with language. (Wales, 2001: 371). Style is also viewed in terms of comparing one set of traits with another in terms of deviation from a NORM. Different texts will reveal different patterns of dominant or fore-grounding features. (ibid).

As discussed by Keziah and Jonah (2010,2011), Style can be highlighted as follows: - A shell surrounding a pre-existing core of thought or expression. Style is the choice between alternative expressions. It could also be termed as an arrangement of individual characteristics or a deviation from a norm. Further to these style is a group of collective characteristics and finally it is referred to as those relations among linguistic entities that are stable in terms of wider spans of text than the sentences Enkvist (12). According to Katie Wales in A Dictionary of Stylistics, 2nd ed. (Pearson, 2001), as quoted in an e-paper by Richard Nordquist " stylistics aim is not just simply to describe the formal features of texts for their own sake, but in order to show their functional significance for

the interpretation of the text; or in order to relate literary effects to linguistic 'causes' where these are felt to be relevant.

Stylistics goal is to account for how readers interact with the language of (mainly literary) texts in order to explain how we understand, and are affected by the texts that we read. In the study of the youth magazines these stylistic tools will help in determining how identity is achieved in the youth magazines. Stylistics can trace its roots to the formalist tradition that developed in Russian Literary Criticism at the turn of the Twentieth-Century, particularly in the work of the Moscow Linguistic Circle. Its most famous member and the most well-known exponent of Russian Formalism was Roman Jakobson (1896-1982) whose work focused on defining the qualities of what he termed as "Poetic Language' (www.cambridge.org).

Stylistic analysis in linguistics refers to the identification of patterns of usage in speech and writing for the purpose of commenting on quality and meaning in a text. Stylistic analysis is termed as a normal part of literary studies. It is applied as part of comprehending the possible meanings in a text. style and stylistics are complex concepts and may never be plainly defined due to its highly interdisciplinary nature, linguistic stylistics exhibits numerous levels of analysis related to various language-study fields, i.e. lexical classes, morphology, syntax, semantics, discourse analysis, etc. Analyzing linguistic and literary studies stylistically is a habitual occurrence in language studies. The driving force of such studies is to identify patterns of usage in speech and writing. In both linguistic and literary studies a great emphasis is paid to the text. The linguists aim is to investigate the possible meanings in a text. Stylistic analysis primarily has to do with the uniqueness of a text; that is, what it is that is peculiar to the uses of language in a literary text for delivering the message. This is in line with the current study as it seeks to investigate exclusive ways that the youth magazine utilizes language to achieve a communicative effect among the young people. This logically involves comparisons of the language of the text with that used in conventional types of discourse. (Qian, 2006 & Wang, 2001) as quoted in an e-paper, (CCSE, Min Li, 2009).

Aspects of stylistics include; Graphological level- it deals with the aesthetics of a text, paragraphs, logical organisation, numbering, punctuation, capitalisation, spacing, font, type size, pictures, colours, size of paper, titles, headings and many other things concerning visual aspects of a text. Lexical level- this refers to the choice of specific lexical items in a text..., their distribution in relation to one another, and their meaning...” (Crystal and Davy 1969: 19). Syntactical level- Studies sentence structure and word order. Grammatical level- this is in the field of morphology, that analyses the arrangement of words and classes of words. Secondly it studies the structure of sentences which is referred to as syntax (Crystal and Davy, 1969). Semantic level- ‘Semantics is traditionally defined as the study of meaning’. (Lyons, 1995: 3).

1.7 Theoretical Framework

The Critical Discourse Analysis theory popularly known as the CDA with a stylistic approach was used. This theory and approach helped in analyzing the variety of words and the non-standard forms used in the newspaper youth magazines- *Zuqqa and Pulse* to determine how their use portrays the identity of the youth in Kenya. Theoretically, the study falls within the field of Applied Linguistics.

1.7.1 The Critical Discourse Analysis

Discourse Analysis is a contribution to the study of language ‘in use’ (Van Dijk, 1985).

Critical Discourse Analysis refers to the Critical Linguistic (CL) approach of scholars who find the larger discursive unit of text to be the basic unit of communication (see Anthonissen, 2001) as quoted by (Weiss & Wodak, 2002:12).

Critical Discourse Analysis employ diverse approaches, they are derived from different theoretical backgrounds and also employ a variety of data and methodologies. CDA sees discourse as language use in speech and writing that is as a form of ‘social practise’ (Weiss & Wodak, 2002).

Critical Discourse Analysis draws most of tools from stylistics. For example; modality, transitivity and nominalisation, other modern tools are naming, opposition and negation.

Media texts are a common subject of analysis in Critical Discourse Analysis [See Stephens, Collier’s Encyclopedia].

Fairclough highlights a Three- dimensional framework of investigating discourse;

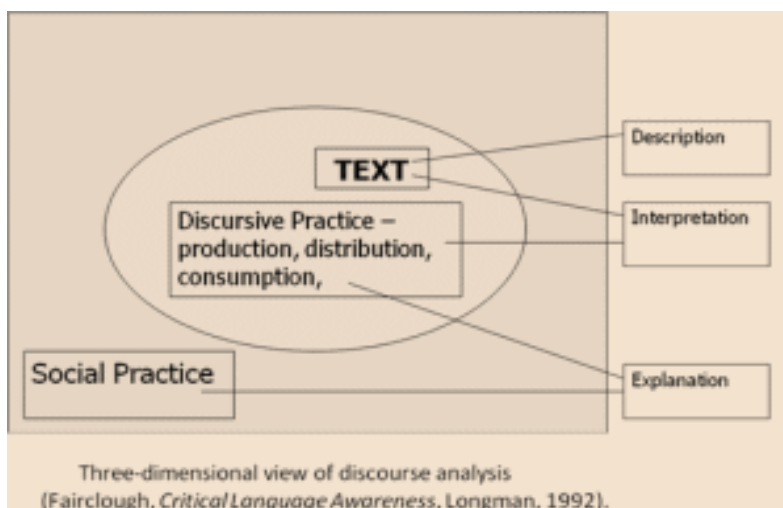
First, Discourse as text that entails the linguistic features and organization of concrete instances of discourse. Choices and patterns in vocabulary (E.g. wording, metaphor, grammar (e.g. transitivity, modality), cohesion (e.g. conjunction, schemata), and text structure, such as the use of passive verbs or nominalizations in news reporting could be used to obscure the agent of political processes. (Bloommaert, 2005:29). Second, Discourse as discursive practice which implies discourse as something that is produced, circulated, distributed, consumed in society. Fairclough terms these processes majorly as circulation of concrete linguistic objects. This approach claims that when vocabulary, grammar, cohesion, and text structure are analysed, emphasis ought to be given to speech acts, coherence, and intertextuality which are the three aspects that link a text to its wider social context [ibid:29] Third, Discourse as social-practice which focuses on the ideological effects and hegemonic processes in which discourse is seen to operate. Hegemony relates to power that is accomplished by constructing alliances and integrating classes and groups through 'hone stake in hegemonic struggle'. Fairclough uses this third approach to construct his approach to social change which largely is the manner that discourse is being represented, re-spoken, or re-written. [ibid:29,30]

In view of these three dimensions, Fairclough adds a threefold distinction in research methodology. Which are; Description- In this phase, CDA focuses on the textual-linguistics features of the material. It entails an action like that one of a participant in the sense that the researcher adopts the participants' categories in his description, but the researcher (in contrast to the participants) require to construct his/her interpretive framework clear. Interpretation. This is in relation to the way that participants get to some in a way understand discourse in view of their cognitive, social, and ideological resources. Fairclough argues that participants 'reproduce' elements of social ideologies through everyday interaction organized interpretive procedures. Explanation- In this phase, the researcher draws on social theory. Social theory enhances the movement from 'non-critical' to 'critical' discourse analysis. This then creates a broad view that individual instances of communication can be placed and from which they derive meaning. To start with a simple one, van Dijk (2001: 99) as quoted by (Bhatia,

Flowerdew and Jones, 2008) has suggested the following features of text to examine; Stress and intonation, word order, lexical style, coherence, local semantic moves such as disclaimers, topic choice, speech acts, schematic organization, rhetorical figures, syntactic structures, propositional structures, turn takings, repairs, hesitation. This current study will embark on Lexical style and Coherence and cohesion in twonewspapers youth magazines.

Three Dimensional view of Discourse Analysis

Fairclough Critical Language Awareness is illustrated below;



1.7.2 The basic principles of Critical Discourse Analysis

Fairclough (1992) highlights five tenets that outline his approach to Critical Discourse Analysis; first, Discourse shapes and is shaped by society. This is analyzed in two way as language changes according to the context and that situations are altered according to language used for example in news reporting and advertising language can affect attitude and influence behavior. Second, Discourse helps to constitute (and Change) knowledge, social relations and social identity. Language use has an effect on the way the world is represented-nationalism, us and them. For example, anti-abortionist terming themselves 'pro-life' posits that their opponents are 'anti-life'.

Third, Discourse is shaped by relations of power and invested with ideologies. For instance, the way certain languages, accents or dialects are valued or devalued. For example in the medical language, traditional medicine is termed as alternative therapies. The term ‘alternative medicine’ is marginalized in that it implies that ‘non-alternative medicine’ is the standard, rather than one of two options.

Fourth, the shaping of discourse is a stake in power struggles. Language is an authoritative apparatus for social control and, therefore is contested and contestable. Fifth, Critical Discourse Analysis seeks to show how society and discourse shape each other. Language use is not a neutral experience. it is concerned with developing consciousness of the issue, a pre condition for developing new practices and conventions hence contributing to social liberation and social justice. My study will be anchored by some of the foundational Principles of Critical Discourse analysis explained in the preceding paragraphs for example the principles that highlight that,

‘Discourse constitute society and culture, and is constituted by them, discourse does ideological work-representing, constructing society reproducing unequal relations of power, Relations between text and society are mediated and a socio-cognitive approach is needed to understand these links, discourse analysis is interpretive and explanatory and implies a systematic methodology and an investigation of context, discourse is a form of social action’. (Fairclough&Wodak (1997)).

1.8 Research Hypotheses

1. Youth Magazines employ word choice to achieve a communicative effect among the youth
2. Language may be used to portray identity within a social group in society.

1.9 Research Methodology

1.9.1 Research Design

This study used both qualitative and quantitative analysis which is the process in which we move from raw data that has been collected as part of the research study and used to offer explanations, understanding and interpretation of the phenomena, people and

situations which have been studied (www.researchproposals). This approach aided in analyzing data which was collected for a period of three months from *Pulse* and *Zuqka* youth magazines.

1.9.2 Sampling Design

Purposive sampling was used to select eighteen articles that were rich in the language styles that were analyzed. The articles picked are either written for the youth or by the youth. Ten were from *ZuQka* and eight were from *Pulse* magazine.

1.9.3 Data collection procedure

Raw data was collected for the period between January to March this year. Eighteen articles from *Zuqka* and *Pulse* youth magazines were used for analysis. *Pulse* from The standard Newspaper and *Zuqka* from The Daily Nation. The articles are the ones written by the youth and for the youth. The identified articles in the two magazines were used for the analysis of this study.

1.9.4 Data Analysis

The study employed contextual analysis which involves description of content of written material for example for example the figures of speech used (Berger, 2000) This systematically described the form and content of the articles in the youth magazine.

CHAPTER TWO

KEY CONCEPTS OF THE STUDY

2.0. Critical Discourse Analysis

2.1 Introduction

This chapter explores a deeper understanding of the various terms that Critical Discourse Analysis employs. As mentioned elsewhere in this study CDA incorporates stylistic tools in its analysis of language. Such terms such as lexical style and grammatical style are also expounded.

2.2. Definition of Key terms in the Studies

2.3 Text

A text is ‘a communicative occurrence which meets [...] the standards of textuality’ (de Beaugrande & Dressier, 1983, p.3 as quote in <http://seas3.elte.hu>).

Text is commonly used when discussions have a more linguistic basis or aim (Van Dijk, 1978 quoted in Van Dijk, 1985). Where the material, form and structure of language are at issue, the study tends to be textual. ‘Text is a semantic concept’ (Halliday, 2002:45). A text thus is termed as a semantic unit which is realized in sentences but not composed of them. (ibid).

‘A text is to the semantic system what a clause is to the lexicogrammatical system and a syllable to the phonological system’. (Halliday, 2002:45).

According to Hawthorn (1992), text and discourse differ because;

‘

Michael Stubbs treats text and discourse as more or less synonymous, but notes that in other usages a text may be written, while discourse is spoken, a text may be non-interactive whereas discourse is interactive... a text may be long or short whereas discourse implies a certain length and a text must be possessed of surface cohesion whereas a discourse must be possessed of a deeper coherence. Finally

Stubbs notes that other theorists distinguish between abstract theoretical construct and a pragmatic realization, although, confusingly, such theorists have not agreed upon which of these is represented by the term 'text'. (quoted in Mills 1997:4).

One of the most essential features of text is that it is interaction. The exchange of meanings is an interactive process, and text is the means of exchange. Furthermore, in order for the meanings which constitute the social system to be exchanged between members they must first be represented in some exchangeable symbolic form, of which language is the most accessible form. So the meanings are encoded in the semantic system, and given the form of text.

The data below demonstrates the exchangeable symbolic interaction feature of a text.

His towering figure and gentle persona are hard to ignore from the minute the interview starts off. I don't know where foot in the US. I grew up in Sweden from the age of nine years,' he says, breaking with a slight chuckle, trying to explain 'foreign' accent. His experience in a foreign country a passion for music and also fermented his dream of home to Kenya a country he would often visit on his vacation. I know Sweden in and out I fell in love with music there because of the many opportunities. It reached a point as a young person you see things like racism even when I could speak Swedish fluently and knew culture I was still big black guy and it was awkward,' he says. His debut came at the age of eleven when he started out in a rock band they used to have you centres with instruments, tutors and all that so they would advertise in the papers for kids to go and learn. I used to sing and play bass. From there got in touch with digital production. My professional life was working as a producer with 'Blao Entertainment,' he recalls. (*sample 11*).

The use of pronouns I, he, his it in the above data enhances symbolic interaction between the writer and the readers in this text.

2.4 Discourse

'This is linguistic communication seen as a transaction between speaker and hearer, as an interpersonal activity whose form is determined by its social purpose. Text is linguistic communication (either spoken or written) seen simply as a message coded in its auditory

or visual medium’ (Hawthorn, 1992:189, quoted in Mills, 1997). Discourse is used largely in examining literary and non-literary texts for example the Newspaper of which this study seeks to scrutinize. Discourse is termed to have the widest range of possible significations of any term in literary and cultural theory. (Mills, 1997). ‘Language is also termed as an instrument of communication, whose expression is discourse’. (Benveniste, 1971:110, quoted in Mills, 1997:5). Consequently he terms discourse as the domain of communication.

Discourse must be understood in its widest sense: every utterance assuming a speaker and a hearer, and in the speaker, the intention of influencing the other in some way.. it is every variety of oral discourse of every nature from trivial conversation to the most elaborate oration...but it is also the mass of writing that reproduces oral discourse or that borrows its manner of expression and its purposes: correspondence, memoirs, plays, didactic works, in short, all genres in which someone addresses himself as the speaker, and organizes what he says in the category of person. The distinction we are making between historical narration and discourse does not at all coincide with that between written language and the spoken. Historical utterance is today reserved to the written language, but discourse is written as well as spoken. In practice, one passes from one to the other instantaneously. Each time that discourse appears in the midst of historical narration, for example, when the historian reproduces someone’s words or when he himself intervenes in order to comment upon the event reported, we pass to another tense system, that of discourse (Ibid:208-9, quoted in Mills, 1997:5).

