

**AN INVESTIGATION INTO THE ADOPTION AND USE OF SHENG FOR  
ADVERTISING AND PUBLIC AWARENESS AMONG PROFIT AND  
NONPROFIT ORGANISATIONS IN NAIROBI, KENYA.**

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**DECLARATION**

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

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## **DEDICATION**

**To my loving son Els,**

Thank you son for your constant prayers that gave me the push to carry on. Every day before going to bed, you asked God to enable me to complete my studies and graduate. Thank you for your perseverance as Mama worked long hours and was at times away from home.

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## TABLE OF CONTENTS

<b>DEDICATION</b> .....	<b>iii</b>
<b>ACKNOWLEDGEMENT</b> .....	<b>iv</b>
<b>TABLE OF CONTENTS</b> .....	<b>vi</b>
<b>LIST OF TABLES</b> .....	<b>vi</b>
<b>LIST OF FIGURES</b> .....	<b>vii</b>
<b>LIST OF ADVERTISEMENTS</b> .....	<b>viii</b>
<b>ABBREVIATIONS AND ACRONYMS</b> .....	<b>ix</b>
<b>OPERATIONAL DEFINITION OF TERMS</b> .....	<b>x</b>
<b>ABSTRACT</b> .....	<b>xi</b>
<b>CHAPTER ONE</b> .....	<b>1</b>
1.1 The background of the study .....	1
1.2 Statement of the problem .....	4
1.3 The objective of the study .....	5
1.4 Research questions .....	6
1.5 Research assumptions .....	6
1.6 Rationale/justification .....	6
1.7 Scope and limitations .....	8
<b>CHAPTER TWO: LITERATURE REVIEW AND THEORETICAL FRAMEWORK</b> .....	<b>9</b>
2.2 Literature review .....	9
2.2.1 Background and nature of Sheng .....	9
2.2.2 The emotive nature of Sheng .....	14
2.2.3 Urban languages in advertising .....	16
2.3 Theoretical framework .....	19
2.3.1 Speech act theory (SAT) .....	20
2.3.2 Generative lexicon theory .....	22
<b>CHAPTER THREE: RESEARCH METHODOLOGY</b> .....	<b>25</b>
3.2 Research design .....	25
3.3 The location of the study: physical and social-cultural perspectives .....	26
3.4 Population of the study .....	27
3.5 Sampling techniques and sample size .....	27
3.6 Research instruments .....	29
3.7 Data collection procedures .....	30

3.8 Data analysis procedures.....	31
3.9 Ethical considerations .....	32
<b>CHAPTER FOUR:DATA ANALYSIS, PRESENTATION AND DISCUSSION</b>	
.....	<b>33</b>
4.2.1 Age of respondents .....	33
4.2.2 Academic qualifications of respondents .....	35
4.3 Sheng lexical words used in advertisements .....	38
4.3.1 Sheng words used in commercial banks .....	38
4.3.3 Sheng words as used in the NGO sector for awareness.....	47
4.3.4 Use of Sheng in advertisements within the manufacturing and allied sector....	49
4.4 Communicative impact of selected Sheng advertisements .....	54
4.4.1 “Tazama Chapaa” by Citizen TV .....	54
4.4.2 “Wahi Kuwahi” by Coca- Cola Company .....	56
4.4.4 “Tetemesh na Safaricom” by safaricom.....	58
4.4.5 “Kunacha acre na milli tatu pap” by Family Bank .....	59
4.5 Meaning of words and phrases in advertisements and awareness campaigns .....	61
4.5.1 Denotative and connotative meaning of Sheng words and phrases.....	62
4.6 Conclusion.....	<b>71</b>
4.7 Linguistic strategies used in the adoption of Sheng words and phrases .....	72
4.7.1 Clipping / Truncation .....	72
4.7.2 Compounding and Reduplication .....	74
4.7.3 Initialization.....	75
4.7.4 Coining.....	76
4.7.5 Borrowing.....	78
4.7.6 Code Switching.....	80
4.7.7 Metathesis.....	83
<b>CHAPTER FIVE:SUMMARY, CONCLUSIONS AND RECOMMENDATIONS</b>	
.....	<b>86</b>
5.1 Introduction .....	86
5.2 Summary of findings.....	86
5.2.1 Summary of communicative impact of selected Sheng adverts.....	87
5.2.2 Summary of meaning of advertisements.....	89
5.2.3 Summary of linguistic strategies .....	91
5.3 Conclusion.....	93

5.4 Recommendations.....	95
<b>REFERENCES .....</b>	<b>96</b>
<b>APPENDICES .....</b>	<b>101</b>
<b>APPENDIX I: INTERVIEW SCHEDULE .....</b>	<b>101</b>
<b>APPENDIX II : OBSERVATION SCHEDULE .....</b>	<b>102</b>
<b>APPENDIX III: QUESTIONNAIRE.....</b>	<b>103</b>
<b>APPENDIX IV: RESEARCH AUTHORIZATION.....</b>	<b>104</b>
<b>APPENDIX V: RESEARCH PERMIT .....</b>	<b>105</b>

## LIST OF TABLES

<b>Table 1:</b> Fluidity in Sheng.....	11
<b>Table 2:</b> Etymology of some Sheng words.....	12
<b>Table 3:</b> List of the companies selected from five categories.....	29
<b>Table 4:</b> Age of respondents.....	34
<b>Table 5:</b> Education level of respondents.....	36
<b>Table 6:</b> Sheng words used in the commercial banks in Kenya.....	39
<b>Table 7:</b> Sheng phrases used in the telecommunication companies in Kenya.....	44
<b>Table 8:</b> Sheng words used in creating awareness by Non Governmental Organisations.....	48
<b>Table 9:</b> Sheng words in the manufacturing and allied Sector.....	50
<b>Table 10:</b> Sheng words in media companies.....	51
<b>Table 11:</b> Connotative and denotative meaning of selected advertisements.....	63
<b>Table 12:</b> Truncation.....	73
<b>Table 13:</b> Coining.....	77
<b>Table 14:</b> Borrowing.....	79
<b>Table 15:</b> Code-switching.....	81
<b>Table 16:</b> Metathesis.....	83
<b>Table 17:</b> Preference of Sheng among Male Respondents.....	89
<b>Table 18:</b> Preference of Sheng among Female Respondents.....	89