‘Discourse is language- in- action and investigation it requires attention both to language and to action’ (Hanks, 1996 quoted in Blommaert, 2005). Further, discourse could be said to comprise every form of semiotic humanendeavourperceived in connection with social, cultural, and historical patterns and developments of use. Such as, a standard newspaper advertisement currentlyhas written text in a variety of forms, ranging from headlines to small print, with differences in shapes or color that are meaningful (Bloommaert, 2005).

The data below illustrates a discourse between a *Pulse* writer and a *fashion designer*.*Pulse*: what is fashion to you?

Vivian: Fashion is complementing the inner feeling of whom I see myself as being through trends that help to define me.

Pulse: have you transformed your style in the last three years?

Vivian: I gradually change my dress code to suit the image that I want to bring out depending on the projects and seasons.

Pulse: Does your celebrity status help to dictate this?

Vivian: Naturally, I have always been a tomboy but I've had to be keen on my make-up and dress code since I launched my music career.

Pulse: what would you say is your trademark look?

Vivian: My haircut is definitely my trademark. I can never imagine myself with long weaves!

Pulse: Do you have a specific stylist or place where you get your collections?

Vivian: I shop anywhere and everywhere but I am hoping to get the best stylist in town very soon.

Pulse: Do you have a specific stylist whose work you admire?

Vivian: The pulse fashionista and fashion blogger Silvia Njoki. I have seen her style on Instagram and I think she has pretty good fashion sense.

Pulse: Shoes or jewellery

Vivian: I am really big on jewellery. I feel that no look is complete without accessories.

(sample 18)

From the above data the notion that every utterance assumes a speaker and a hearer, with the intention of influencing the other in some way is clearly illustrated.

2.5 The Social Nature of Discourse

We use discourse all the time in our day to day interaction. Discourse is believed to be what sets us apart from other species and enhances the development of society and community. We do not have terms like ‘non-social, non-cultural or non-historical use of discourse. The use of discourse is essential in all spheres of our social, cultural, political surroundings. Consequently, discourse is what changes our environment into a socially and culturally meaningful one. This kind of meaning is both linguistic and social cultural and this set of conditions cannot be taken advantage of by everyone in the same way. (Blommaert, 2005) This claim thus lead us to the social differences in discourse structure and usage which informs the objective of this study which is to examine how language is used to depict the youth in newspapers magazines.

2.6 Context

Context is said to focus on the means by which linguistic form which is mainly text grow to be, get integrated in, or turn to constitutive of larger pursuits in the social world

(Bloomart, 2005:39). Further, the way in which language fits into context is what creates meaning, what make it (mis)understandable to others. For example, from a small level, every sentence produced by people occurs in a distinctive environment of preceding and subsequent sentences, and thus derives part of its meaning from these other sentences. Moreover, at the a wider concept, context is examined in the echelon of universals of human communication and of human social order. in view of the fact that humanity is divided into women and men, youngsters and the old and old citizens, this broadly forms the basis in which this study is informed.(Bloomart,2005). Context is potentially everything and contextualization is potentially infinite. (Ibid: 40). He further observes that people seem to have rather clear though not accurate ideas as far as making language fit into activities and how they have to create meaning out of this blending is concerned.

Contextualization is observed to comprises all activities by which participants which make relevant, maintain, revise and cancel any aspect of context which, on the other hand, is responsible for the interpretation of an utterance in its particular locus of occurrence (Auer 1992:4) as quoted in (Bloomart,1992: 41). According to Gumperz(1982,1992), human beings derive meanings in interactions and, considering

both extensive ethnographic concerns in addition to narrower conversation-analytic ones, he observed that people pick up quite a few unsaid meanings in such interaction. He further posits that interpretation which is commonly known as ‘understanding’ is the result of contextualization process in which text in this case utterances, statements, oral as well as written texts are ‘indexically’ made to fit’ a particular set of context(s) by participants in the interaction. Ideally, he wraps up by observing that if we want to explain the way in which people make sense socially, in real environments, we need to understand the contexts in which sense-making practices develop for example the way language is used to create identity in youth magazines.

2.7 Intertextuality

‘Intertextuality refers to the fact that whenever we speakers produce the words of others, we constantly cite and re-cite expressions, and recycle meanings that are already available’ (Bloomaert 1992:46).

Intertextuality grounds discourse analysis firmly into histories of use- histories that are social, cultural, and political, and which allow the synchronic use of particular expressions to acquire powerful social, cultural, and political effects. It invites us to look beyond the boundaries of particular communicative events and see where the expressions used there actually come from, what their sources are, whom they speak for, and how they relate to traditions of use [...]. Intertextuality accounts for a lot of what we understand by the ‘normative’ or the ‘standard’ in language use, and Gompers (2003:117) rightly emphasizes the value of intertextuality in uncovering the indexical ties between signs and interpretations.(Ibid 46-47).

2.8 Coherence

‘Cohesion can be thought of as a process in the text, the linking of some element – often but not always an element that is inherently presupposing – to something that has gone before, or in certain instances to something that is to follow’. ‘Cohesion is also a relation in the system’ (Halliday, 2002:43). Coherence captures the content based connections

between the words that make them produce sense. (Mey, 2001:153).Mey (2001) further expounds that coherence has to do with the global meaning involved in what we want to express through our speech activity. It can therefore be termed as the ways a text makes sense to readers and writer through the relevance and accessibility of its configuration of concepts, ideas and theories.

Yule (1996) posits that language users believe that what is said will make sense in terms of their normal experience of things. He further puts forward that, ‘normal’ experience will be locally interpreted by each individual and hence will be tied to the familiar and the expected. People are believed to make sense of what they read and hear. They strive arrive at an interpretation that is in sequence with their experience in the way they perceive the world.The crucial notion of coherence issomething that exists in people not just in words or structures (Yule, 2006:126).

Coherence can be achieved by; first, using Repetition to link ideas, sentences, and paragraphs. Repetition of key words in a text helps to link ideas. Use of repetition also helps the reader to remain focused and enhance a smooth flow of ideas. Second, use of expressions to link ideas, sentences, and paragraphs. Transitional expressions, for example furthermore, moreover, therefore, and however, are used to institute relationships between ideas, sentences, and paragraphs, these transitional expressions serve as a pointer to let the reader know the previous idea, sentence, or paragraph is connected to what follows. Thirdly, Pronouns to link sentences. They help in linking or connecting sentences by referring to preceding nouns and pronouns. Pronouns facilitate to create paragraphs that can be read in a simple manners avoiding wordiness and unnecessary repetition. For example, Mr. Sossion agreed to meet with the members of the Teacher’s Service Commission. He signed the return to work formula. He was interested in hearing their point of view concerning the proposed salary increments.

The use of pronouns *he* and *their* in the illustration given above aid in eliminating unnecessary repetition and also in eliminating wordiness in the statement.

Fourth,synonyms to link ideas and create variety. Synonyms are words that have the same or nearly the same meaning as another word. Synonyms are used to provide

alternative word choices they basically aim to add variety to an essay and can help eliminate unnecessary repetition. Fifth, the use of parallel structures to connect ideas, sentences, and paragraphs. Parallelism entails the matching words, phrases, clauses, or sentence structures to express similar ideas. These structures also permits the reader to follow smoothly from one idea, sentence, or paragraph to the next and to comprehend the link and connections between ideas. (http://www.selu.edu/acad_research).

2.9 Cohesion

Richards and Schmidt (2010), refer to cohesion as the grammatical and/or lexical relationships between the different elements of a text. Halliday (2002) Characterize cohesion as form of grouping in which various grammatical and lexical features are brought together. He categorises cohesive ties in two main types as follows;

2.9.1. Grammatical cohesion

2.9.2 Lexical cohesion-based on

1. Structural content (clauses in sentence structure)

- (a) Dependence
- (b) Linking

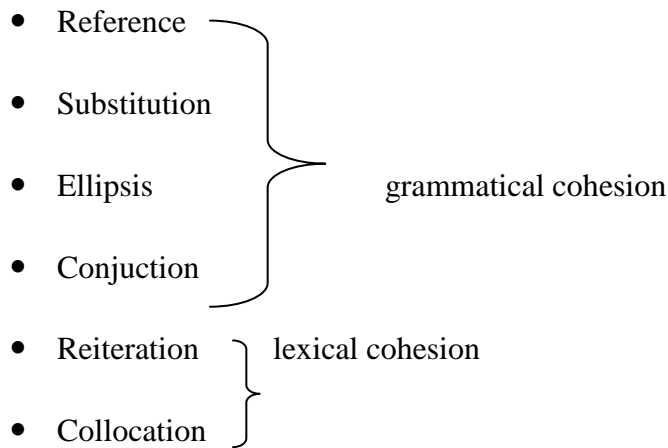
2. Non-structural content which involves

- (a) Anaphora
 - (i) Deictic and submodifiers
 - (ii) Pronoun
- (b) Substitution
 - (i) Verbal
 - (ii) Norminal

B. Lexical- this category of cohesion involves;

- 1. Repetition of item
- 2. Occurrence of item from same lexical set.

Halliday and Hasan's taxonomy of cohesive devices.



These cohesive devices help to create coherence within a text.

2.9.3 Intentionality and acceptability

People use texts even though they do not seem fully cohesive and coherent. Attitudes of the text users should thus be included among the standards of textuality. 'A language configuration must be intended to be a text and accepted as such in order to be utilized in communicative interaction'. (Beaugrande & Dresser, 1996:113). Intentionality is said to consider the intention of text producers. They intend the language configuration to be a cohesive and coherent text.

Acceptability is what is actually accepted in communication (ibid: 130). Informativity is referred to as the extent to which a presentation is new or unexpected for the receivers; mostly it is applied to content. However, occurrences in any language system might be informative. Claude Shannon and Warren Weaver (1949) designed the Information Theory based on Statistical probability. The theory posits that the greater the number of possible alternatives at a given point, the higher will be the information value when one of them is chosen (Beaugrande & Dresser, 1996).

2.10 The Critical Discourse Analysis

'CDA states that discourse is socially constitutive as well as socially conditioned'. (Bloomfield 1992:25). Critical Discourse Analysis focuses on the

intersection of language/discourse speech and social structure, it also advocates for an operational intervention in the social practices it critically investigates. (ibid).

[CDA] studies real, and often extended, instances of social interaction which take (practically) linguistic form. The critical approach is distinctive in its view of (a) the relationship between language and society, and (b) the relationship between analysis and the practices analyzed. (Kodak 1997:173 quoted in (Blommaert, 2005).

In Critical Discourse Analysis, Language is termed as a central part of the social process and that speakers and writers select from the vast range of options available subject to the social situations they find themselves in. 'There's is a strong and pervasive connection between linguistic structure and social structure... and that social groupings and relationships influence the linguistic behavior of speakers and writers (Kress and Fowler 1979:185).

Kress and Fowler (1979) claim that 'syntax can code a world view without any conscious choice on the part of the writer (p.187). Halliday's systematic functional grammar emphasizes the link between the grammatical system and the social and personal needs that language is required to serve (Halliday, 1970). Further to that, Halliday highlighted three meta-functions of language, which are continuously interconnected. First, the ideational function, entails situations where language lends to structure experience- this structure, has a dialectical relationship with the social structure. Secondly, the interpersonal function which constitutes relationships between the participants, and thirdly, the textual function which comprises of cohesion and coherence in texts.

In Critical Discourse Analysis, there is a propensity of analyzing discourse both at the micro-level and the macro-level. The former is directed to the textually focused areas whereas the latter focuses on the wider contextual issues such as inequality, History among others (Blommaert, 2005). Ideally, whenever language analysis seeks out to be critical, it needs to engage in the world in which it operates. As opposed to non-critical linguistics, critical linguistics does not just describe,

...discursive structures, but also [shows] how discourse is shaped by relations of power and ideologies, and the constructive effects discourse has upon social identities, social relations and systems of knowledge and belief, neither of which is normally apparent to discourse participants (Fairclough 1992). He further observes that Critical Discourse Analysis is related to functional linguistics in two main ways: First by the fact that it refuses the treatment of language systems as autonomous and independent of 'use', or the separation of 'meaning' from 'style'. Secondly by the fact that it supports Halliday's view of the grammar of language as composed of 'options' amongst which speakers make 'selection' according to social circumstances. The influence that language can wield in society and also the one society can exert in language is vast. It is in line with this view that this study aims at exploring how lexical style is used to bring out youth identity in youth magazines. As a result, the domain of enquiry of CDA is necessarily limited as follows:

... the reproduction of sexism and racism through discourse, the legitimization of power; the manufacture of consent; the role of politics, education and the media; the discursive reproduction of dominance relation between groups; the imbalances in international communication and information (Kress1990:1).

Critical Discourse analysis approach to language study is said to be eclectic in nature. It borrows from several other disciplines. These approaches are both in linguistics and outside linguistics. The areas include pragmatics, sociolinguistics, cognitive psychology and artificial intelligence and conversational and discourse analysis.

CDA borrows from pragmatics. As a science of language use, it is related with analytical philosophy. In Pragmatics Critical Discourse Analysis borrows resources such as Speech act analysis, conversational implicature and presuppositional structure. Flower (1986:70) points out that pragmatics holds that discourse is a social practice because,

... a piece of language in real use is more than a text put together by the basic conventions....it reflects the whole complex process of people interacting with one another within the structure of social forces.

Critical Discourse Analysis relationship with sociolinguistic is based on the principle that just like CDA tries to find the relationship between language and society. It recognises that language is multifaceted and cannot be studied in isolation and seeks to study which social structures abide on the way people use language. (Trudgill 1984). Fairclough (1989:8) put it thus: the sociolinguist focuses on the easy existence of facts without attending to the social circumstances that created them so and the social situations for their would be change, the notion that the sociolinguist herself might somehow effect the facts hardly seems to arise...

In sociolinguistics grammar is assumed to be independent of its use, that is, there is language, then there is the use of language and that social structure has its effect at the level when language is used (Fowler et al 1989). Critical Discourse analysis find this reflection superficial, language is an integral part of society, serving to confirm and consolidate the organizations that shape it. Consequently, at a very fundamental level, language is part of, as well as a result of the social process. Language cannot therefore be de-linked from the social process and study each as independent units (ibid: 54).

Another area that CDA has borrowed from is Cognitive psychology and artificial intelligence. From a critical linguistic approach, emphasis is laid on the active nature of comprehension (Fairclough, 1989). It posits that one does not simply 'decode' an utterance but rather arrives at an interpretation through an active process of matching features of utterance at various levels with the representations stored in one's long term memory. It seeks to investigate just like pragmatics the link between what is said and what is meant, and consequently how people differentiate what is meant from what is said. (ibid).

Conversational Analysis and Discourse analysis is yet another area that CDA greatly borrows from. CA appreciates that there are social structures that determine such things as turn taking in a conversation. Conversational Analysis is specifically interested in conversation as one area which has a pervasive instance of skilled action. (Fairclough 1989). Critical Discourse analysis is viewed to be more of an approach to discourse analysis as opposed to it being a separate disciplines by a number of its founders like

Fairclough (1992). Discourse analysis is by itself multi-faceted in nature and hence very close to critical linguistics.

CDA employs linguistic categories in analyzing texts. According to Jager (quoted in Wodak and Mery, 2001:25) distinguishes between content oriented analysis and a language oriented fine analysis. In both cases, the linguistic features broadly studied include:

- The kind and form of argumentation.
- Argumentation strategies.
- The intrinsic logic and composition of texts.
- The symbolism/figurativeness in both language and graphic contents
- Idioms, sayings, clichés, vocabulary and style.
- Actors(persons, pronominal structure)
- References, for example to science, religion etc.

The factors relevant to our study for example vocabulary and style as well as figurativeness in language inform the analysis of this study.

In a nut shell, Critical Discourse analysis should be understood not as just another approach to language study that highlights limitations in other areas of study but as another orientation to the study of language. CDA employs different goals because it ‘not only makes use of all the approaches referred to, but attempts to go beyond them in providing a synthesis of necessary concepts and analytical framework for doing critical analysis’ (Fairclough, 1989:14).

2.10.1 The Media

Media studies involve the study of newspapers, television, advertising etc and their influence on society as an educational project (Macmillan Dictionary). It is communication—whether written, broadcast, or spoken—that reaches a large audience. This includes television, radio, advertising, movies, the Internet, newspapers, magazines, and so forth’. (<http://www.cliffsnotes.com>). Media outlets have not only become more available, but also increased in programming with a wide range of shows aimed to please all ages, and attitudes. In view of this, mass media has become a permanent part of

modern culture. (ibid).It helps in shaping our cultures, our way of life and the society as whole. The media acts as one of the vital agents of socialization in the current world. As a result the media helps us to understand our values, beliefs, attitudes, perceptions and norms of our society and also depicting to us worlds that are different from ours.

In view of this, all studies of the media on its audience have a basis in which the media reports and represents the social world in terms of age, race, class, gender, religion and sexual orientation. As William (2003) highlights, the media stands accused as biased, stereotyping or being systematized around formats that construct a particular view of the world. This study seeks to determine how the impact of media represents the social world of a certain age group which is the youth group. Three perspective viewpoints on the role mass media on society has been expounded below;

Limited-effect theory claims that media experts influence people who are less informed. Intelligent people depended greatly on personal experience, prior knowledge, and their own reasoning. However, it is believed that this theory came into existence the media was less available and less dominant (ibid).

Class-dominant theory posits that the media is controlled by minority elite. It claims that when ownership is restricted, the minority elite can influence the ability to manipulate what people can see and hear. For example, Television networks receiving millions of dollars in advertising from companies like Nike and other textile manufacturers hesitated to air stories in their news on possible human rights violations by such companies in foreign countries(ibid).

Culturalist theory developed in the 1980s and 1990s. It is a combination of two the class-dominant and the limited-effects theory. Cultureless theory holds the fact that people interact with media to create their own meanings out of the images and messages they receive. Audiences are believed to play an active role as opposed to passive in relation to mass media. The theory claims that audience chooses what they watch and read among a wide range of choices available to them. It further notes that linguistic research has proved that when people approach material, whether written text or media images and

messages, they interpret that material based on their own knowledge and experience. (ibid)

2.10.2 Media in the Kenyan context

The media in Kenya is a diverse and aggressively growing industry. The political transition from the British government to independent country informed drastic changes in the mass media in Kenya. There was more focus on African Culture and traditions. Swahili broadcasts also increased and emphasis was put in African music and culture. Four sectors of print media are discussed as follows: the regular daily newspapers, the magazines, the regional newspapers, and the printed sheets that aims to pass for newspapers in the town streets. There are four major daily newspapers. The Daily Nation (1960). The Standard (formerly the East African Standard) (1902). People Daily (1992). Kenya Times (1983) (<http://www.stanhopecentre.org/>)

In a nut shell, culturalist theorist observe that while a few elite in large corporations may influence what information media produces and distributes, personal perspective is vital in determining how the audience members interpret those messages (<http://www.cliffsnotes.com>).

2.10.3 Conclusion

The concepts described above which include text, context, discourse, intertextuality, media, coherence and cohesion play a fundamental role in analyzing text. Critical Discourse Analysis (CDA) is a branch of linguistics that endeavours to understand how and why certain texts affect readers and hearers. Many of the tools used in CDA are derived from Stylistics which looks at the way literary texts generate meaning and poetic effects. CDA employs a similar type of analysis to look at (mainly) non-literary texts. Media texts also form a common subject of study in Critical Discourse Analysis. (online paper article, Evans M., 2013). The study of youth magazines undertaken by this study consequently employs the aforementioned tools in Critical Discourse analysis to establish youth identity in the language used. The interplay to the above tools and figurative language form the basis of analysis in the next two chapters of this study.

CHAPTER THREE
THE LINGUISTIC FEATURES AND NATURE OF KENYAN YOUTH
MAGAZINES

3.0 Introduction

This chapter investigates the linguistic features that characterizes the Pulse and ZUQKA youth magazines. It specifically seeks to explore the way communication strategies like lexical choice, code switching mentioned elsewhere in this study are used to infer meaning. This entails concepts like code switching, vocabulary choice and the use of coherence to achieve intended meaning.

3.1 The Pulse magazine

Pulse magazine is published by *The Standard Newspaper* with a catch phrase ‘*The only way to get a life*’. It is published every Friday of the week. Its editor is Stevens Muendo, Sub-editor Peter Ndoria. Pulse writers include Tony Machine, Rose Kwamboka, Austine Okande, Kevin Oguoko, Esther Muchene, Mkala Mwaghesha, Sheila Kimani, Anjellah Owino, and Snyder Lukalia. (The Standard Newspaper 27 March, 2015).

3.2 The Zuqka magazine.

ZuQka is published every week by the Nation Media Group Limited. It’s distributed free with every Friday’s ‘Daily Nation’. Its catch phrase is ‘*Be Famous*’. (Daily Nation, 2015) ZuQka is about fun, fabulousness and fame! We bring the fun, the goss, where to party and who not to party with...& if you talk nice, we make you famous’. (www.facebook/ZuQka). ZuQka’s A.g Group Editorial Director is Tom

Mshidi, Group managing Editor Mutuma Mathiu, Features Editor is Benard Mwinzi among others. (Daily Nation, 6th March, 2015).

A total of 15 Articles will be analysed, 10 articles from the ZuQka magazine and 5 articles from the *Pulse* magazine as listed below;

3.3 Lexical structure in Kenyan Youth Magazines

3.3.1 SHENG model:

3.3.2 Code switching

‘Sheng (S)wahili and (Eng)lish) is a Swahili-based slang language spoken by predominantly the Kenyan urban youth’ (www.theteamkenya.com).

Sheng is believed to be Kenya’s urban language. Out of the forty-two languages spoken by Kenya people, Swahili and English are the two official languages. Sheng is a Swahili-based slang. (see Laura, slate-com articles, 2013).

It is believed to have emerged as a slang mostly spoken by gangs in the slums of Nairobi. The widely agreed upon origin story of Sheng is that in 1980s and 1990s, a massive migration of people from the countryside to city resulted in large numbers of youth living in close quarters with their families in low-income neighborhoods in Nairobi. According to Prof. Mungai Mutonya, senior lecturer in language of secrecy where they could communicate without getting the information out to their parents. Today sheng is almost everywhere in advertisements, political campaigns and public service announcements. Its dynamic nature is one of its unique attributes. As Mutonya points out, new Sheng words or phrases are often brought to birth by entertainers, DJs and musicians. Ghetto Radio founded in early 2008, predominantly use Sheng to communicate to their listeners. (ibid).

Code switching is a change from one language variety to another during speech event (Richards, 1985). There are two types of code switching, the first one is when it occurs above the clause level when it is termed as code switching while the other one occurs within the sentence and is largely referred to as code mixing. (Saville, 1989 quoted in Habwe, 1990:90).

Code switching largely refers to the act of verbal interaction (the different languages should occur in different sentences) whereas code mixing allows words from two or more languages used in one conversation. It occurs in one sentence or utterance. (Okoth, 1987:7).

Most of the articles in the youth magazines written by the youth or for the youth predominantly employ sheng to communicate ideas.

Consider the data below: (example one)

Lexical Item	source	Gloss
Obaro	Kiswahili	road
Asubuhi	Kiswahili	Morning
Fkuz	Kiswahili	chase
Kahawa	Kiswahili	coffee
Biashara	Kiswahili	Business
Cucu	kikuyu	Grandmother
Hebulez do	Kiswahili	let us do
StellewaNyabura	Kikuyu	Nyabura's daughter
Westi	English	Westlands
Wit	English	with
Whitey	English	white
Gal	English	girl
Wifey	English	wife
Aftie	English	afternoon
N	English	and
Tho	English	though
Thaz	English	that is
Kid bro	English	kid brother
Simmo	English	Swimming pool
Lessos	English	lessons
Talkin'	English	talking
Def	English	definitely
Maji	Kiswahili	water
Sumthing	English	something
Sato	English	Saturday
Waz	English	was

In the above extract from Pulse magazine, code mixing is evident in extract as the above words are derived from a variety of languages among them Kiswahili in words like *maji, asubuhi, biashara, kahawa, hebu and obaro*. In the Kikuyu language words evident include *cucu, wa*. In English sheng has derived words such as *sato, waz, sumthing, swimmo, lessos, def, afty, talkin* among others.

3.3.3 Word coinage/Neurogism

The act of creating a new word or phrase that other people begin to use (Merriam-Webster dictionary). Coinage could also be termed as a process in which a new word is created either deliberately or accidentally without using the other word formation

processes and often from seemingly nothing. Examples of coined words include Kleenex, google, aspirin among others.

Coined words from our data include the following; (*Scene at, 27th March 05*)

Coined word	Gloss
Chapiang	<i>narrating</i>
Storoz	<i>stories</i>
Somad	<i>read</i>
Sumthing	<i>something</i>
Da	<i>the</i>
Tyme	<i>time</i>
Dem	<i>them</i>
Waz	<i>was</i>
Me	<i>my</i>
Chukua	<i>take</i>
Tha	<i>the</i>
Da	<i>the</i>
N	<i>and</i>
Yuts	<i>youths</i>
Veve	<i>kart</i>
Tyme	<i>time</i>
Thru	<i>through</i>
Dat	<i>that</i>
Yu	<i>you</i>
Tis	<i>its</i>
Watt	<i>what</i>
Chapisha	<i>publish</i>
Nauhgties	<i>ninties</i>
Kachmega	<i>Kakamega</i>
Siasa	<i>politics</i>
Fortnyte	<i>fortnight</i>
Sumwhere	<i>somewhere</i>
Ed	<i>and</i>
Kao	<i>kamba</i>
Mitamboni	<i>on air</i>

Coinage in the youth language is as an attempt by young people to lock out the older members mostly their parents. Non-members would therefore be locked out due to lack

of shared knowledge .The use of the above coined words as evident in the Pulse magazine demonstrate a characteristic of lexical style used in the language of the youth which marks their identity.

3.3.4 Borrowing

Another lexical concept is borrowing which is the process in which a word from one language is borrowed directly into another language.: Sheng borrows heavily from Kiswahili, Gikuyu, Dholuo and other indigenous languages. It can be termed as taking over of words from other languages. The English language has borrowed from other languages words such as *piano* (Italian) *robot* (Czech) *tycoon* (Japanese) to mention but a few. (Yule,1985).

Consider the data below;

SCENE AT, March 6 05

The above collected data consists of borrowing words like;

Word	Source	Gloss
Odiyo	English	Teacher
Bikinisti	English	bikini
Nyakeminchia	Kisii	a number last
Nyumayaseng'enge	Kiswahili	behind bars
Passi	English	a pastor
Wifey	English	a wife
Yu	English	you
Wen	English	when
Sagging nyonyos	Kikuyu	dilapidated breasts
Matapaka	Kiswahili	a bothersome person
Tenje	English	television
walibora	Kiswahili	good food
wine ding –dings	English	dinner and wine
decomposition	English	death
generationxaxa	English	born 90s

Sheng as evident in the article above is rich in borrowed words from diverse languages that the youth use to create their own unique identity.

3.3.5 Clipping

‘Clipping occurs when a word or more than one syllable is reduced to a shorter form, often in casual speech’. (Yule, 1985:54). Common examples are *gas* (gasoline), *ad* (advertisement) and *fan* (fanatic)

Examples from collected data.

The other day my old man, Grandpa. Richard, summoned me and asked to be briefed on a dim trend he had witnessed while experimenting with social media. “Don’t your comrades have any friends to take photos of them?” He quizzed. “Let me tell you about the selfie-generation Grandpa,” I replied. “You might want to take a chair and sip some tea, because the information I’m going to reveal will discombobulate you a great deal. “I began by taking the pensioner down the memory lane to the halcyon days, when the entire village only trusted one individual to take portraits of them. The accredited photographer would visit your home with his pin-hole camera once a year, on Christmas day. But today’s selfies are a subversive twist of the traditional understanding of photography. (Sample 5)

In the data above words such as;

<i>Word</i>	<i>full word</i>
Selfie	self-stick
Photo	photograph
Grand pa	grand father
Other clipped words in the articles are	
Clipped word	Gloss
Yu	you
Xcept	except
Dat	that
Cud	could
Wud	would
Wen	when
Esp	especially
n	and
luv	love
da	the
4	for

lappie	laptop
unko	uncle
sis	sister
twas	it was
ya	you
fab	fabulous
pitiang	passing by
altho'	although
Chapo	Chapati

Sheng as used by the youth is found to have a wide variety of clipped words. As evident in the above data, clipped words are more linguistically economical compared to their complete equivalent; these enhance the young people's identity as clipping may pose a challenge of understanding and interpretation to those who do not share the background knowledge of clipping.

3.3.6 Blending

'This is combining of two separate forms to produce a single new term'. (Yule, 1985). A combination of *smoke* and *fog* is known as *smog*.

Again, the data below gives illustrations.

So here, in no particular alphabetical order, straight off the tip of the mop-head (Instead amerc-e-dez, i'll buy me a moped) are some Smingli-sms we all could use a lil bit for the remaining 300 days of 2015. Azipilicueta-to be used during Chelsiki soccer games- 'asipokuleta, atakurudisha' Tit-i-llated pink- a big booviedmamacita, like Cess, who makes yah laugh, imbuing-permeate with feelings or qualities, eg, Trayvon Oyombra imbued the IEBC with chickens. Kach-Mega- A supermarket in Western; or- to 'Catch feelings, 'bigtyme' Sagging Nyonyos-Delapidatedboobskis, sad as a used up Punchingbag. Odijo- Old school for 'teacher' Equalizer- that person who brings justice e.g. in a bar brawl.

By evening out of the numbers. Bikiniski- a very tiny bikini. Mtapaka- someone who ain't bringing joy to yur life, esp in Gilgil. Amerucan- a mu-meru Cucumber- a kao. Amerucucumber- a mix of these. Nyakeminchia- a number last. mseewamikia. kuwa down tusana! (Sample 12).

Word	gloss
Amerucucumber-	a combination of a meru and a kamba
Sagging nyonyos-	sagging breasts
Azipilicueta	the one who brought you, will take you back.
Kach- Mega	a supermarket in Western

The blended words in youth magazines is a creation of young people in their attempt to lock-out non-members in their group by generating words whose interpretation is only familiar to them.

3.3.7 Acronyms

‘Acronyms are words derived from the initials of several words’.(Fromkin& Rodman,1988:139). The words are said to be pronounced as the spelling indicates. Some include NATO,NASA or UNESCO,they can at times lose their capitals to become everyday terms e.g. radar for *radio detecting and ranging*.(Yule,1985).

See data below.

Acronym	full word	Source
TBT	Throwback Back Thursday	sample 8
CBD	Central Business District	sample 2
TV	Television	sample 2
KTN	Kenya Television Network	sample 13
MP	Member of Parliament	sample 13
FIFA	Federation of football association	sample 1
3D	Three Dimensions	sample 15
DNA	Deosyribonucleic acid	sample 9
KG	kilogram	sample 4
CEO	Chief Executive Officer	sample 5
USIU	United States International University Africa	sample 2

As evident in the samples above TBT, stands for *Throwback Thursday*,it’s a very popular hashtag used on instragram and other social media like facebook, twitter, Youtube and whatsapp. It is usually used on Thursdays when users upload photos of things that have happened in their past for example a school graduation there are nearly 200 million photos with the TBT hashtag on instragram.(slangdefinition.com).