## LIST OF FIGURES

<b>Figure 1:</b> Summary of age of consumers .....	35
<b>Figure 2:</b> Summary of age of marketing officers/ public relations officers .....	35
<b>Figure 3:</b> Summary of education level of consumers .....	37
<b>Figure 4:</b> Summary of education level of marketing officers/ public relations officers .....	37
<b>Figure 5:</b> Clipping .....	74
<b>Figure 6:</b> Compounding .....	75
<b>Figure 7:</b> Initialization .....	76
<b>Figure 8:</b> Coining.....	78
<b>Figure 9:</b> Borrowing .....	80
<b>Figure 10:</b> Code switching .....	82
<b>Figure 11:</b> Metathesis .....	84
<b>Figure 12:</b> Summary of linguistic strategies .....	85

## LIST OF ADVERTISEMENTS

<b>Advert 1:</b> Orange mobile network advert in Camfranglais.....	17
<b>Advert 2:</b> Sleeve of a disc titled in Camfranglais.....	18
<b>Advert 3:</b> Equity’s achiever’s student account advert.....	41
<b>Advert 4:</b> Kenya Commercial Bank “bankika” adverts.....	42
<b>Advert 5:</b> Family Bank’s promotional advert .....	42
<b>Advert 6:</b> Nation Media Group “tokelezea” advert.....	53
<b>Advert 7:</b> Safaricom’s advertisement: Tetemesha na Safaricom .....	58
<b>Advert 8:</b> Central bank of Kenya advertisement: Chomoa coins.....	67

## **ABBREVIATIONS AND ACRONYMS**

<b>CBD:</b>	Central Business District.
<b>CM:</b>	Corporate Market.
<b>ESL:</b>	English as a Second Language
<b>GA:</b>	General Audience
<b>GLT:</b>	Generative Lexicon Theory.
<b>NASCOP:</b>	National AIDS and STIs Control Program
<b>NGOs:</b>	Non- Governmental Organizations.
<b>NMG:</b>	Nation Media Group
<b>PSI:</b>	Population Services International
<b>RMS:</b>	Royal Media Services
<b>SAT:</b>	Speech Acts Theory
<b>STI:</b>	Sexually Transmitted Infections

## OPERATIONAL DEFINITION OF TERMS

<b>Advertisements</b>	A public written notice, offering goods or services for profit.
<b>Awareness</b>	A public notice by government and non-government bodies informing the public on issues affecting them e.g., health, civic education or economy, usually the advert is for non-profit.
<b>Sheng</b>	Linguistic variety made up of surface morphemes of English, Kiswahili and lexemes that are alien not only to English and Kiswahili but also to any other language in the speech community where Sheng is spoken. For example the Sheng word ' <i>jalee</i> ' stands for the English word 'jacket'. The Sheng word ' <i>chapaa</i> ' which means 'money' is alien to English and Kiswahili as well as other Kenyan languages.
<b>Promotions</b>	Publicity campaign for a particular product intended to increase sales.
<b>Innovative</b>	Skillful use of language to fit in a company's or business context of advertising.
<b>Youth</b>	A male or female person aged between 18 and 35 for the purpose of targeted marketing.

## **ABSTRACT**

The present study focuses on the use of a linguistic phenomenon in Kenya called Sheng. Sheng has been perceived as a variety restricted in its domains of use and for a long time seen as a language of the urban youth in Nairobi. However, the shift in the realm of communication in advertising and awareness campaigns in Kenya, from Standard English and Kiswahili to a non-standard, peer language Sheng has become evident. This raises the question as to whether Sheng is no longer a stigmatized variety but a necessary marketing tool in the 21<sup>st</sup> Century. The researcher therefore investigates the linguistic change in the Kenyan context of print advertising and creating awareness. In Kenya, today corporate companies, non-governmental organizations and government bodies have shifted to communicating in Sheng to reach their target audience. The study identifies and analyzes the meanings of Sheng lexical items and phrases used in advertisements in Nairobi Central Business District and then discusses the linguistic strategies found in the advertisements. The researcher further discusses the communicative impact of selected Sheng adverts. The discussion is based on Speech Act Theory, the tenet of intentional communication and Generative Lexicon Theory, which provides a formal account for logical polysemy whereby a word gives rise to different meanings in different contexts. The speech act theory demonstrates the communicative impact of selected Sheng advertisements. The study may be useful to marketers especially from a strategic perspective, educators, linguists and other professionals as it will add knowledge to the communicative function of Sheng. The study adopted a descriptive research design. The study targeted the marketing or advertising officers of selected businesses and the consumers who buy and use products advertised in Sheng. Data for this research was collected through structured interviews, questionnaires, observation notes and content analysis of advertisement materials such as brochures and billboards. It was then analyzed, and summarized using qualitative methods. The analyzed data is described in a narrative. The research findings reveal that: different linguistic strategies are used in the advertisements, Sheng adverts carry multiple meanings, and the adverts have both a direct and an indirect purpose. The direct purpose is easily recognizable and emphasizes the benefits of the advertised brand while the indirect has a hidden meaning that is not easily recognizable. This hidden message includes information on the costs and other liabilities to the consumer of the advertised brand and how the advertiser stands to benefit from selling the brand.

## CHAPTER ONE

### INTRODUCTION

This chapter provides an introduction to the study. It begins by giving the background to the study followed by the statement of the problem. Research objectives, research questions and research assumptions follow. Further, the rationale of the study and scope and limitations are provided in that order.

#### 1.1 The background of the study

This study investigates the use of a variety of language Sheng in a multilingual context in Kenya, in which over fifty languages are spoken. However, English and Kiswahili dominate as the two languages are given official recognition. English is used for official purposes and interactive communication. Kiswahili is the co-official and national language. It is used for inter-ethnic communication and (especially oral) government and parliamentary businesses (Ogechi, 2009). It is also taught as a subject in schools and institutions of higher learning.

Indigenous languages except Kiswahili have not been given prominence in Kenya. They are used at household level and for intra-ethnic communications. However, as Kembo (1991) observes, the indigenous languages are also used to introduce education in the rural areas up to Grade 3 when English takes over. Ethnic languages in Kenya carry culture and identity.

There are also the unstable youth codes among the languages spoken and these are: Sheng and Engsh. Sheng has morphosyntax based on Kiswahili grammar and Engsh has English as the dominant donor language which provides most of the grammatical framework within which words from other languages are blended (Abdulaziz, Mohammed & Osinde 1997).