CBD, stands for Central Business District, KG for a Kilogram, 3D for Three Dimension. In their quest to create their own identity, the youth use acronyms to lock out nonmembers who would have comprehension difficulties and may even misinterpret them.

3.4 Conclusion

As evident in the illustrations above, sheng is rampant in Kenyan youth magazines as a unique form of their language as well as other language devices for example use of Acronyms, blending, borrowing and clipping . This is used to portray their identity as young people. As mentioned earlier sheng is widely used by the youth in Kenya.

CHAPTER FOUR

FIGURATIVE LANGUAGE USE IN ZUQKA AND PULSE MAGAZINES

4.0 Introduction

We use figurative language when we compare something in relation to another. In youth magazines figurative language has been widely used (languagsarts.mrdonn.org). This chapter will focus on the use of figures of speech for example metaphors similes hyperbole personification among others. It will also investigate how coherence and cohesion enhance youth article writers achieve a communicative effect in young people.

4.1 Simile

‘A simile is a word or phrase that compares something to something else, using the words like or as.’ (Oxford Advanced Learners Dictionary). Youth magazines widely use this feature in their quest to communicate to the youth as illustrated below,

Look, I am all for ‘to each their own’, but there comes a time, to paraphrase the late George Saitoti, when the nation is more important than an individual’s face. On Facebook, every third girl wants to be the face of some make-up brand and on Instagram, every second picture I see is a selfie of a girl who has had her face ‘beat’ by a make-up artiste.

Most of these faces are so badly ‘beat’, they would scare a clown in the dark but I wouldn’t say it because the number of likes, ‘Awwws’ and ‘You look so pwееееety’ that fill the comments page scare me.

That is like walking into a Raila Odinga rally waving a ‘Musalia for president’ banner.

In the above extracts similes include phrases like, *That is like walking into a Raila Odinga rally waving a ‘Musalia for president’ banner*. Literally, this simile implies the repercussion of a Kenyan citizen demonstrating support for a rival candidate during a political rally. The youth writer uses this simile in the quest of highlighting the contrast of praising a lady’s face which has been destroyed by the effects of bleaching.

‘A girl will take a picture with her face looking like she wrestled a pig and lost badly in the name of make-up, but will still get more than 300 likes.’

I know brands like Ruby Woo, and I know that when two girls talk of ‘nudes’ they are talking of colour, not undressing. It is a sad state of affairs because I can understand when someone tells me she is looking for nudes online and I will not run to see which banned website they end up on. Remember when all I knew was fuschia?

It looks like every third girl you meet is hidden behind layers of make-up. I have seen images online of girls looking like Casper, but not in a friendly, ghostly way. I saw a ‘former’ image of Laura Oyier,

The overdrawn eyebrow looking like someone put her in an oven and forgot here there. She was so black that I bet she would make some of my Sudanese friends look 50 shades lighter.

When asked if she had bleached herself, the girl who was arraigned in court for not paying a hotel bill said she had been in the sun for long and got sunburnt. No, Laura, I have seen sun burnt people and they are not midnight black.

I saw a ‘Former’ image of Laura Oyier, the overdrawn eyebrow looking like someone put her in an oven and forgot here there. This simile is used by the writer to contrast the former image of a Kenyan celebrity with her current image in an attempt to point out the effects of the young people using too much make-up on their faces.

I am not saying she bleached, but that was not sun burn.

My heart goes out to anybody who will marry these girls expecting a light-skinned baby, only for the bundle of joy to come out looking *like a paint job gone wrong*’.

The simile *looking like a paint gone wrong* has been used by the writer to put emphasis on the damage ladies subject their faces to in an attempt to look beautiful. A trend that is common especially to the youthful generation.

I want to cry whenever I imagine that some chap took a ‘rangiyathao’ light-skinned girl home from the club only to wake up and find someone who is darker than Djimon Hounsou from *Amistad*.

So, ladies, please go slow on getting your faces 'beat' there are men who will love you even if *your face looks like a chapo*.

The simile *your face looks like a chapo* in this sample is a wakeup call for the ladies to learn that they do not have to alter their complexion so that they can look beautiful and that men would love them equally without the make-ups. Chapo is a sheng name for Chapati.

Similes in this extract aid in creating a more vivid picture of the information being passed. Lexis familiar to the youth like *Chapo*, personalities for example *Laura Oyier* aid in the interpretation and achieving the communicative effect intended by the writer. (*Sample 8*).

4.2 Metaphor

Metaphor is a figure of speech which is not meant to be understood literally but the word or the phrase makes a comparison. (Dictionary). Youth magazines use this device to achieve a communicative effect. Collected data below highlights how metaphor is employed in youth magazines.

Consider the data below; (*Sample 14*)

Football managers are known to be good psychologists. They ply and apply that trade both on fans and their players.

Arsenal's Arsene Wenger is one such manager. Often you will hear him say that this team suffered a heroic loss. There was a lot of talk about Arsenal's exploits in the Champions League after they were drawn with Monaco. If the grapevine is to be believed Arsenal's rank and file were relieved 'to get away with Monaco and move away from Bayern Munich, or Real Madrid. Therefore, no one can fault the fans for being a tad too optimistic about the Gunners' chances of progressing in the competition.

So when the *first leg* threw up one of the most unbelievable score lines,

The use of the above metaphor *First leg* which means the ‘first round’ of the game is aimed at bringing out liveliness in the text in order to capture the attention of the youthful readers. ‘it instantly gave Arsenal haters ammunition to hate on the team.

As soon as the third goal rolled into the net, fortunes drastically changed.

The baby in diapers was no longer crawling but sprinting away with the *bar of chocolate meant for his brother*.

The above metaphor ‘*The baby in diapers*’ is used to directly refer to the seemingly weaker team in the game making the text appealing to the young readers boy creating a sense of humor in the story.

The *Bar of chocolate meant for his brother* is directly compared to the ball and the opponents. The choice of lexis in the metaphor is attractive to the youth because it highlights scenarios that they can identify with.

4.3 Personification

A figure of speech in which human characteristics are given to an animal or an object.(languagearts.mrdonn.org).its role is largely for emphasis and for creating a more vivid picture of the event. See the extract below,

So you can understand why over the years it has become something of a hobby (more so because of my writing), to blatantly pry into the lives of people as they walk the streets and go about their business. My personal study of the human condition. More often than not, my more interesting observations have come from my little moments aboard public transport. Touts engaging in a fist fight below my window. Hawkers grabbing their merchandise and taking off like trained athletes. That time when it was raining and a bodaboda rider, while trying to be smart, ended up sliding under our bus. Thankfully, and admittedly also quite humorously, he escaped harm. However, *his ego took quite a beating*.

The statement *his ego took quite a beating* has been personified as an ego cannot literally take a beating.

Boys who have just completed high school rocking neon skinny jeans and far out tattoos.
Hairstyles, of hairstyles. Sleek weaves, chic bobs, unruly

(Sample 15)

lions' manes. The streets are a runway, a fashion editorial in the making. (sample 3)

The KGB misled me.' 'Thaz a sick joke,' said STL. 'Yur a sad dude.

The above statement Thaz a sick joke has been personified as sickness is not a trait for non-humans.

personification identified in the above extracts are; however, *his ego took quite a beating, thaz a sick joke* the act of beating on an ego has been personified for emphasis and also making the story to be more attractive.

4.4 Alliteration

The repetition of an initial consonant sound. (grammar.about.com). this device creates musicality in a piece of art thus making it attractive and catchy to the youthful readers.

4.5 Assonance

Identity or similarity in sound between internal vowels in neighboring words. (grammar.about.com). Just like alliteration, assonance creates rhythm in a piece of art consequently making it attractive to the reader and appealing to the youthful readers. See the extract below;

Of course I hit up my wingman and asked him to accompany me to some high-end club in an upscale location. Now my friend, being the stingy guy he is, decided to buy some cheap vodka to 'charge' and give him the buzz before we got into the 'expensive' club. That way, he wouldn't have to spend ridiculous amounts of money on booze, all, booze is booze according to him. After he got a little tipsy we got into the club. Lucky for us, my childhood friend who is moneyed was also partying in the same club, so he ordered for us drink; whiskey, brandy, vodka, beer, you name it. At this point, my friend was way too wasted and was annoyingly disturbing girls all over the club. He kept shouting at the top

of his lungs and everyone wanted him out. Bouncers picked him up and kicked him out.
(sample 11)

Alliteration identified in this extract include; *fine Friday,super psyched* – the *f* and *s* sounds respectively are repeated in the words to make the sentence appealing.

Assonance is identified in words such as. Picked him up and kicked him out. Picked, him, kicked all in the same sentence have an *i* sound thus creating musicality and catchy to the youthful readers.

4.6 Euphemism

The definition of a euphemism is a polite, vague word or phrase that is used in place of word or phrase that might be considered offensive, harsh, unpleasant or inappropriate to say. (yourdictionary.com). See data below;

Method thinks my old man is right; there is every reason to panic. Video games have become the new drug among my comrades, carving a firm niche among the pile of boiled marijuana, asinine sports betting, nefarious porno and unconventional haircuts. It's insidious and dangerous! As I type this article in a seedy cyber café (at least this one doesn't pose as an aviation college), a dozen comrades are waiting in line for a chance to play "*Call of Duty*." Needless to say, the Euphemism 'Call on duty' which means going to the toilet emphasizes the moral decay in higher institutions of learning where young people sit all day long and the only task they undertake is relieving themselves.

'That is the only duty they will be attending to all day long. Heck, they'll even answer a call of nature while playing Call of Duty, how crappy! After spending 12 hours straight rotting their brains and skipping showers, they will retire to their hostels to score penalties in FIFA 15 for another eight hours. On the rare occasions when they manage to attend classes, you will notice them leashed to their smartphones and puffing in Temple Run and crushing sweets in Candy Crush. It is a debilitating disease, I tell you.

“Back in the day, the shamba was our Playlike hopscotch and sack race. They were games that instilled decent values and prepared us to be productive members of society,” recalls my old man with a tinge of remorse. “It is a shame that decent play is now headed the way of the dodo.”

“Today’s generation is proving itself to be a bunch of certified morons by canoodling with video games which only make them overweight, anti-social and introverted sociopaths,” he laments. The major problem with these virtual games, Grandpa says, is that once they’re plugged into their Nintendo, they invariably tune out to the realities of the world. The video games automatically take precedence over everything else, while at the same time deluding them into thinking they can actually do things. When jolted back to reality, these comrades find it extremely hard to handle life if it does not come with an instruction manual, a gaming jockey and cheat codes. Woe betide us if they ever decide to transfer the violence learnt in the games to the real world. That’s the day mass shootings will be reported in universities. (*Sample 1*)

Euphemisms in the data above include; a dozen comrades are waiting in line for a chance to play “*Call of Duty*.” Needless to say, that is the only duty they will be attending to all day long. Heck, they’ll even answer a *call of nature* while playing Call of Duty, how crappy!, My old man. Call of duty and call of nature means visiting the toilet or relieving oneself.

4.7 Hyperbole and Over-statements

This is a figure of speech that makes things seem much bigger than they really are. Hyperbole is a form of exaggeration that adds humour to a text. (enkvillage.com). This figure of speech is common in youth magazines as illustrated in the following extract.

Grandpa was mourning the death of a beloved childhood friend and companion.

So special was the pal that they all went wherever he led; he was their *cynosure*. His name was Integrity. According to grandpa, the special friend had gone missing for many years. Curiously though, nobody seemed to miss him. In fact, all my comrades seemed happy that Integrity was not around to boss them anymore. And then at the

start of the week, a sensible journalist called Dennis Okari came up with a disconcerting revelation, a real doozy. Integrity had been murdered! I hear the brutal murder of grandpa's bosompal was all caught on tape.

Comrades hatched and executed the heinous plan in cahoots with rogue college administrators. Acting in the name of "The Almighty shilling" and rapacious greed, the barbarous perpetrators cut out Integrity's heart and soul. They all say they aren't guilty, pointing fingers and shifting blame. Everyone—comrades, their lecturers and school owners—claims absolute sainthood, maintaining that they abhor all that fears the light. But the evidence is out in the open. Were it not for Okari, all the suspects would have gotten away with a massacre. But now that we know, somebody must hang. If you've been living under a rock, let me put you up to speed with what subterfuge that's unfolding in the country's "accredited" institutions of higher learning. Someone somewhere devised a means of skipping college and still attaining the same papers for as little as Sh3000. It is chicanery and mendacity at their epitome. There are no portions involved in achieving a diploma, other than a bitter concoction of sweat, hard work and diligence. "Why would one pay a paltry Sh3000 to betray their own soul?" questions grandpa Richard, who finds it unbelievable that such a small amount of money was used as payment for his friend's head. "How much is that in modern exchange rates? 30 pieces of silver?" he quizzes. The notion that you can afford to be dishonest just because the end justifies the means is spurious for more reasons than my fingers and toes can count to. A college degree without integrity is as useful as a dried up pen. All it brings forth is a breed of comrades who grow up to become flagrant land grabbers and epithet-ridden MPs whose mouths need to be washed with soap. And if your dishonesty does not catch up with you in this world, grandpa believes you will rue in the next life.

(Sample 6)

Exaggerated statements in the above extracts include;

MPs whose mounts need to be washed with soap- this is informed by the filthy words MPs use while addressing junior staff in government ministries while demanding for favours thus intimidating them to respond to their corrupt demands.

Integrity had been murdered!-This statement in the basic sense explains that integrity is no longer a virtue that people employ in their day to day activities.

If you've been living under a rock.Failing to keep a breast with the current events has been overstated to be like living under a rock.

4.8 Irony

Irony refers to the use of words to convey the opposite of their literal meaning; a statement or situation where the meaning is contracted by the appearance or presentation of the idea (grammar.about.com).The following examples illustrates cases of irony in the youth magazines.

Football managers are known to be good psychologists. They ply and apply that trade both on fans and their players. Arsenal's ArseneWenge is one such manager. Often you willhear him say that his team suffered a heroic loss. There was alot of talk about Arsenal's exploits in the Champions League after they were drawn with Monaco. If the grapevine is to be believed Asenal's rank and file were relieved 'to get away' with Monaco and move away from Bayern Munich, Barcelona or Real Madrid. Thereforeno one can fault the fans for being a tad too optimistic about the Gunners chances of progressing in the competition. So when the first leg threw up one of the most unbelievable score line, it instantly gave Arsenal haters ammunition to hate on the team. As soon as the third goal rolled into the net, fortunes drastically changed. The baby in diapers was no longer crawling but sprinting away with the bar of chocolate meant for his big brother.

The use of irony here is largely to emphasize the meaning by stating the opposite of the truth The statement Often you will hear him say that his team suffered a heroic loss. The loss being termed as heroic is ironical, ironically, the baby in diapers was no longercrawling but sprinting away with the bar of chocolate.as a young baby would not be expected to sprint.