Language has a powerful influence over people and their behaviour. This is especially true in the fields of marketing and advertising. Language use in advertising aims to convince people to believe in what one is saying. The choice of language to convey specific messages with the intention of influencing people is vitally important. Advertising language could be a description or a metaphoric reference to a subject or object. Code choice in advertisement must be emotive. An emotive language is a diction that carries with it a heavy emotional charge. Also known as a *loaded language* or language persuasive technique, emotive language attempts to influence certain audience by using an appeal to emotion, in order to manipulate their views on a topic. This will affect effectiveness of advertising not only for multi-national companies but also local companies.

In advertisements, language choice should persuade the clients. The choice could be influenced by company making the advertisement, the targeted audience, the type of product and the product category, the brand of the product and the social group formations that influence buying decisions. Companies use different words or phrases to advertise similar products and to persuade clients to choose a certain product. However, the derived or underlying message communicated by different words or phrases is the same. The characteristics of advertising language include short words, short statements, informal language, and deliberate demolition of perceived counter arguments in a statement (Myers, 1983). Usually the choice of words is guided by ease of remembering.

In the Kenyan context, it has been observed that Sheng, a peer coded mode of communication, is frequently used by leading business entities to market their products. Government bodies and non-governmental organizations also use Sheng for non-profit advertising to create awareness to the public and lobby for certain policies.

Sheng is a Kiswahili based patois or slang, originating in Nairobi (the Kenyan capital) and influenced by several local and international languages spoken in the city. Previously described as ghetto language, an argot, an anti-language, Sheng is today finding broad use in mainstream society.

Different theories have been advanced by researchers as to the exact origin of the code. Mazrui (1995) points out that Sheng is a variety whose origin in society can be attributed to factors that are extra-linguistic in nature. He argues that the foundation of Sheng lies at the traditional code switching between Swahili and English (hence the term Sh-eng). Mazrui (1995) further argues that the origin of Sheng is also credited to the demand for a lingua franca in the colonial period during the beginnings of urbanization in the country. Urbanization brought people from different backgrounds from the countryside to the towns and this created a need for a shared language of communication. Osinde (1986) argues that Sheng sprung up in areas where English and Kiswahili were already established as lingua franca. Spyropoulos (1987) observes that the ethnically and linguistically diverse Kenyan workers brought together in plantations and urban centers in the colonial era, had imperfect knowledge of both English and Kiswahili and thus spoke a mixture of broken English and imperfect Kiswahili mixed with their own vernacular which their offspring enhanced into Sheng.

Many scholars have studied the variety; its origin and development and the function it serves in Society. Momanyi (2009) has studied on the negative effects of Sheng in the Kenyan school system. Githiora (2002) observes that Sheng is a peer language although he poses a question as to whether Sheng is an emerging creole. The

stigmatized nature of this code has been studied by Kingei (2001) and attitudes that people have on the Sheng by Fink (2005).

Milroy (1980) observes that the resources available for manipulation include low-prestige and stigmatized varieties which may be used, if the speaker wishes to indicate loyalty to the local community and rejection of metropolitan and national prestige values. Sheng has been manipulated by corporate companies, churches and even the government to promote certain ideologies, principles and issues in a bid to reach out to a greater audience.

Mutonya (2008) addresses different types of contemporary Kiswahili printed advertisements focusing on language use, tone and theme. Apart from studies that have focused on Kiswahili printed advertisements, hardly have any studies been done on the manipulation of Sheng in the context of advertising in Kenya. Owing to the transient nature of Sheng, it is necessary to find out how corporate companies manipulate the use of Sheng to advertise products and also analyze the meanings derived from such manipulation by the targeted market audience. The use of Sheng is not well documented but anecdotal evidence suggests that it is common practice. The findings of the study will contribute to the already known knowledge on the use of Sheng by media, publicity companies in the area of marketing and advertising, especially in the 21<sup>st</sup> century where advertisement has grown as a result of advancement in technology.

## **1.2 Statement of the problem**

Sheng is a non-standard variety spoken mainly by the youth in Kenya. The code is an in-group language which would appeal to a diverse young population. It would also be a language that serves as an identity marker. Initially, this code was frowned upon

as belonging to the low status people; the non-educated or semi-illiterate in society. The transient nature of Sheng is reinforced more by the lexical items which carry multiple meanings. It has been observed that leading corporate companies use this variety to market their products as a way of reaching out to a large target audience (Iraki 2011). Since Sheng was previously considered a low status, stigmatized variety, this study aimed to investigate how Sheng has changed the advertisement space and awareness campaigns in Kenya, an area where previously only standard language varieties were used as the marketing norm.

### **1.3 The objective of the study**

#### **1.3.1 Purpose of the study**

The study sought to determine the innovative ways in which advertisers use Sheng to market their products in a competitive market.

#### **1.3.2 Specific objectives**

The study was guided by the following objectives:

- i. To discuss Sheng lexical items used in advertisements and awareness campaigns.
- ii. To discuss the communicative impact of selected Sheng phrases used in advertisements for profit organizations.
- iii. To establish the meanings of selected Sheng words and phrases used in advertisements and awareness campaigns.
- iv. To discuss the linguistic strategies used in the process of adopting Sheng words in advertisements and awareness campaigns.

#### **1.4 Research questions**

The study was guided by the following research questions:

- i. What are the Sheng lexical items found in advertising and awareness campaigns?
- ii. What is the communicative impact of selected Sheng words used in advertisements for profit organizations?
- iii. What meanings are derived from Sheng words and phrases used in advertising and creating awareness?
- iv. What linguistic strategies are used to come up with Sheng words used in advertisements and awareness campaigns?

#### **1.5 Research assumptions**

The study was guided by the following Assumptions:

- i. Sheng lexical items are used in publicity and advertising among both profit and nonprofit organizations in Kenya.
- ii. Sheng adverts have a direct and indirect influence on consumers.
- iii. Sheng words and phrases used in advertising carry multiple meanings.
- iv. Various linguistic strategies are used to generate Sheng words used in advertising and creating awareness in corporate companies.

#### **1.6 Rationale/justification**

An observation in the advertising world reveals that Sheng has changed the advertisement space in Kenya (Mutonya 2008). The researcher had observed that several corporate companies in Kenya such as Safaricom and commercial banks had

started using Sheng in advertisement in both audio and print media. Sheng is a variety that had been viewed as a low prestige language and thus frowned upon in society. Having this background in mind, the researcher set out to investigate how this variety has infiltrated the mainstream society, especially in advertising and creating awareness.

The adoption of Sheng in the corporate market is not systematically addressed despite its centrality as a marketing strategy. The study, therefore, hoped to bring insights on the use of Sheng in the advertising world. Mutonya (2008) underscores the usage of non-standard Kiswahili forms in print advertisements. He addresses different types of contemporary Kiswahili printed advertisements focusing on language use, tone and theme. He observes that using non-standard Kiswahili forms in advertisements helps to associate the products with desirable traits of novelty, change, urban sophistication and youthfulness. He further notes that Sheng can also be used to engage the youth in public dialogue on taboo topics and describes the language as a face-saving tool. However, there are hardly any studies that have been done on why companies adopt Sheng in advertising, how they generate the Sheng words to fit in the marketing strategy and what meaning they intend the customers to perceive from the content of the adverts.

The study may be useful to corporate companies, educators, linguists and other professionals as it will add knowledge on the communicative function of Sheng especially from a strategic perspective. The study discusses the possibility of misinterpretation of the intended meaning owing to the multiple meanings the Sheng words and phrases are known to carry. An understanding of how Sheng reinforces marketing strategies is necessary in the Kenyan multilingual society which has over 60% of population as youth (Iraki, 2011) since Sheng is perceived as a youth code.

The study therefore attempts to explain the dynamics that are involved in the use of an urban youth variety, a non-standard variety as an important marketing tool in Kenya.

### **1.7 Scope and limitations**

The study was limited to addressing the adoption of selected Sheng words and phrases used in advertisements and awareness campaigns by profit and non-profit organizations. The Sheng lexical words found in advertisements were identified and their meanings established. Linguistic strategies used in adopting Sheng words were also discussed. The study also discussed the communicative impact of Sheng phrases used in advertisements. Though there are many companies that use Sheng in advertising, the study only focused on eight companies and two non-governmental organizations. These companies are located in Nairobi Central Business District. These are large companies that were observed to shift from traditional mode of adverts that used English and Kiswahili to the non-standard variety Sheng. A company such as Safaricom, for example, is useful for this study as it has a wider mobile subscription of over 19 million users (Communication Commission of Kenya (CCK) Operators' Return 2012).

The study adopted a synchronic approach and examined the use of Sheng at a particular point in time owing to its transient nature. Sheng used in advertisements in this study is mainly based on English and Kiswahili. It would have been important for the study to address audio advertisement and draw a comparison on the choice of Sheng words used in both print and audio advertisements. However, the researcher refrained from focusing on the audio advertisements as it was not within the scope of the study.

## **CHAPTER TWO**

### **LITERATURE REVIEW AND THEORETICAL FRAMEWORK**

#### **2.1 Introduction**

This section outlines the literature review and the theoretical framework upon which the study was founded. Literature review is further organized under background of Sheng, dynamics of Sheng and urban languages in advertising. The theories discussed are Generative Lexicon Theory and Speech Act Theory.

#### **2.2 Literature review**

##### **2.2.1 Background and nature of Sheng**

Originating in the Eastlands area of Nairobi, Sheng is a creation of mixed codes that have developed into a systemic pattern (Abdulaziz & Osinde 1997). Mazrui (1995) has stated that the foundation of Sheng lies at the traditional code switching patterns between Kiswahili and English. Other scholars like Samper (2002) concede that Sheng is a multi-lingual mixed language which he classifies as hybrid and argues that it is an unwelcome language since it is associated with illiteracy and the lowly in society. However, Fink (2005), while agreeing with Samper (2002) that Sheng is a hybrid language, recognizes the growing importance of Sheng and states that it is a variety of language that came up out of a contact situation. Language contact happens when two or more language varieties interact. The Sheng variety has now become acceptable and it has found its way in mainstream society. The urban youth variety is today used as marketing tool by corporate companies in Kenya.

Sheng, a youth language is basically Kiswahili with many lexical items from English, Kikuyu, Dholuo, Luhya and other Kenyan languages. However, the Sheng used in advertisement is mainly based on English and Kiswahili lexical items. Sheng is believed to have started around 1970s to mark youth identity, but some scholars have

argued that the roots of the Sheng variety go back to colonial times where originally it arose as a professional slang of the underworld in the 1930s (Mazrui 1995).

From another angle, Bosire (2009) describes Sheng as a hybrid language that captures the inherent duality of the product as both a linguistic and a cultural mixture. He observes that Sheng is a break away from the old fraternities that put particular ethnic communities in particular neighborhoods or estates and gives them a global urban ethnicity. According to Karanja (2010), young people in Kenya have been confronted with choices regarding language, culture and identity they can ascribe to themselves, both as unifying factors at the national level as well as markers of identity as urban youth. In an attempt to bridge the ethnic divide between what they perceive to be traditional values and the urban modernized values, Kenyan urban youth have developed a hybrid language called Sheng. The development of Sheng can be viewed as an effort at establishing a language that is socially neutral capable of expressing their mixed identities (Samper 2002).

Sheng can thus be described as an urban youth language. It signifies the negotiations and struggles of youth's identity project. Sheng is perceived to have a temporal nature since the Sheng vocabulary keeps changing. Iraki (2011) argues that the lexicon of Sheng sloughs off every 5 years or so, and a new word is created. He goes ahead to cite a few examples: as given in Table 1.

**Table 1: Fluidity in sheng**

<b>ITEM</b>	<b>1970</b>	<b>1980</b>	<b>1990</b>	<b>2000</b>	<b>2010</b>	<b>2011</b>	<b>2015</b>
Money	Maniado	Doo, arija	Chapaa, kwacha	Munde	<i>chapaa</i>	<i>Mkwanja</i>	<i>Ganji, chwaa, cheda</i>
Policeman	Ponyi	Koopa	Mahindra	Karao	<i>Gava</i>	<i>Sansee</i>	<i>Beast, banger</i>

**(Source: Iraki 2011)**

The above table shows a sample data of how Sheng words keep varying. Fluidity in language shows variations that composers/creators of words may use to come up with new words that are determined by the context/situation of an utterance. Sheng evolves rapidly as words are moved into and out of slang use.

Sheng words have a presumed origin from other words in different languages. The Sheng words could have been coined or derived from certain words in either English, Kiswahili, Kenyan languages or African languages.

The table below shows etymology of some Sheng words as sourced from GO-SHENG Kenya, a non-government organization that aims to preserve Sheng language and culture in Kenya.