4.9 Cohesion

Cohesion refers to the ties and connections which exist within texts. It is true that texts must have a certain structure which depends on factors quite different from those required in the structure of a single sentence.(Yule,1985). There are connections created by use of pronouns for example mother- she, James- he, my- I among others. Cohesion is said to occur where the interpretation of some element in the discourse is dependent on that of another. The concept of cohesion is a semantic one. It refers to the relations of meaning that exist within text.(Halliday&Hasan, 1976). In youth magazines the concept of cohesion is vital as illustrated below,

I cannot quite figure out when and how I morphed into a typical African timer, yet I must shamefully admit to being one. Am I proud of it? Not one bit. My primary school teachers would probably tug on their collars in dismay and “Tsk, tsk!” at me if they knew because any form of tardiness was frowned upon in our day. You see, keeping time is a method schools and institutions use to keep us in line, to help us grow accustomed to the norms of society. Unluckily for me during my school days, I was always either a minute early or a minute late. Was it in my genetic clockwork to act this way? Who knows? Whatever the case, it would make my palms sweaty thinking about it. I lived a distance from school and had to use two matatus every morning and evening to make it there and back. Sure, it was not the worst thing in the world, but it did mean waking up very early and reaching home late. One thing about me — I loved my evening television.

The system drilled time into us like army sergeants. The punishment for lateness was simple: kneeling down on the hard cement floor until your knees ached and dust was embedded into your skin. After enough offenders had been nabbed, you would be made to run several laps around until you were hot and sweaty enough to be uncomfortable during the morning preps.

The use of pronouns it, one, me, us, our in the above extract creates cohesion in the extract and enhances smooth flow of information for the youth readers to comprehend the message being passed.

4.10 Coherence

This is a concept that distinguishes connected texts which make sense from those which do not. It is not something that exists in the language, but something which exists in people (Yule, 1985). He further expounds that it is people who 'make sense' of what they read and hear. Their interpretation is largely dependent on their experience of the way the world is. In youth magazines, young people decode meaning in texts where a great deal of what is meant is not actually present in what is said. As illustrated below;

The rant of the year goes to one Alfred Keter. He was beyond pissed off; he was livid. I believe the last time someone was that angry was when Adam realized the tree whose fruit he had just eaten. He could see, all right, but he knew that choice had some major consequences, like having to live in houses that might just collapse when you sneeze. We would all just be chilling in the garden of Eden wearing nothing but smiles and eating all the fruits and vegetables we want. I digress. That rant gave every TV station's bleep machine a complete workout. Keter was name dropping like he was trying to get through airport security and he did not have all his documents. If I knew all those guys, I would drop their names everywhere. I would refuse to pay for fuel and when asked why, I would go off and mention all of them and then threaten them with closure.

Don't mess. I couldn't even be mad at Keter. Sure, what he was doing was despicable. I don't care if he was ranting because the cops had refused to release the truck or because he was against paying a bribe, why I say that I am not mad at him is because we all at one point or another want to go off on someone like that. There you are standing in line at the bank waiting to go and whisper at the teller who will not as much as give you a second look when you feel hot air on your neck. It is the kind of warm air that has some smell to it. You turn and bam, there is a man so

close to you, any closer and he would be part of you. People who have no respect for personal space deserve to have Keter call them Matapaka. There are those who stand so close, you can feel the phone in their pocket, at least I pray that is what it is. Remember all those baby photos you found whenever you logged onto Facebook? Well, those kids are now in nursery school and you want to call Keter and tell him to ask his powerful friends to call these “rogue” mothers and tell them to stop posting pictures of their kids in uniform every morning.

(sample 10)

For proper interpretation of the above text the reader utilizes the knowledge that he/she has about Fred Keter without which the reader may not ‘make sense’ of the message being passed (Yule, 1985). The reference to Adam and the fruit tree calls for an earlier understanding of the creation story of the Bible without which proper interpretation of the message would not be achieved and thus as Yule (1985) suggests language users must have a lot of knowledge of how conversational interaction works which is not simply ‘Linguistic knowledge.’

In Critical Discourse Analysis, the operation of ideology can be detected in the way texts are constructed, by constantly and cumulatively imposing assumptions.

4.11 Conclusion

This chapter has examined the figurative language strategies that youth magazines bring into play in their endeavour to convey their message. Devices examined include metaphors, similes, hyperbole, irony, personification, the use of coherence and cohesion in youth magazines has also been investigated. The chapter demonstrates how the interpretation of the intended message in the magazines interplays with the perpetuation of youth identity.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter provides the summary of the findings, the conclusions and recommendations arrived at on the language use in youth magazines in Kenya. The research set out to investigate how language creates identity in reference to the youth in Kenya.

5.1 Summary of the Research findings

In view of the data sampled in chapter 3 and 4 it is clear that the objectives of the study which were to investigate how newspaper magazines use language to portray a specific group in society. The study therefore examined; The linguistic tools used for the construction of youth, lexis used from the point of view of the youth. A total of 15 samples were analysed from the data collected within a period of 3 months. Ten samples were picked from the ZuQka and five from the Pulse magazine. The study applied the Critical Discourse Analysis theory using the stylistic approach. The study established that Kenyan Youth Magazines have unique lexical items. They widely employ a mixed language known as 'sheng' that is largely identified in young people in Kenya.

The hypothesis of the study which were Youth Magazines employ word choice to achieve a communicative effect among the youth, language may be used to portray identity within a social group in society, different youth magazines use certain features of style of language to achieve a communicative effect have been positively tested by detailing the unique way the Kenyan youth magazines use different word formation processes like borrowing, clippings, acronyms, neologism and also figures of speech like metaphors, similes, personification, irony, hyperbole coupled with cohesion and coherence devices to understand the intended message.

5.2 Conclusion

In conclusion, as Wardhaugh (1992) notes language is both an individual possession and a social possession. When a person behaves linguistically similar to another, we can expect them to belong to the same speech community. By sharing the same language, dialect or

variety, individuals in this speech community are said to have achieved group identity and group differentiation from other speakers; findings in this study concurs with his sentiments. Youth language is a sub-culture developed by teenagers to differentiate themselves from the mainstream culture, It gives them a sense of identity with its shared codes only understood among them.

In view of the analysed data, it is evident in the diverse ways the youth magazines lexis for example in clipping of words, lexical borrowing, code switching and mixing, exaggerations and ironical statements

5.3 Recommendations for further Research

This study embarked on the lexical aspects of the youth language which mainly dealt with the word choice. This study recommends that further research on the graphological level of the language of the youth be investigated covering aspects like punctuation, capitalization, sentence structure and a comparative study of how different youth magazines employ language to achieve a communicative effect among the youth.

This study further recommends a research can be carried out on women magazines in Kenya to establish how they employ language to differentiate themselves from the mainstream culture.

Further still. This study would recommend that a research can be carried using other approaches like the Relevance theory which posits that understanding an utterance involves more than merely knowing the meaning of the sentence uttered. It's a cognitive pragmatics theory of human communication developed by Sperber and Wilson in their book *Relevance: Communication and Cognition* (1995). The pivotal goal of pragmatic theory is to describe features other than knowledge of a sentence meaning that affect the interpretation of utterances. A Content Analysis conceptual approach can also be used to study the youth magazines.

5.4 Daily Nation articles

<i>Article</i>	<i>number</i>
1. GUYS, TRY THINKING OUTSIDE THE X-BOX	(<i>sample 1</i>)
2. JACKS OF ALL TRADES	(<i>sample 2</i>)
3. TIME TO CUT THE CORD	(<i>sample 3</i>)
4. TIME TO STOP BEING AN AFRICAN TIMER	(<i>sample 4</i>)
5. SELFIES, THE END OF MORDERN CIVILIZATION	(<i>sample 5</i>)
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COMRADES » JOWAL JONES

GUYS, TRY THINKING OUTSIDE THE X-BOX

My old Man, Grandpa Richard, has been reading distressing news from his crystal ball yet again. He foresees a future where comrades have been completely zombied out and their brains wasted. With terrible visual acuity and disfigured thumbs from playing too many video games, these androids will roam the streets, stealing cars, shooting innocent granmies, and ripping out the spinal cords of citizens enjoying an evening stroll.

Metinks my old man is right; there is every reason to panic. Video games have become the new drug among my comrades, carving a firm niche among the pile of boiled marijuana, asinine sports betting, nefarious porno and unconventional haircuts. It's insidious and dangerous!

As I type this article in a seedy cyber café (at least th's one doesn't pose as an aviation college), a dozen comrades are waiting in line for a chance to play "Call of Duty." Needless to say, that is the only duty they will be attending to all day long. Heck, they'll even answer a call of nature while playing Call of Duty, how crappy!

After spending 12 hours straight rotting their brains and skipping showers, they will retire to their hosts to score penalties in FIFA 15 for another eight hours. On the rare occasions when they manage to attend classes, you will notice them leashed to their smart phones and puffing in Temple Run and crushing sweets in Candy Crush. It is a debilitating disease, I tell you.

"Back in the day, the shamba was our Play Station, and we engaged in sensible sports like hopscotch and sack race. They were wholesome games that instilled decent values and prepared us to be productive members of society," recalls my old man with a tinge of remorse. "It is a shame that decent play is now headed the way of the dodo."

"Today's generation is proving itself to be a bunch of certified morons by canoodling with video games which only make them



overweight, anti-social and introverted sociopaths," he laments.

The major problem with these virtual games, Grandpa says, is that once they're plugged in to their Nintendo, they invariably tune out to the realities of the world. The video games automatically take precedence over everything else, while at the same time deluding them into thinking they can actually do things

When jolted back to reality, these comrades find it extremely hard to handle life if it does not come with an instruction manual, a gaming jockey and cheat codes. Woe betide us if they ever decide to transfer the violence learnt in the games to the real world. That's the day mass shootings will be reported in universities.

"I hope I don't live to see the day when one of your comrades takes control of Kenya, or if to become totally lost if the Presidency does not come with video game controllers," says the septuagenarian. "It is time for your comrades to think outside the X-box and break free from the addictive, pervasive and damaging effects of video-gaming."

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COMRADES » JOWAL JONES

JACKS OF ALL TRADES

THE PROBLEM WITH MY COMRADES, according to Grandpa Richard, is that they pretend to have an opinion of everything under the sun. They act as if they are masters in every discipline available, whereas they grossly misconstrue facts and they are damn wrong.

It would be nice if they limited the ostentatious flaunting of knowledge to topics such as how your eagle tattoo will morph into a turkey when you grew older, the numerous nutritional values that Countryman Brandy provides to the liver, the skilful art of smoking a joint and the mechanics involved in the highly specialised profession of stoning motorists.

"But no, your comrades must just venture into issues clearly out of their scope, like gynaecology and forensics. Jazzed up on hormones and self-importance, they have unconvincingly proved to be jacks of all trades but masters in only matters pertaining to imitation and asinine selfies," my old man laments.

Speaking of selfies, Grandpa has asked me to get him a selfie-stick for Easter. Yes you heard me right, that stick with a camera on one end and a dense moron on the other. But no, he doesn't wish to use it to take self-portraits. The ageing man only wants to protect himself against stubbornly obstructive and bloody-minded comrades by whacking them with the stick every time they step out of line. Who has any idea where I can find one? But I digress.

My comrades happen to have a dossier on everyone who has ever killed a prominent figure, even in situations when it is crystal clear that the said politician died of natural causes.

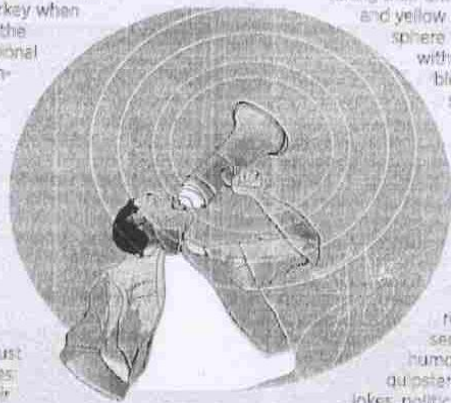
They will whisper amongst themselves details of which gospel artistes are actually illuminati and which pastors are sleeping with popular TV queens. The government secrets that they hold would make Jicho Pevu's Mohammed Ali drop his jaw with astonishment.

It would be manageable if they kept their "classified" secrets to themselves. But no, they just have to rub it on everyone's face by taking their unfiltered propaganda and yellow news to the blogosphere where they share it with all and sundry. Such blogs, hell bent on spreading lies and destroying morals, are only filled with morphed ideologies and conflicting opinions that break down when tested with a few basic questions.

And on social media, reprehensible nonsense is what passes for humour. Every degenerate quipster cracks wise on tribal jokes, political scandals, and the female anatomy. Hence the internet gets filled with half-cooked tripe that is forced down as the gospel truth. The shutdown of legitimate TV stations that used to provide quality news does not help the situation.

"Your comrades seem to me like the type of gossip-mongers who will make up a rumour every hour if they don't hear a new one," notes Grandpa. "It is high time you understood that pursuing a nondescript diploma in some CBD cyber cafe posing as an aviation collega does not make you an expert in any thing, let alone the rocket science that you purport to study."

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BE FAMILIAR daily NATION January 9, 2015

nadia's nook **ZUQKA** ⁹

TIME TO CUT THE CORD

BY NADIA DARWESH

Moments of clarity. I often experience mine while sitting by the window in a bus, staring at the world around me. I have no idea what it is about being amidst strangers in this way that calms me so. No talking, and sometimes with my earphones plugged in to give the experience some background of my choosing.

So you can understand why over the years it has become a something of a hobby (more so because of my writing), to blatantly pry into the lives of people as they walk the streets and go about their business. My personal study of the human condition.

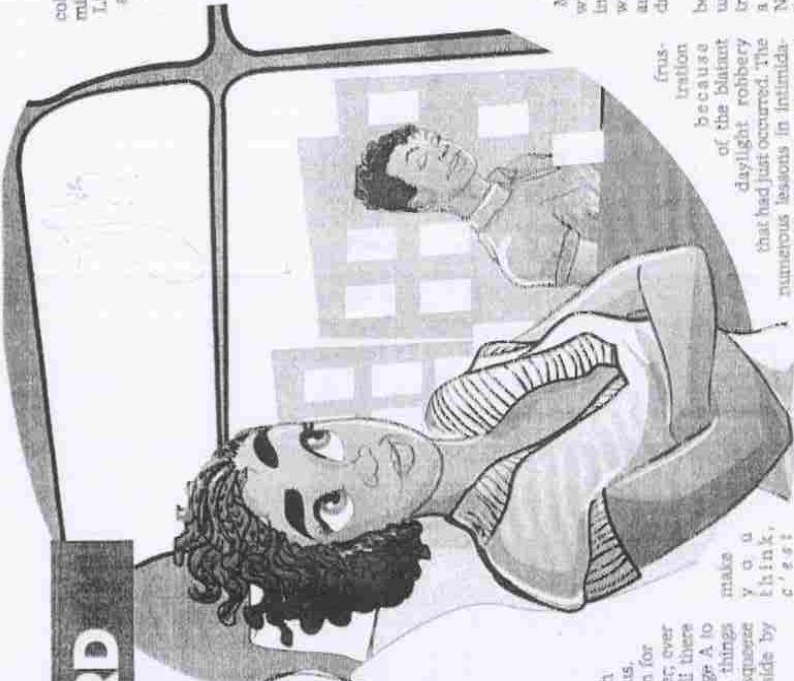
More often than not, my more interesting observations have come from my little moments aboard public transport. Touts engaging in a flat light below my window. Hawkers grabbing off-handly and taking off in a flash. I've never ~~noticed~~ ^{noticed} that in mind, if you really must lose your data, 'tis better to have it than to have it ^{erased} ~~erased~~ ^{shown} ~~shown~~ ^{us} ~~us~~ ^{us}

took quite a beating. Boys who have just completed high school rocking neon skinny jeans and far out tattoos. Hair styles, lots of hair, styles, sleek weaves, chic bobs, untidy lions' manes. The streets are a runway, a fashion editorial in the making.

So yes, I like staring without being intrusive. Gleaning without directly asking. Thereafter, driving myself crazy with all the unanswered questions I have.