**Table 2: Etymology of some Sheng words**

<b>Word</b>	<b>Presumed Origin</b>	<b>Meaning</b>
Doo	Coined from Dollar	Money
Maniado	Reversed from “Doo Za Mine”	My money
Chapaa	Derived from sound made when counting Money	Money
Paacha	Metathesized form of chapaa	Money
Kwacha	Derived from Zambian currency	Money
Mkwaja	Derived from Zambian currency ‘kwacha’	Money
Ponyi	Coined from police	Police Officer
Koopa	Coined from corporal (a rank in Kenya Police Force)	Police Officer
Karao	Coined from colonel (a rank in Kenya Armed Forces)	Police Officer
Gava	Coined from government	Police Officer
Sansee	Coined from sergeant (a rank in Kenya Armed Forces)	Police Officer
Nainae	Coined from “nine nine”(police hotline number)	Danger or Police Officer

**(Source: GO-Sheng Kenya Organization)**

The table above shows the presumed origin of some Sheng words which have been presented in Table 1. The origin not only sheds light on their current meaning but also offers clues to their usage. The above information was obtained from GO-Sheng Kenya, a NGO funded by Ford Foundation. The organization is based in Nairobi whose mission is to preserve the Sheng language and culture; a culture that celebrates an evolving Kenya whilst aspiring to advance national unity by building physical and digital platforms for discourse, expression and broadcasting.

Non-standard varieties of language are often considered to be lazy, ungrammatical forms which betray a lack of both educational training and discipline in learning (Labov 1972). However, linguists disagree with this view. The study of language has shown that not only do non-standard varieties exhibit grammatical regularity and consistent pronunciation patterns in the same way standard varieties do, but that a vast majority of people will use the non-standard features at least sometimes in their speech. Sociolinguistic research has demonstrated that the speech of most people is, at least in some respects, variable, combining for example both standard and non-standard sounds, words and grammatical structures (Radford et al. 1999).

According to Labov (1972), non-standard varieties are considered low prestige, but in some situations, languages stigmatized by the education system still enjoy a covert prestige among working class men for the very reason that the non-standard varieties are considered incorrect. These situations occur when the speaker wants to gain recognition, acceptance or solidarity within specific and non-prestigious group of people to signal to other speakers their identification with that group. Non-standard varieties retain their vitality through their use in interpersonal negotiations. Githinji (2008) observes that non-standard languages, though stigmatized in the mainstream find favourable evaluations, especially amongst the marginalized groups, due to their perception as indices of local identity as well as resources of negotiating local solidarity. Sheng allows marketers to expand their horizons and reach new consumers. The use of Sheng articulates new identity and localizes the product, thus drawing more appeal to the consumer.

### **2.2.2 The emotive nature of Sheng**

According to Bollinger (1980), an emotive language is intended to inspire emotion to the reader or listener. It is considered a language persuasive technique that attempts to influence certain audience by using an appeal to emotion, in order to manipulate their views on a topic. Appeal to emotion is seen or contrasted to appeal to logic and reason. Bollinger (1980) has further noted that language is a manipulator of minds and emotions. One aspect of loaded language is that words and phrases are compounded and can acquire loaded meanings while existing words are broadened and given new and different meanings. This is evidenced in Sheng. The Sheng words and phrases used in advertisements and awareness campaigns portray the code's emotive nature.

Sheng permits one to talk about certain realities in a special language that derives meaning from the context. In support of this, Githinji (2008) observes that Sheng has spread its tentacles out of the inner city to various parts of Kenya and has become increasingly popular in the media and popular culture. English and Kiswahili are the languages of power in Kenya, and they reflect the social status of the users. The emergent Sheng variety was regarded as the fragmented language of a fragmented people. In other words, Sheng in the earlier years was spoken in selected areas in Kenya mainly in the Eastlands of Nairobi. It was not, and it is still not given recognition in the Kenyan language policy.

Githinji (2008) further observes that the non-standard variety is moving surely and steadily into a more positively evaluated status in an urban speech community. Perhaps due to the diverse ethnicities of its inhabitants, such a variety is needed to distinguish itself from the perceived hegemony of either a colonialist or single local language. Momanyi (2007) acknowledges that the code has caught the attention of

print and electronic media especially in advertisements. Sheng is perceived to have a social function (Fink 2005) and today, Sheng serves a communicative function as it gives information to people through advertisements and awareness campaigns.

Iraki (2011) underscores the use of Sheng by politicians in the 2002 and 2007 general elections in Kenya and argues that this gives credence to the increasing importance of the idiom. In the Kenyan political circles today, presidential aspirants and politicians are shifting to this variety. Shitemi (2010) observes the functional application of Sheng, and notes that this includes utilization for health awareness campaigns, civic education, commercial advertisements, theater, music and the media. The use of Sheng has also caught the attention of Kenya's secular and gospel hip-hop artists. Additionally, Sheng has also made great strides in the local acting theaters. Plays in Sheng are now common in Kenya and Sheng websites have been designed ([www.sheng.co.ke](http://www.sheng.co.ke)). Moreover, dictionaries on Sheng have been published, such as the edition by Mbaabu and Nzunga (2003).

Sheng has been looked at as a non-standard language with covert prestige. However, as Githiora (2002) observes, this status has significantly changed over the last few years to a language that serves to promote brands and essential services. Mutonya (2008) further echoes that the urban slang has been elevated to articulate issues of national importance, in social, economic as well as political circles. He notes that recognition by brand advertisers of the viability of Sheng, further shifts attitude in favor of Sheng. Approval by advertisers not only sways attitudes but also accords the slang a stronger social role in articulating new identities.

### **2.2.3 Urban languages in advertising**

In many parts of Africa, urban language codes have been used in advertisements. For instance, Sheng in Kenya, Nouchi in Ivory Coast, Tsotsitaal/ Iscamtho in South Africa and Camfranglais in Cameroon.

#### **2.2.3.1 Tsotsitaal/Iskamtho (South Africa)**

Tsotsitaal/Iskamtho, emerged as argots or criminal languages. The variety of language was used by criminals as a secret code to escape the wrath of enforcement agencies. Thereafter, the languages developed and no longer reflected the life of the underworld, but that of young and urban-wise, and it assumed an urban identity (Ntshangase 2008). Tsotsitaal is a variety of mixed language spoken in townships of Guateng province in South Africa, such as Soweto. *Tsotsi* is Sesotho slang word for a “thug” or “a robber” and *taal* is the Afrikaans word for “language.” Iscamtho, is the original word of the Tsotsitaal variety. According to Ntshangase (2008), the advertising and entertainment industries in South Africa, have begun to accept Iscamtho. Many electronic and print advertisements use Iscamtho as an image of urban culture and as a means of communication. These range from adverts on Radio Metro to designer label clothing adverts in the press.