Yet make no mistake about it, I am not completely enamoured with these things called matras. In fact, I have hated them for as long as I can remember, ever since those days when all there was to take one from stage A to stage B were rickety old things that you were forced to squeeze into seven passengers side by side.

Where then does the love come in? The stories, of course. After all, one cannot report on the things that go on if one has not been there to witness the sales to



collapsing on the seat next to mine and blocking my way out. Living the matrah life is living a gamble. There are good days because of them, but there are also bad ones. In the case of the latter, we train ourselves to do as Jesus said and shake the dust off our sandals each time we alight.

Having said that, I do often stop to wonder why I have not taken the leap of faith and procured my driver's licence. Aspired to better things. Perhaps I have grown too comfortable in my discomfort. Maybe the stories are just too good to give up. Alternatively, the time might simply not have been right. Mind you, I promised myself that I would finally do it this year. Cut the cord so to speak.

Metamorphose, spread my wings and get on with the driving programme. Who knows if I will, though? After all, I am quite an avid procrastinator. But still I dream, many things...

I open my eyes. Ah, reality beckons. The driver is torturing us, driving off the road to evade traffic. At this rate I am no longer a living, breathing human being. Nay, I am but a sack of potatoes. From the corner of my eye I can see a building ahead, a clear indication that we are about to reach my stage. I get up and make my way to the front. Time to get off.

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frustration because of the blatant daylight robbery that had just occurred. The numerous lessons in intimidation 101 that I have been treated to, courtesy of bulbous matras or other unsavoury passengers, Drunks elbowing me on my head. Drunks falling asleep on my shoulder. Drunks pouring out their life stories to all and sundry, while I actually listened. Drunks

you would think, c'est la vie

(such is life), and in the most extreme cases, C'est la guerre (such is war). I remember incidents. The ones that involved pervert tous and... Others that... ^{of} ~~of~~ ^{of}



TIME TO STOP BEING AN 'AFRICAN TIMER'

BY NADIA DARWESH

cannot quite figure out when and how I morphed into a typical African timer, yet I must shamefully admit to being one.

My primary school teachers would probably tug on their collars in dismay and "Tsk, tsk!" at me if they knew because any form of tardiness was frowned upon in our day. You see, keeping time is a method schools and institutions use to keep us in line, to help us grow accustomed to the norms of society. Unhappily for me during my school days, I was always either a minute early or a minute late.

Was it in my genetic clockwork to act this way? Who knows? Whatever the case, it would make my palms sweaty thinking about it. I lived a distance from school and had to use two matatus every morning and evening to make it there and back. Sure, it was not the worst thing in the world, but it did mean waking up very early and reaching home late. One thing about me — I loved my evening television.

The system drilled time into us like army sergeants. The punishment for lateness was simple: kneeling down on the hard cement floor until your knees ached and dust offenses had been nabbed, you would be made to run several laps around until you were hot and sweaty enough to be uncomfortable during the morning prep. If you

sited with habit, it got even worse: a good beating with a plastic segment of what was once a water pipe, or a thick piece of wood, and on some really bad days, a wire.

Now, when things got really bad, it meant having to kneel down in the school compound after all the punishments had been meted out until the beginning of assembly at 8 o'clock sharp, upon which all the students would rush out of class and throw you furtive, wide-eyed stares as they giggled, jostled and pointed in two words: utter mortification.

It amazes me to remember those days when the very thought of being late would

My thought process began to shift from perpetually irritated (when early or on time), or perpetually agitated (when late), to perpetually calculating and reasoning out other people's arrival times.

"I made a 2 o'clock appointment with so and so? Better reach at 3:30, otherwise I will be standing there for hours." Or, "Looks like I am early, in which case I have about 15 minutes to shop for some clothes. Make that 20 minutes. Or half an hour — yeah, half an hour sounds right."

As soon as I reasoned matters out like that, it would hit me: what was the point of arranging schedules and appointments if all we were going to do was flush them down the toilet? Did it even matter then?

Over time I have taken strides to become less of an African timer and more normal, so to speak. I am not yet completely there, but I am trying. Let us face it: the disease is hard to cure and woe unto you if you get infected with it.

I see now that the thing about keeping time is that it reflects on character, denotes a kind of integrity that is refreshing in today's world. It means that you value somebody else's time as much as you value your own. It means just a little less snarclty in the world.

So these days I have decided to try things a little differently. Be on time, but at least it feels good all the time. It might not feel good all the time, but at least it feels right. Besides, you can always find ways to fill in the empty spaces.

By Nadia Darwesh, @NadiaDarwesh, facebook.com/Nadiawriter1



make me want to shiver up and die like the coward I was. Later on, as I began to notice the complacency of others with regard to time keeping, I stopped being so wound-up and started my transformation into the "African timer" supreme.

COMRADES » JOWAL JONES

SELFIES, THE END OF MODERN CIVILISATION

THE OTHER DAY MY old man, Grandpa Richard, summoned me and asked to be briefed on a dim trend he had witnessed while experimenting with social media. "Don't your comrades have any friends to take photos of them?" He quizzed. "Let me tell you about the selfie-generation Grandpa," I replied. "You might want to take a chair and sip some tea, because the information I'm going to reveal will discom-

bobulate you a great deal." I began by taking the pensioner down the memory lane to the halcyon days, when the entire village only trusted one individual to take portraits of them. The accredited photographer would visit your home with his pin-hole camera once a year, on Christmas day.

But today's selfies are a subversive twist of the traditional understanding of photography. You'll agree with me that the picture (excuse the pun) isn't pretty when you consider that every Kuj, Kenini, Achien and Naserian insists on taking 999 shots of themselves in a single day. Not even Mugo wa Kibiru, the famed Kikuyu seer who foresaw colonialism, would have predicted such rank asininity.

For some reason, Grandpa Richard thinks that the selfie culture is a portrayal of arrogance worse than that of a typical Kenyan MP. "It is obnoxious and dangerous," states grandpa. "Low self-esteem and hunger for popularity has driven you to this unhealthy obsession, where you post a legion of selfies in an attempt to sooth your egos with peer gratification," the sage argues.

Grandpa is right; selfies are actually a recipe for mental disorders. When the banana that is selfies is peeled to expose its bare flesh, nothing but vanity is revealed underneath. Taking dozens of photos of oneself and uploading them to social media in torrents for validation is nothing but the modern version of narcissism.

It is rare to find an honest selfie. This is because for every one selfie uploaded on Instagram, 86 others have obviously been deleted for not being up to snuff. And even that selfie that makes the cut is heavily filtered to produce desired complexion and enhance certain bodily features, proving that getting the perfect selfie is tougher than

nailing a Kenyan land grabber. And what's it with the duck-face pose? Don't we have an agency that protects animals from such cruelty?

Of all the shenanigans associated with selfies, the selfie-stick takes the biscuit. According to Urban Dictionary, a selfie-stick is an elongated rod with a camera on one end and a dense moron on the other. There's

even a newer invention called the bumstick, which is used to exclusively take photos of one's buttocks! Asinine, asinine, asinine!

However, comrades do not appear to be applying brakes to this trend any time soon. Other than the Voetka Olympics, the only other competition my comrades engage with nonpareil gusto is the Selfie Olympics.

Future sociologists will discuss among themselves the downfall of civilisation as we now know it. "Ifianza na kselfie," they'll rue.

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ILLUMINOUS, daily NATION February 6, 2015

EVER HEARD OF A KENYAN SOUND?

The African sound is slowly fading, not as popular as it was, since the musicians holding the African torch seem to be more concerned with doing it like their favorite American musician. **OPINES GEORGE OMONDI**

Each time a conversation about the state of the Kenyan music pop up, people always attribute our current music state to a lot of factors: media, fan support, quality of music and it usually even goes as far as "radio presenters not supporting Kenyan music" which is a debate for another day. However, at the back of all these murmurs and ramblings there is always a "...we need a Kenyan sound" statement. What is a "Kenyan sound"? Is it singing or rapping in Kiswahili or our native languages? Or maybe a Kenyan sound should address the day to day lives of a regular Kenyan?

Urban music the world over has with time morphed into one sound, every space tends to somewhat imitate what American music does, a culture very few have knowledge about. Most of the musicians that get awarded internationally are rarely the depiction of African or African music, just popular African musicians who represent a foreign culture.

The "Brenda Fassie factor" has been missing in African music for a long time. Few musicians like the African styles like they ought to. The Pats Kats of

that time had no one to pass the flame to, and as music evolved into a more from a "doing it first" competition to a let-me-do-it-like-them competition.

And it comes down to the center of the histories of mid 90s and early 2000s Kenyan music. It does seem like we've never really had a popular sound, Kapuka and George are all localized versions of an American urban sound that was popular at that time. If you keenly look at the music that was being produced in Kenya at that time, you'd notice that it is really a representation of the American sound that was popular at that time. Our so-called sound was, and majesty still is, tied to a geographical location.

It's difficult to put your finger on one unifying sound, like there is Hawaii in South Africa, or Reggae in Tanzania, that at home it's been different. For us, defining our sound has been a task, different communities have different musical sounds. We don't have our own unifying tune that could have been exported to the world. A tune, a beat, a string, a bass, a sound, something that would make you recognize a song as Kenyan immediately you listen to it. Despite that lacking, there are musicians who, without doubt, have managed to use



different sounds to tell different Kenyan stories, case in point is Eric Wainaina and his Dalma Mimi Mkenya song.

The Kenyan Twitter space got into a bit of a heated over what looked like a fight over a notable musical sound calling the African story to the world. This started when Radio presenter Mwabika said he didn't understand why Nigerian rapper Ice Prince was making music about competitive cars and the party life and going as far as using the 'N' word instead of addressing the issues at hand. In Nigeria, his opinion figured more on; Why do some Nigerian musicians depict Nigeria as "all ravy" when the fa-

ces that face them as a nation are all over international news; from Boko Haram to poverty to crippling corruption.

This should however not be mistaken for the musician's duty. It's not really in their "job description" to address all of society's ill, there is space for feel good music, which should be relatable. The African sound is slowly fading, not as popular as it was, since the musicians holding the African torch seem to be more concerned with doing it like their favorite American musician.

As much as keeping up with trends is important to survive in any market, it's vital to stay as authentic as possible. An article can run away from issues that directly affect them, a blogger shouldn't won't brag the "Look at me, I'm killing" vibe of music.

The internet has made all of us live in one big society without borders or different styles and beliefs. In the long run this has made it easy for an African musician whose content is tied around an American culture getting consumed by fans everywhere. Camp Mulla did it. The only downside of using a culture you don't represent is fading out quick, use music you're trying to make music about instead, the next you're finding yourself talking about America knowing quite well how Kenyan roads are. Better you know it, you're rapping about cheating people in your music when you've never held a gun. It has become so redundant to the point of African

musicians even aping American flow and sound ending up being an American story from an African perspective which when looked at properly, doesn't really make sense, but we consume the music anyway.

Software

Since the same best generating software are used, would ever making beats and instrumentals that represents a geographic location is slowly becoming a hard task, the end result is usually ridiculous even without people knowing it. For example, DeJays's Goodthing for you is an amazing song till you listen to the content.

In instrumentals, the samples, the sounds, the feel, all make sense until you listen to what he's saying on the song.

It's safe to say we live in a post-authentic world, and today in music, authenticity is a house of mirrors. It's all just what you're bringing when the lights go down. It has come down to just making music. But composing music an people can listen to at that time. So whether you sing like Sauti Sol, or rap like Frasin, it's become more about the process; how you are putting what you do together. The elements in play have become of no value and one can say the purity of human expression and experience is not confined to guitars, keyboards and music software. In this post-authentic space that music has gotten to, there is no right way, no pure way of doing music. There is just doing it.

COMRADES » JOWAL JONES



RIP INTEGRITY: IT WAS AN AWFUL MURDER

now that we know somebody must hang. If you've been living under a rock, let me pull you up to speed with what subterfuge that's unfolding in the country's "accredited" institutions of higher learning. Someone somewhere devised a means of skipping college and still attaining the same papers for as little as Sh3000. It is chicanery and immorality at their epicentre.

There are no portions involved in achieving a diploma, other than a bitter concoction of sweat, hard work and diligence. "Why would one pay a paltry Sh3000 to betray their own soul?" queries grandpa Richard, who finds it unbelievable that such a small amount of money was used as payment for his friend's head. "How much is that in modern exchange rates? 30 pieces of silver?" he quizzes.

The notion that you can afford to be dishonest just because the end justifies the means is spurious for more reasons than my fingers and toes can count to. A college degree without integrity is as useful as a dried up pen. All it brings forth is a breed of comrades who grow up to become flagrant land grabbers and epithet-slinging MPs whose mouths need to be washed with soap. And if your dishonesty does not catch up with you in this world, grandpa believes you will not in the next life.

It'll pan off with a grisly trism from the annals of history uttered by one Benjamin Franklin. "Let no pleasure tempt thee, no profit allure thee; no persuasion move thee to do anything thou knowest to be evil. So shalt thou always live in purity for a good conscience is a continual Christmas."

To read more from this writer, visit www.jowaljones.com

MY OLD MAN grandpa Richard, started the month on a very poignant note. So cheerless was the old man that if his moods sunk any lower, they'd have struck oil. Grandpa was mourning the death of a beloved childhood friend and companion. So special was the pal that they all went wherever he led; he was their conscience. His name was Integrity.

According to grandpa, the social friend had gone missing for many years. Curiously though, nobody seemed to miss him. In fact, all my comrades seemed happy that Integrity was not around to boss them anymore. And then at the start of the week, a sensible journalist called Dennis Okari came up with a disconcerting revelation; a real doozy, Integrity had been murdered.

I hear the brutal murder of grandpa's bosom pal was all caught on tape. Comrades hatched and executed the heinous plan in cahoots with rogue college administrators. Acting in the name of "The Almighty shilling" and rancorous greed, the heinous perpetrators cut out Integrity's heart and soul.

They all say they aren't guilty, pointing fingers and shifting blame. Evidently—comrades, their lecturers and school owners—claims absolute swiftness, maintaining that they abhor all that looks like light. But the evidence is out in the open. Were I not for Okari, all the suspects would have gotten away with a massacre. But



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THERE WILL ALWAYS BE LESSER AND GREATER PERSONS THAN YOU

There's a local hotel that is offering a Valentine's day package that will set you back Sh2.34 million. Yes, you read that correctly. For that cheddar you get a private chef, a massage, champagne, 40 bouquets of roses (because one just will not do) plus diamond and sapphire jewelry. You spend the night of course. In the presidential suite.

Believe you start thinking your head, wondering just what you could do with that kind of money, remember that the weekend get away you are taking (if you are heading to the coast) will cost you around Sh200,000. That night as well be Sh2.4 million to someone living in Kilifi.

A meal in a five star hotel is Sh2.4 million to an average student. Movie tickets for two are Sh2.4 million for a guy who works for Sh200 a day as a casual labourer. It's all relative. For every shilling you spend, there's someone who thinks you're crazy and another who thinks you're cheap. Don't compare yourself to others, as Desiderio reads, it will make you vain or bitter for there will always be lesser and greater persons than you.

That having been said, before you whip out that wallet, find out what language of love your partner speaks. The 5 Love Languages are discussed in Dr Gary Chapman's masterpiece of the same name. The languages are words of affirmation, quality time, receiving gifts, acts of service and physical touch.

There are those who feel loved when you tell them and use lofty lines. Poetry anyone? There are those



CIKU'S BEEF

ciku
muiruri

who love spending time with you. A night at home receiving your undivided attention would be the ideal Valentine's date night. For those who associate love with gifts, well, find the Sh2.4 million. Then there are those who want acts of service - "Let me do that for you" are the words they most want to hear. It could be helping with the dishes or running an errand for them. Finally, there's physical touch. No gift, not necessarily the flowers and dirty. This could be hand holding, cuddling, hugs etc. Some people are very touchy feely and crave physical contact with love. Last year I wrote this message for someone - Words of affirmation, A-Z. You are athletic, brilliant, charming, dependable, educated, fit, generous, humorous, insightful, jovial, kind, logical, mostly nice, not-going, passable, quotable, resilient, strong,

trustworthy, understanding, witty, well built, you have the x-factor, you are youthful and sexy.

Backwards you are scintous, sunny, a scrupulous self grounded, wise, versatile, unacquainted, bubbly, superior, refined, quintessential, polite, open minded, noticeable, masculine, learned, knowledgeable, jaunty, impressive, honorable, gregarious, fair, eclectic, dynamic, classy, bodacious and pretty damn attractive.

Incredibly, he was all these things but it did not work out. Perhaps I used the wrong language and should've gone for acts of service. Can I shine your boots, sir? Wear a white shirt as I wear your car? Wash it of your dirt? Well, that may have worked. Ha ha.

Try doing something this year that covers all the love languages. How about watching 50 Shades of Grey? Quality time spent watching a movie that covers basically physical touch will save you two billing with words of affirmation. Mr. Grey was all about gifts and don't get me started on "acts of service". This is truly the perfect Valentine's day movie. But alas, the Kenya Film Classification Board has banned the film. They might as well ban the internet too because Kenyans will watch it. The only people KFCB are missing up here are those. The movie features that would be named a five profit, the movie studio that will have a spate of pirated movie downloads and lastly, the government of Kenya that collects taxes from moviegoers. Where's the love in that?

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COMRADES » JOWAL JONES

THE FOLLY OF VALENTINE'S DAY

TOMORROW THE WORLD comes to a standstill. It is a day that is bound to bring forth both disappointments and goodness in equal measure. On this day, smiles will be enhanced and migraines will be induced. Promises will be affirmed and many will be broken. Dreams will be revived and shattered in equal measure. Love will flourish and love will wither. Behold the paradox of 14th February Valentine's day.

I have stated in this same platform before that other than common sense and morals, cupid too appears to do with my comrades. As such, Valentine's Day presents a tough puzzle, seeing as they don't know squat about romance. The spectacle of my comrades going berserk about Valentine's is something I'm thoroughly enjoying.

Driven by a dreadful "fear of missing out" (FOMO), all my comrades feel immense pressure to engage in this fake holiday. They will move heaven and earth to ensure they partake in this lumbology of chocolate, jewellery, stuffed animals and expensive dinner dates. This quest to fake love so as to fit in is what makes my old man, Grandpa Richard, hate Valentine's day and all its proponents.

"14th February always turns out to be nothing but a popularity contest," observes Grandpa. "People will battle each other in exchange for the most expensive gifts and order meals at restaurants that charge exorbitant rates just so as to emerge tops on the love-meter. When did we start measuring love by the amount of money we're willing to spend down the drain in one day?" wonders the old man, who hopes to wake up on Sunday morning when he retires to bed tonight.

Going through social media, I was alarmed by the level of desperation my comrades have sunk to in search for potential mates for the day. At this point anything goes. This hooking up culture, where people become partners in the

snip of a finger just for convenience, will be the end of us.

As I prophesied a few weeks earlier, many of my comrades are now so broke that church mice will point fingers at them and laugh. But instead of marking the day within their means, the imprudent students have opted to take out loans just so they can paint the town red. Good news is that gift shops and restaurants tomorrow will be understanding and accept all forms of payment, including school fees and rent.

At the end of the day comrades will get all hooked up in wine and liquor and retreat for a most amoral night. Being the tastiest day in contact Kisenye and Kisenyo among a board of other STDs, I urge my comrades to use protection.

And while at it, I've got a suggestion. Why not take on a significant other for an over-priced dinner and buy

THEY WILL MOVE HEAVEN AND EARTH TO ENSURE THEY PARTAKE IN THIS TOMFOOLERY OF CHOCOLATE, JEWELLERY, STUFFED ANIMALS AND EXPENSIVE DINNER DATES

her a special gift on April 14th instead? Shout out to all my amorously challenged comrades and lads who will perform grandiose acts of disappointments come Valentine's Day.

By Jowal Jones
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RONALDO BLASTED FOR PARTYING AFTER REAL DEFEAT

Real Madrid star Cristiano Ronaldo drew criticism in the changing room by partying for his 30th birthday hours after a 4-1 defeat by hosts Atletico, media reported Monday.

Leading sports daily Marca called the Portuguese striker's birthday bash after Real's Madrid derby defeat in the league on Saturday "The Party of Disgrace". "Pictures of the celebration did not go down well with Real Madrid's captain" Iker Casillas and Sergio Regino, Marca wrote on Monday.

Ronaldo hosted teammates including second-choice goalkeeper Keylor Navas, defender Pepe, Pablo Cocheiro, Luka Modric, Dani Karadoric and James Rodriguez, who recently had foot surgery, newspapers reported.

Participants including Colombian singer Kevin Roldan, who was invited to entertain guests at the party, posted photographs on social networks of Ronaldo and various prinking teammates.

"The online social networks were on fire with fierce criticism from fans," reported Madrid sports newspaper AS. "Disappointed" Twitter users even generated a social hashtag, #infestadeladeshonra, or "party of disgrace".

"It was a trending topic all day from 12:00 pm," AS said.

Cristiano's agent Jorge Mendes told Cadena SER radio station on Sunday he himself was "very annoyed" by the photographs.

"When there is an event that is totally private and then you see someone leaking pictures of it, clearly you get annoyed," Mendes said.

The agent said the player was "guttled at the defeat" - a claim echoed by other figures close to Ronaldo, including Chelsea and former Real manager Jose Mourinho.

"People spent the first two hours of the party encouraging him because he was sad about the defeat," Mendes said.

Barcelona newspaper Sport reported that some Real players who missed the party were going to "demand an explanation from the Portuguese player and his fellow partygoers".

Real Madrid are currently top of the Spanish league on 54 points, but Saturday's loss left them just a point ahead of their fierce rivals Barcelona. Current champions Atletico are three points behind in third place.

APP



Cristiano Ronaldo with former girlfriend Isha Daye

PHILIP@ZUQKA.COM SAYS:

LADIES, PLEASE STOP 'BEATING' YOUR FACES TOO DAMN MUCH

Can the president, Jesus or a state of emergency because things are getting out of hand. The number of "Before and after" bleach and make up images I am coming across are scaring the daylight out of me.

Look, I am all for "to each their own", but there comes a time, to paraphrase the late George Bush, when the nation is more important than an individual's face.



On Facebook, every third girl wants to be the face of some make-up brand and on Instagram, every second picture I see is a selfie of a girl who has had her face "beat" by a make-up artist.

Most of these faces are so badly "beat", they would scare a clown in the dark but I wouldn't say it because the number of "Iken", "Awwww" and "You look so pretty" that fill the comments page scare me. That is like walking into a Ralle Odings rally waving a "Mandela for president" banner.

A girl will take a picture with her face looking like she wrestled a pig and lost badly in the name of make-up, but will still get more than 100 Likes.

I know brands like Zuby Woo, and I know that when two girls talk of "mixies" they are talking of colour, not understanding. It is a sad state of affairs because I can understand when someone tells me she is looking for a nice online and I will not run to see which brand website they end up on. Remember when all I knew was Facebook?

It looks like every third girl you meet is hidden behind layers of make-up. I have seen images online of girls looking like Casper, but not in a friendly, ghostly way.

I saw a "former" beauty of Laura Oyler, the overdrawn eyebrows looking like someone put her in an oven and forgot her there. She was so black that I bet she would make some of my Sudanese friends look 50 shades lighter.

When asked if she had bleached herself, the girl who was arraigned in court for not paying a hotel bill said she had been in the sun for long and got sunburnt. No, Laura, I have seen sunburnt people and they are not midnight black. I am not saying she bleached, but that was not her best.

My heart goes out to anybody who will marry these girls expecting a light-skinned baby, only for the bundle of joy to come out looking like a paint job gone wrong. I want to cry whenever I thought that some chap took a "nagai ya tso" light-skinned girl home from the club only to wake up and find someone who is darker than Djimon Hounsou from Amistad.

Here you are on a date with this flawless daughter of Eve and as you escort her after the date, it starts raining and, worse of horrors, the rain water pours on one side of her face and makes her make-up to reveal a colour that I bet would terrify a "Nta ya kumbi". Do you know how scary that is?

These are people who do not have a single #TBT picture on their Instagram because that would mean showing the world the darkness that was your childhood.

What if this poor son of man was kissing this beautiful girl with an accent borrowed from Channel 4 and then he starts holding her in the paint job? That guy might end up in a mental hospital. Someone said that for a first date, men will start talking girls to a swimming pool so that they can see her true colour.

I know there is make-up that dissolves in water but hey, you can offer to dry her right? Any little thing helps. So, ladies, please go slow on getting your faces "beat"; there are men who will love you even if your face looks like a choko.

On second thought, you know what, wear as much make-up as possible because I bet you there are men who won't mind it and will also be about something as well.

@Mwanishi

COMRADES » JOWAL JONES

MY FILTHY COLLEAGUES MAKE ME FURIOUS!



I RECALL SOMETIME back when nonsense was being peddled around that dirt is good. A sizeable section of my comrades swallowed the malarkey hook, line and sinker. Heck, they even digested the tripe such that it became their DNA to be slovenly and generally walk around looking like a sack of communal compost manure. It is revolting and makes my old man nauseated.

This sect of comrades seems to have made a firm pact with the devil to crucify hygiene and all the ideals that cleanliness stands for. They don't give a hoot about microbes, germs, lice, bacteria, rats and other disease-causing creatures that might eventually kill them. Though he appreciates that this could go a long way in thinning the herd, Grandpa Richard is extremely concerned that such comrades make it their business to brutally assault others with their filth.

He recalls a few months ago when paramedics had to resuscitate him after he passed out in a matatu, courtesy of one of my comrades. The comrade had apparently stretched his arm across Grandpa's face in order to take a selfie. The stench emanating from his armpits, which caused the retiree to lose consciousness, was worse than a government that denies its media the right to operate freely.

Why would a comrade confiate armpit and public hair with a camera park? They might argue that they're saving a ton

sweaters by proomng a thick pelt of bodily hair, but all it does is to tame "wildlife" and trap germs.

Basic etiquette like carrying a handkerchief seems to have been shot down as comrades sneeze into each others' faces, cough with their mouths wide open, and proceed to wipe their snorts with their elbows. Trimming of fingernails has become alien, with comrades carrying more dirt underneath their yellow, stinky fingernails than an entire pit latrine ever could.

Such comrades will bunk the shower for days and spend their entire college lives covered in a fine layer of dirt. They usually smell so bad that it wouldn't be far-fetched to suggest they glow neon in the dark. And don't get me started on their unkempt wigs and smelly dreadlocks. Clearly, it's a sight Mr Pig himself looks upon with jealousy.

I recall an erstwhile pitch-black comrade of mine whom we aptly referred to as "Blacky". Blacky did not know that he was actually light-skinned until he graduated and washed his face one morning in anticipation for a job interview.

Their rooms, too, emit the same vibe as their bodies, looking dirtier than election officials who sell the dignity of their country for a bowl of chicken soup. Isn't it a wonder that many university students have been forced to donate blood to bedbugs?

How do we expect university students to be the face of our country while they're still bearing last week's miraa on their front teeth? It's ludicrous!

Comrades—just because an elite source teaches that we came from dirt doesn't mean we should live in it, too.

By Jowal Jones
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HOW DO WE EXPECT UNIVERSITY STUDENTS TO BE THE FACE OF OUR COUNTRY WHEN THEY'RE STILL BEARING LAST WEEK'S MIRAA ON THEIR FRONT TEETH? IT'S LUDICROUS!

PHILIP@ZUQKA.COM SAYS:

THINGS THAT MAKE ME WANT TO GO 'KETER' ON PEOPLE

The rent of the year goes to one Alfred Keter. Dude was beyond pleased off, he was told. I believe the last time someone was that angry was when Adam recalled the tree whose fruit he had just eaten. He could see, all right, but he knew that choice had some major consequences, like having to live in houses that might just collapse when you sneeze.

We would all just be chilling in the garden of Eden wearing nothing but smiles and eating all the fruits and vegetables we want. I digress.

That rent gave every TV station's bleep machine a complete workout. Keter was never dropping like he was trying to get through airport security and he did not have all his documents. If I knew all those guys, I would drop their names everywhere. I would refuse to pay for fuel and when asked why, I would go off and mention all of them and then threaten them with closure. Don't mess.

I couldn't even be mad at Keter. Sure, what he was doing was despicable. I don't care if he was reading because the cops had refused to release the truck or because he was against paying a bribe, why I say that I am not mad at him is because we all at one point or another want to go off on someone like that.

There you are standing in line at the bank waiting to go and whine at the teller who will not as much as give you a second look when you feel hot air on your neck. It is the kind of warm air that has some smell to it.

You turn and bam, there is a man so close to you, any closer and he would be part of you. People who have no respect for personal space deserve to have Keter call them Mateseka. There are those who stand so close, you can feel the phone in their pocket, at least I pray that is what it is.

Remember all those baby photos you found whenever you logged onto Facebook? Well, those kids are now in nursery school and you went to call Keter and tell him to ask his powerful friends to call these "rogue" mothers and tell them to stop posting pictures of their kids in uniform every morning.

We saw that your child went to school on January 6, why do I need a reminder on January 30? If the kid is as smart as a whip, he would be in Standard Seven now.

I have no qualms about people posting pictures of their



babies. No, I actually hit the "Like" button every once in a while to show my approval, but why do I have to see the baby wearing the same uniform I saw her in yesterday?

Is the child changing colour? No? Then stop posting photos daily or else Keter will be all over you like a cheap suit. Just imagine if he lights suits were with that much passion, how will he fight for the rights of people who do not want child-in-school-uniform photos?

But the big was that Keter was talking about he preserved for that thing called called selfie sticks. Surely people, I bet there are people who will gladly take a photo of you for free, all you have to do is ask.

All of a sudden, we have people in photos looking like they are hoovering mantles or cleaning windows. I hate selfies as much as the next guy, no, not girl, guy. But I can tolerate close-ups but when you have to include your feet in your selfie, a line has to be drawn on the sand and call it have to make and you, my friends, better pick up or so the great Keter asked. "Howant nyiriri ni nam? You are waiting to hear from who, God?"

Just break your selfie stick into three and start using your friends to take your photos. Give you time to pose and make yourself look good.

Going offline now, teachers, can you cease and desist using that "Solidarity forever" song please? I believe the government refuses to listen to your demands because the Cabinet secretary is sick and tired of that song.

Listen, Keter reminded all of you who the government is, and who can reverse laws, so drop the song. Come up with better songs and see your accounts swell with cash.

If you do not heed my call, remember what the good man caught on tape said he does to innocent people. Hey, don't shoot the messenger.

@Mwandiki

ZUQKA.com
BE FAMOUS

GAL IN THE HOOD

WITH NANCY NZAU

LOVE THOSE SWEET LITTLE THINGS

You know its love the moment when you're feeling down and all you have to do is imagine their cute little ways and your stomach feels like there are fireworks going off, leaving you smiling sheepishly.

We all know that the best thing about being in a relationship is all those little things our significant other does, that drive us absolutely wild. You know, the little things that just can't be forced, that are adorable and priceless.

So, just what drives guys crazy about their girlfriends?

One Brennan says that he super loves it when he's angry or in a bad mood then she throws him playfully on the bed and jumps on him saying; 'who's a good

boy, come on baby, don't be mad" you know, like you would do to a puppy. He says that he can't help but laugh and giggle like a little kid.