#### **2.2.3.2 Camfranglais (Cameroon)**

Camfranglais is an urban variety that stems from a mixture of French, English, Pidgin English and Cameroonian local languages (Ntsobe et al. 2008). This code is used in advertisements. The use of this variety, is not only found in Cameroon, but has also spread beyond the boundaries of Cameroon, specifically in countries with strong presence of Cameroonian immigrants, e.g. France, Great Britain, United States of America, Germany and Italy (Machetti & Siebetcheu, 2013). Camfranglais in Cameroon has gained and continues to gain new opportunities for communication

through the media, newspapers and radio, internet, television and advertisement signs. Extensive use of Camfranglais has also made it a language widely used in trade exchanges.

**Advertisement 1. Orange mobile network advert in Camfranglais**

An example of an advertisement board in Camfranglais (Dschang - Cameroon) is shown below.



**Source: (Machetti & Siebetcheu, 2013).**

“le bon way change avec Orange”

Translation: The life changes with Orange

<b>French</b>	<b>English</b>
Le	The
bon way	Life
change	Change
avec	With
orange	“Orange” is a global provider for mobile phone.

**Adopted from (Machetti & Siebetcheu, 2013 pg. 5)**

**Advertisement 2. Sleeve of a disc titled in Camfranglais**



**Source: (Machetti & Siebetcheu, 2013).**

Translation: I speak Camfranglais

‘Moi je topo Camfranglais’

<b>Camfranglais</b>	<b>English</b>
Moi	I
Je topo	Speak
Camfranglais	Camfranglais

"Le speech des vrai man du Mboa"

The language of the authentic Cameroonians.

French	English
Le	The
speech	Language
Des	of the
Vrai	Authentic
man du Mboa	People of Cameroon

("Mboa" means "country", in this case it refers to "Cameroon") (Adopted from Machetti & Siebetcheu 2013 pg. 13).

Laughlin (2009) contends that youth varieties become urban languages and even languages of wider communication. Each urban code is shaped by local conditions and desire to construct identities that reflect the realities of the youth's dynamic lifestyle.

### 2. 3 Theoretical framework

This section outlines the theoretical framework upon which the study is founded. In the section, Speech Act Theory's tenet of intentional communication is discussed. The section also presents Generative Lexicon Theory which explains the creative use of Sheng words and phrases found in advertising and awareness campaigns. The researcher adopted an eclectic approach as each theory has an indispensable role to play in the study. Using the Speech Act Theory, the researcher demonstrates the communicative impact of Sheng while Generative Lexicon theory accounts for cases of a basic word giving rise to different meanings in different contexts as is evidenced in Sheng.

### **2.3.1 Speech act theory (SAT)**

Speech Act Theory was developed by Austin (1962) and later modified by Searle (1969). It draws attention on the many functions performed by utterances in interpersonal communication. A Speech Act is a functional unit in communication (Cohen, 1996). It is an act that a speaker performs when making an utterance. The basic tenet of Speech Act Theory is doing things with words. This could be stating, questioning or advising. Speech acts are acts of communication. To communicate is to express a certain attitude, and the type of speech act being performed corresponds to the type of attitude being expressed. For example, a statement expresses a belief, a request expresses a desire, and an apology expresses regret. As an act of communication, a speech act succeeds if the audience identifies, in accordance with the speaker's intention, the attitude being expressed. Thus, whatever the medium of their performance, speech acts fall under a category of intentional action. When one acts intentionally, one has a set of vested interests. An act of communication succeeds if it is taken as intended, that is, it must produce uptake (Austin 1962). Communicative success is achieved if the speaker chooses his words in such a way that the hearer will, under the circumstances of utterance recognize his intentions. Bach and Harnish (1979) argue that before somebody communicates, he has something in mind, he has an intention and his belief is that the hearer should recognize this intention.

The Speech Act Theory demonstrates that utterances have the power to do things. According to Asha and Brammer (2004) Speech Acts Theory provides a way of talking in terms of the surface grammatical structure, the context in which structures are made, intentions, attitudes, and expectations of the participants; and of the unspoken rules and conventions that apply when messages are sent and received.

Searle (1969) postulates that when a person makes an utterance, it is primarily to perform a speech act.

While Speech Acts Theory is usually applied to single utterances, it could still be expanded to incorporate multi-sentence constructs as would be evidenced in arguing, influencing, and persuading. Speech acts theory helps us examine utterances from the perspective of their function rather than their form. The theory demonstrates the communicative impact of an utterance. Austin (1962) comes up with three types of acts which utterances can be said to perform. These are locutionary, illocutionary and perlocutionary acts. The locutionary and illocutionary acts occur at the same time, but while a locutionary act is making an utterance, an illocutionary act gives the intention of the speaker. This is whatever is done by an utterance. This could be informing, arguing, or persuading. Perlocutionary acts are non-linguistic acts performed as a consequence of performing locutionary and illocutionary acts. This is achieved as a result of the utterance. For example, a listener may feel ashamed or amused as a result of an utterance.

Using the theory, in the research, the Speech Act presents the communicative impact of selected Sheng advertisements for profit making. These could be to attract attention, arouse interest, stimulate desire, create conviction and get action. Using the basic tenet of speech act theory, 'doing things with words', the study demonstrates how words can have a direct effect in the same way a pinch on the cheek can have. In other words, the making of an utterance is at the same time performing an action. Sheng advertisements are made up of utterances. These utterances in the Sheng advertisements also perform actions.

When speakers use words, they are simultaneously performing acts. As Austin 1962:12 states... “To say something is to do something,” every utterance is a speech act, which may be direct or indirect. A direct speech act is easily notable. In a direct speech act, there is a state of correspondence between what the sentence means and what the speaker means. For example the advertisement by Coca-Cola Kenya “*wahi kuwahi na Coca-Cola*”, which translates to “*grab and win with Coca-Cola*”, is a direct speech act. The phrase “*wahi kuwahi*” brings out the direct speech act. The images in the advertisement of people taking soda, captures the readers attention, on the possibility of winning in the promotion. The audiences see in the text a locutionary force, whereby the writer of the text affirms and concludes a fact about winning. On the other hand, an indirect speech act is not easily identifiable; it draws heavily on inference since much of what is meant is not specifically stated. For example, the advertisement by Citizen TV “*tazama chapaa*” which translates to “*look at cash*” is an indirect speech act. This is because the statement does not specifically state, where or how one would be looking at cash and whether that would translate to winning cash.