"When she gets out of the shower and lies on top of me with wet skin and all, before getting dressed.

There's no better way to wake up," he fondly quips.

24-year old Dave says that he loves when his normally serious girlfriend runs at a top speed across a room and jumps into his arms. No explanation, just a full-on leap and straddle. He adds that he loves it when she gives him little sudden kisses on the cheeks and forehead, like she's super psyched to just have him there, next to her.

Dave says that whenever he gets up to leave, she often whimpers to him, each time convincingly, that she has something "important" to tell him, only to grab onto him and refuse to let go. He jokes that he has lost count of how many times he's been late for an important meeting as a result of something "important".

"When we're kissing, if I pull away, she'll still be leaning towards me with her lips puckered and her eyes closed. It's so adorable that I have to kiss her some more," says Eric, who's been dating his girlfriend for two years.

Another college chap, Keith, says that his favourite thing is when making out with his girlfriend and the kisses get so intense that they grab at each other because they literally cannot get any closer to each other. He also says that whenever they're eating, his girl reaches out to give him a bite unexpectedly, making him feel loved and appreciated.

All these little acts, no doubt, make us realise just how important and special our lovers, girlfriends and spouses are to us. And as the hours turn into days, and Valentine's Day approaches, let's try to appreciate and share our cute little ways with someone special.

Sorry, am only trying to be a girl!

“ He adds that he loves it when she gives him little sudden kisses on the cheeks and forehead, like she's super psyched to just have him there, next



Kenny @Kenny

with
Smitta
Smithren
SCENE AT

NAI AIN'T THE ONLY PLACE TO PARTIE@

It was at the local Netrotel last Friday with the likes of cool manager Davia, a die-hard Chasak! fan, O.J., formerly of *TRAVIS* right in tow and 90-year-old Black Label champion who stole the show with his hard-core rap. The man near the back (heck, just cash. And when you choose the cheddar to get on the case for real, stop saying "no" and start saying "yes" to go for it.

Anyway, I received a report by Trick into a one of their companies did and Davia's age said "Nairobi is the partying capital of Africa" or something like that.

Now, it seems obvious, in the name of NAI, other local art in Nairobi is abundant. The artist has found his place on the road in other Kenyan towns.

And seeing as the year is QUARANTINE, it's not just a time for quarantine for quality social support.

Ministry says age found us in Meru with the likes of Money Kaboni in a place called Mufari Ghana. And he continues to respond that Meru is not with great, but it's not as they should be, it's not as they are.

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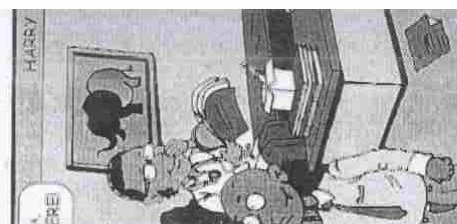
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SMITHREN AIN'T RESPECT PLEASE KEEP DISTANCE

SMITTA BONUS

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STUDSUP
The Game!
 WITH TONY NAGLE

HEROIC LOSS?



SO HEAR, YET SO FAIR:
 Arsenal's leader has
 had mixed success after their
 Champions League
 exit. **TONY NAGLE**

Football managers are known to be good psychologists. They ply and spy that truth both on fans and their players. Arsenal's Arsène Wenger is one such manager. When you will hear him say that his team suffered a heroic loss. There was a lot of talk about Arsenal's exploits in the Champions League after they were drawn with Monaco. If the problem is to be believed they will Monaco and many other top European clubs, Barcelona or Real Madrid. The solution is to get out that the fans be being a big loss. So when the first leg there is one of the most unbelievable comebacks, it is really great. Arsenal have an ambition to take on the Spaniards. As soon as the third leg rolled into his net, however, dramatically changed. The busy in Europe was no longer crawling but spinning away with the bar of Goodwin's respect for his leg

bringer. Secret advisers of Arsenal were all out, chiding the Gunners' results and laughing into the rooftop. When the rest Arsenal fans spoke of the hero in the team to overturn the deficit, they returned the roles of about a pitch. When manager Arsène Wenger spoke to media prior to the match, he returned but called in the team.

"I'd prefer to be 3-0 up but we have no choice. We have to put it right. Sometimes in life, you make a big mistake, and that's no comeback, no way you get the chance to put it right again. At Arsenal, you can do it, to let's just get it righting to do it."

The first leg of the Champions League was a philosophical.

"I really think that there is a good chance to beat Monaco 3-0. Think about it, forget the first leg ever happened. If we were saying in the moment in that first leg and we win 3-0, would people be that surprised? No, I don't think so."

to go — but, once again, in this competition Arsenal Wenger's team lost 3-0 in the first leg. That first away goal at the Emirates Stadium was the loser. It was the only Wenger's players could not match. Arsenal's previous remains slipping away, Arsenal's manager Arsène Wenger has not been able to. Arsenal's hopes to return to the top of the Premier League. But there was no time to say goodbye. Arsenal's manager Arsène Wenger has not been able to. Arsenal's hopes to return to the top of the Premier League. But there was no time to say goodbye.

Monaco knew they had done the hardest yards in London and ultimately settled for a heroic defeat. Forum telling. Back in the English Premier League, normal services resume tomorrow Manchester City after dropping big points against Tottenham. Arsenal's hopes to return to the top of the Premier League. But there was no time to say goodbye. Arsenal's manager Arsène Wenger has not been able to. Arsenal's hopes to return to the top of the Premier League. But there was no time to say goodbye.

Arsenal too may suffer the same effects of high energy games. The Gunners may themselves suggest in Monaco and heading in mind that Wenger normally has a lesson ahead, the visit to Newcastle may not bear fruit all the three points. This could be unfortunate as it would give the other teams fighting for the very top the boost on Tuesday night.

Of course the cheer of the weekend will be as applied when Liverpool welcome Manchester United.

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I really think that there is a good chance to beat Monaco 3-0. Think about it, forget the first leg ever happened. If we were saying in the moment in that first leg and we win 3-0, would people be that surprised?

Let's just go out there and get the result that I want, we want the captain of Arsenal to wear the number 10. Arsenal's manager Arsène Wenger has not been able to. Arsenal's hopes to return to the top of the Premier League. But there was no time to say goodbye.



MOVING INTO MAY OH SIX

This past weekend (as the shizzle went down at the Sportswear event) in Carmichael, the pot Smittita was moving furniture into his new sign sweat floor above sea level on Sals. And on Sunday at the waterports went down at the Best Mountain home, we was playing it. Moving couples with it. Coolest who just adjusted her picture, respect to photography. Ah, the 1990s of being a body of...

...In the early-1990s of house sitting, I came across an old "Pulse" from the mid May of '90. It said: "That's like your father's right month ago - so, before you go to bed, do a 200-classical record for the day. I found this in the garage, looking at..."

...On Saturday and Sunday night, I was standing in the Konyo Music Walk at the 20th Century Plaza when one of the very young men STL, appeared from nowhere I dragged me behind a giant stand-up poster of Prince & the New Power Generation.

"Why are you trying to call my music career?" she asked.

"What?" I asked.

"Last week," said STL, "the whole in Smbax that I am doing off the portion of an 88 year old Norwegian." "I was just joking," I said, scowling at my life.

"The KGB missed me."

"This is a sick joke," said STL. "The 4 sad dude. I live off the shoulders of music; my family is 21, and my dad was shocked to read about me in the pensioners."

"Your doctor says that," said the woman, impressed.

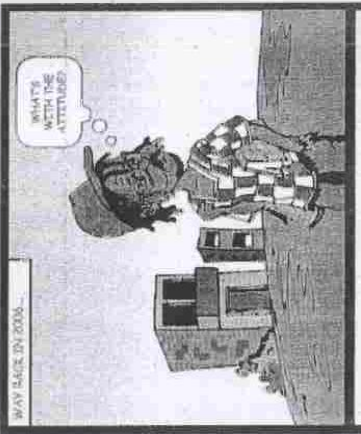
"What? She's a scientist. Why don't you go to the hospital with the Norwegian?"

Once I had escaped the wrath of Smbax, I had escaped the wrath of the Alaska National, said Dobbe, a bag of popcorn in one hand, a white get in the other, both strapping to watch the Da Vinci Code at the movie hall.

Things don't change much at all, you see. New Dobbe will get a baby set in white willy, a diamond for the Smbax was at 20th Century Plaza last evening for the premiere of Algor Assembly with buddies that I believe in (colored) city, three years, the movies are shown grand in three 66 (STL) has went able to the Alaska.

Practically (mean) Harold's Neman, Alaska do (H4888) to meet me late kid too, funny, for us to watch a Carole movie called "Rover" (that low classy we want). On the way out, we ran into the dude Kimbom with his hair tube, Jerry-Ahn Chiebiaki. O how life has moved on the it there and mine.

Me in the GP Harpilla went to Sportswear in Huntington in rest into the



HARRY

address Sara Melina) whenever did the go?) in my 100 of Puavaso Keala with whom we had a drinky, before he decided to come to Nevada. Us we just rolled further up to a joint called "The Cellar" to continue chugging cast with to Kuzakiz. It was old college men Collins in the company of a blessed lady called Down in Bark.

"In your life, at good things that look, I told Down, in eight years ago, she is her marketing skills. Before I had stop the wedding drive in the 1990s, she was in the 1990s, she was a Southern California Open like a boutique called Merryman at the door, or was Frank, to meet his door the off away from my check doors, Eddy Miyagus. Phoenix asked, said he had escaped to Zurich. Oude these days is a new did but still there thick Floyd, The Cars and Johnny Hallyday Jazz.

Smbax, do that long-go Sals was ending the evening at Carmory on the north of Marquis of Eccams- ton Maxwell, in a whiskey tasting event - the weekend even then was my handle out of the high.

Smittita Bonus

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BOOTH REGALL

Friday, January 30, 2015 / The Standard

WAWESH'S SMART BEAT

Out of nowhere, the whole country was singing along to Robert Waweru's aka Wawesh Mjanja new beat, the creative mind behind a string of hits and **ESTHER MUCHENE** catches up with him to find out what he has since been up to



WAWESH

His dream of making it abroad, "he wanted to make it in the world so we got back to the United Kingdom," he got back to a Kenyan called Sir Prashad who was working on BBC radio. We started talking and it developed into a friendship. We tried setting up meetings to pitch to major labels. At the same time, Sir Prashad was working on his album. He had the idea to start about home. He had the idea to start with the pop and I recorded."

That is how Wawesh was born. A few years later, he was invited to London to do a video when he shot with his cousin, who happens to be DJ Stylz, and that was the beginning of his music career in Kenya.

"The song blew up. It went because," he says. He was invited by the band to London to do a video when he shot with his cousin, who happens to be DJ Stylz, and that was the beginning of his music career in Kenya.

This was my only point to Kenya. I had to come back and produce it. I wanted to create music and I was inspired by young people and I started Wawesh Mjanja in 2009, the year I was in Kenya.

Together with Kenya, a Dutch guy who was doing the famous Afro Chik project with Uzoona Funn among others at the time, they started the Play Africa project.

"The first album I signed under Play Africa was Stan. I am grateful to him because he looked I mean

Several records later, with the company, they got nominated for a Grammy in early 2009 and from there,

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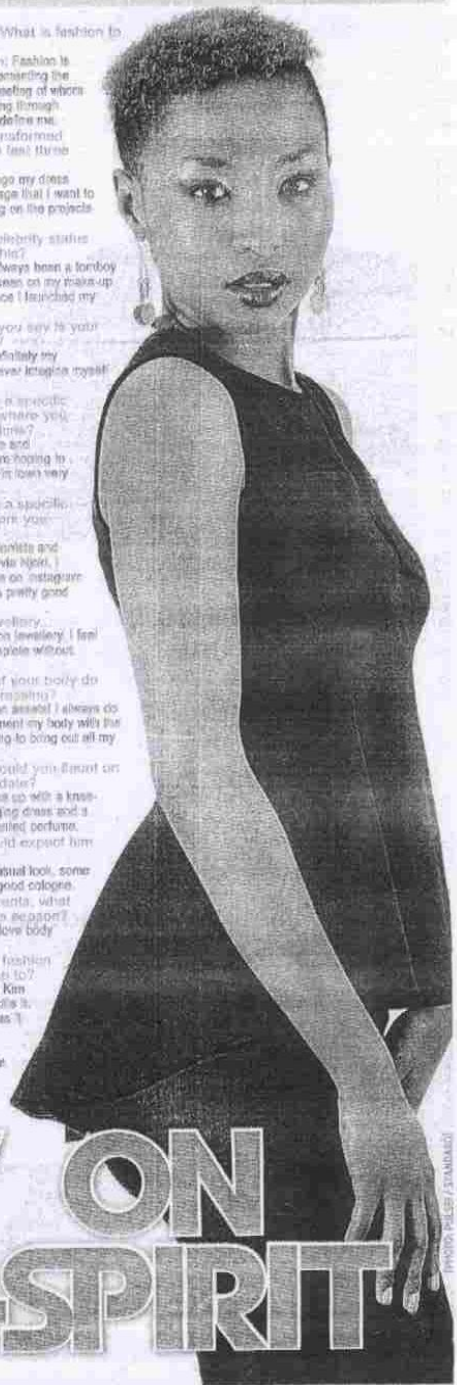
Della, Santu Soti and many other guys. He was very unwell," he adds. In 2011, he left to start Uzoona, which was registered before working in partnership with the Swedish musician and producer. I am 100 per cent into music development. I have a startup with Uzoona but I also have a private one which affords me the luxury to work with whoever I want to. It's not really an open shop. I produced five songs in 80 KSh in a new

album. I did Savitri (under the name Wawesh Mjanja) under the name Wawesh Mjanja. I am also working on a project called Mwanika with Mwanika was inspired by the first song. It's about making Swahili music and it will be recorded on Valentines' Day, he says.

to his fans who wonder what happened to his music career? He responds that he did it as a hobby. "I never started really. I like to be behind the scenes. I feel comfortable being," he says.

MY STYLE

Pulse: What is fashion to you?
Vivian: Fashion is complementing the inner feeling of who I see myself as being through trends that help to define me.
P: Have you transformed your style in the last three years?
V: I gradually change my dress code to suit the image that I want to bring out depending on the projects and seasons.
P: Does your celebrity status help to dictate this?
V: Naturally, I've always been a tomboy but I've had to be keen on my make-up and dress code since I launched my music career.
P: What would you say is your trademark look?
V: My haircut is definitely my trademark. I can never imagine myself in long weaves!
P: Do you have a specific stylist or place where you get your clothes from?
V: I shop anywhere and everywhere but I am hoping to get the best stylist in town very soon.
P: Do you have a specific stylist whose work you admire?
V: The Pulse fashionista and fashion blogger, Silvia Njoki, I have seen her style on Instagram and I think she has pretty good fashion sense.
P: Shows or jewellery?
V: I am really big on jewellery. I feel that no look is complete without accessories.
P: Which part of your body do you find easy to dress?
V: I love my African assets! I always do my best to compliment my body with the appropriate dressing to bring out all my curves.
P: What look would you sport on the first dinner date?
V: Something that goes with a knee-length, figure hugging dress and a touch of mildly scented perfume.
P: And you would expect him to...
V: Have a semi casual look, some good kites and a good cologne.
P: Talking of scents, what are you into this season?
V: E-Spirit. I also love body splashes.
P: Is there any fashion icon you look up to?
V: That should be Kim Kardashian. She is it. Nikki Minaj also has to go on.
Vivian is a Kenyan pop artist.



**V ON
E-SPIRIT**

PHOTO: PULSE / STANDART