### **2.3.2 Generative lexicon theory**

Though semantic analysis is not the core of this study, Generative Lexicon Theory proposed by Pustejovsky (1998) was adopted to study what the Sheng words and phrases used in advertisements denote. Generative Lexicon Theory suggests that each word has a rich and expressive vocabulary. One goal of the theory is to provide a formal account of logical polysemy. This is whereby a basic word meaning gives rise to different meanings in different contexts. Logical polysemy happens when a word has two or more meanings but there is no change in lexical category and the multiple senses of the word have overlapping, dependent or shared meanings. For example,

from the data collected the word, *angukia* has multiple meanings. In standard Kiswahili it means “to fall on”. In Sheng however, it may mean “to win” or “to get an opportunity or to get something good unexpectedly.” The word *angukia* has multiple senses in Sheng. However, it is noted that the lexical category of the word *angukia* in spite of the multiple meanings, remains a verb. Thus there is no change in lexical category of the lexical item. The theory attempts to emulate the notion of a constantly evolving lexicon since lexicon cannot be presented as a static group of words. The lexicon should be able to infer systematically new uses of known words and their properties (Pustejovsky, 1998).

Generative Lexicon Theory attempts to spread the semantic load across all constituents of the utterance. In other words, a word acquires new meaning from the context it is used. It is open-ended in nature and accounts for the novel, creative uses of words in a variety of contexts, by positing procedures for generating semantic expressions for words on the basis of particular contexts. Generative Lexicon Theory allows words to create and re-create new meaning depending on context of usage. For instance, the word *mbao* has different meanings in different contexts. In standard Kiswahili, it means logs of wood/ timber. In a sentence, “*baba yangu alinunua mbao jana*” which translates to “my father bought logs of timber yesterday”. In Sheng, the word may have different meanings depending on the context. One meaning is a twenty shilling coin. In a sentence, “*nigei mbao*” which translates to “give me twenty shillings”. It may also mean, “to waste opportunities” when used in the negative or “do unreasonable things” or “to go mad”. For example “*wacha kutupa mbao, chukua hiyo job*” which translates to “stop wasting opportunities/ doing unreasonable things, take up that job.” One may also say, “*yule jamaa ametupa mbao siku hizi, anaenda uchi kwenye umati.*” this translates to “that person/ guy has gone mad nowadays, he

walks naked in the crowd”. From the illustrations a word can create and recreate new meaning depending on usage.

The study, using Generative Lexicon Theory, demonstrates how Sheng words are manipulated to fit in the context of advertising. Sheng lexicon is noted to evolve rapidly due to its fluid nature. The theory informs this study on how the words are arrived at and what meanings are derived. It provides an account on cases of basic words giving rise to different meanings in different contexts. In concluding this section, it would be argued that the use of Sheng in advertising has specific intention which is interpreted by attaching certain specific meanings to the words and phrases used. The next chapter looks at Research Methodology.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction**

This chapter discusses the research design that was adopted for the study and an outline of the areas that were included in the study. The population, the sample and sampling techniques are described. A discussion of research instruments selected and the data collection and analysis procedures are also outlined. This section also describes some ethical considerations of the research study and data management techniques employed in the study.

#### **3.2 Research design**

Research design is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure (Kothari, 2010). A research design has also been described as a structural plan and strategy of investigation necessary for obtaining answers to research questions and variance control (Ogula, 2005). A research design therefore sets the blue print and framework upon which a research study is founded.

The study adopted a descriptive research design. According to Hedrick et al (1993), the purpose of a descriptive design is to provide a picture of a phenomenon as it naturally occurs and to draw a picture of a situation or show how things are related to each other. Mugenda (2008) shares the same views that a descriptive design provides a foundation upon which a phenomenon can be described to indicate disparities or certain characteristics.

Accordingly, data for this study was collected through textual analysis (documents), narratives (interviews and questionnaires), and visuals (observation notes and photographs). The use of interview schedule, observation and textual analysis provided the researcher with an in-depth explanation on the linguistic strategies used in the manipulation of Sheng lexicon. The methodology also enabled the researcher to describe the meanings of the words and phrases resulting from advertisements and awareness campaigns.

### **3.3 The location of the study: physical and social-cultural perspectives**

The study was undertaken at Nairobi Central Business District (NCBD). Nairobi is the capital and largest city of Kenya. The area has a population estimated at 3 million. According to 2009 National Housing and Population census, in the administrative area of Nairobi, 3,138,295 inhabitants lived within 696km square (269 sq. miles).

The languages spoken are mainly English, Kiswahili, Sheng, indigenous languages like Kikuyu, Dholuo, Kimeru, Luhya, among others as well as foreign languages like French, German, Hindu and Spanish. Many businesses (corporate companies, banks, small scale traders, government and non-governmental offices, schools, institutes, colleges, churches etc.) are found in the city. Singleton (2010) notes that the ideal setting for any study should be easily accessible to the researcher and that which permits instant rapport with the informants, therefore, the location was targeted because a number of businesses use Sheng in advertising and awareness campaigns and they are in close proximity to one another. In addition, it is argued that Sheng originated from Nairobi (Mazrui 1995) as an underground argot. It was thus important to study the language dynamics of Sheng in the city it arguably originated.

### **3.4 Population of the study**

The population of the study is the profit and nonprofit organizations in Kenya. The profit organizations targeted for the study are profit making corporate organizations such as financial institutions, the manufacturing and industrial sector, mobile firms and the food processing industries. The study targeted the marketing or advertising officers of selected businesses, and the clients who buy or use the products advertised in Sheng. The officers were selected from the companies and NGOs that use Sheng frequently to advertise or create awareness to the public. The marketing officers were chosen because they are in charge of advertising in their companies and would thus provide their intention of using this low prestige variety as well as provide correct data on the Sheng words and phrases they use in advertising. The consumers chosen ranged between ages 18-65. This group was targeted because, they are considered to have attained the age of employment according to Kenyan law and would have had an opportunity to purchase and use the products advertised. Besides, the range would provide a variation on the understanding as well as interpretation of Sheng words used in advertising. Selected advertisement brochures/ pamphlets were also studied.

### **3.5 Sampling techniques and sample size**

The study adopted quota sampling. Using this approach, the researcher identified in advance a quota of speakers who fit the specified categories. The categories of businesses selected for study were commercial banks, telecommunication companies, manufacturing companies, media (print) companies and non-governmental organizations. These are large companies that would provide the researcher with a lot of data. Large companies will have to be very creative to market their products in an environment where smaller/ upcoming companies would be scaling up their sales through price cuts. The advertisements used in the selected categories revealed

important patterns in use of Sheng and provided the basis for a description of the words and phrases used in advertisements and awareness campaigns. Each selected category uses certain Sheng words either by manipulating already existing words from Standard English and Kiswahili to create new meaning or by creating new words.

In the study, two companies were purposively selected for each category except commercial banks which the researcher selected eight banks and telecommunications companies, where three operators were selected. The researcher selected at least two companies for diversity in the data collected. In the banking industry, more companies were selected due to the current competitive nature of the business. With the liberalization of banking industry in Kenya, more banks/Small and Medium Enterprises (SMEs) have been established and since the banks are competing for similar clients, the marketing officers must find innovative ways of advertising their products.

Thirteen marketing officers purposively sampled from the companies selected for study were interviewed to provide correct data used in the companies and give intention of using Sheng to advertise. Thirty consumers were purposively sampled; 15 males and 15 females based on age category thus 18-35, 36-65 and over 65. The choice of the age categories was to evaluate the interpretations and opinions of both the respondents classified as the youth usually people below 35 and those respondents past the youth age group. This was important for the study because Sheng is a peer language. In each category, 5 males and 5 females were selected. They provided an interpretation of a given advertisement and gave the meanings they derived from Sheng words and phrases they encountered in advertisements. As a result, the

researcher was able to draw conclusions on whether the companies' intended interpretation was understood by the buyers or not.

**Table 3: List of the companies selected from five categories**

<b>Category</b>	<b>Company</b>
Commercial Banks	Equity Bank, Kenya Commercial Bank, Co-operative Bank, Eco Bank, Stanbic Bank, Family Bank and Small and Micro Enterprise Programme (SMEP) Bank.
Telecommunication Companies	Safaricom, Airtel Kenya and Essar (YU) company.
Manufacturing and Allied companies	Coca-cola and Delmonte Kenya
Media Group Companies	Nation Media Group and Royal Media Companies
Non-Governmental Organizations	Population Service International (PSI Kenya) National Acquired Immune Deficiency Syndrome and Sexually Transmitted Infections Control Programme (NASCOP)

### **3.6 Research instruments**

The research study involved the collection of both primary and secondary data. A questionnaire, interview schedules, and print adverts were used. Secondary data was obtained from advertising and promotional materials used by the organizations that were included in the study. The sources of the adverts used included flyers, banners, handbills and billboards. The study also incorporated the use of promotional materials appearing in the Daily Nation in the month of June 2014.

The researcher used an interview schedule which had both structured and semi-structured questions. The interview schedule was used to obtain information from marketing and publicity officers working for the organizations that were selected for the study. The interview schedule had two main sections; section 1 had information relating to the main Sheng lexical words that were used in their promotional materials. Section 2 of the interview schedule was meant to obtain information on the inherent meanings of the choice of the Sheng words used. The researcher, therefore, sought to find out from respondents the interpretation given to the Sheng words and phrases used in promotional literature.

A questionnaire was used to obtain information from consumers about Sheng adverts. The consumers were required to give their interpretations and understanding of the words used in the adverts. The researcher was interested in finding out whether the consumers' understood the intended meaning of the adverts.

### **3.7 Data collection procedures**

Data collection procedures refer to the protocol that must be followed to ensure that data collection tools are applied correctly and efficiently. A systematic approach of data collection was used. This procedure shows how each instrument was used and what question it answered. The interview schedule provided the specific lexical words and phrases used in advertising, which enabled the researcher to identify the linguistic strategies used in the manipulation of words and the inherent meanings of the words and phrases used. This information was provided by the advertising/marketing officers of the selected companies. The interviews were conducted face to face by the researcher and her assistants. Questionnaires were used to establish the meanings that the clients attach to given Sheng lexical items in advertisements. Through their responses, the researcher identified Sheng lexical items used in advertisements and

awareness campaigns and identified the meaning attached by the clients. The researcher carried out a document analysis of printed adverts, handbills, billboards and flyers to determine the Sheng phrases and words used by the organizations in advertising.

### **3.8 Data analysis procedures**

Data collected using questionnaires and interview schedules was edited for completeness and coded for analysis. Data from brochures/posters in advertisements was extracted and the illocution identified. Each linguistic strategy observed in advertisements and publicity awareness campaigns was analyzed.

The second step was to extract information from the interview schedule, questionnaire and document analysis and write the texts verbatim. Word meaning was analyzed using the techniques of Generative Lexicon Theory. This involved the provision of a rich and expressive vocabulary for the lexical words used in advertising and publicity campaigns. The researcher then established how the selected lexicon inferred systematically new uses of known words and their properties. That is, cases of basic words giving rise to different meanings in different contexts. Using the theory, the researcher accounted for the novel, and creative uses of words used in advertising and awareness campaigns.

Lastly, the findings of the analysis were done in a narrative passage. The data was presented visually using simple tables and bar charts as adjuncts to the discussion. Descriptive data was presented textually. Interpretation and meaning of data was then made.

### **3.9 Ethical considerations**

In line with the ethical requirements, a research permit was obtained from the National Research Council. The researcher used the permit to visit and conduct research in the corporate companies and non-governmental organizations sampled for the study. In the companies, permission was sought from the relevant authorities, the nature and purpose of the study was explained to the marketing officers, and their consent to participate in the study sought. It was emphasized that the interview was not an attempt to rate the performance of the companies. The researcher also emphasized that in the processing and interpretation of data, any conclusions made would emanate from the data

In disseminating research results, two participant ethical issues were put in mind: confidentiality and privacy, the researcher kept private and confidential any information relating to the respondents' names and addresses. Regarding anonymity, the researcher promised to protect the identity of all respondents and their views on any issue contributed towards the study, unless where express permission is granted otherwise. The next chapter addresses Data Analysis and Presentation.

## **CHAPTER FOUR**

### **DATA ANALYSIS, PRESENTATION AND DISCUSSION**

#### **4.1 Introduction.**

This chapter presents the results of data which was collected, analyzed and interpreted. The interpretation is based on the research objectives. The first objective was to identify selected Sheng lexical words used in advertisements and awareness campaigns. The second objective was to discuss the communicative impact of selected Sheng advertisements, while the third objective was to determine the meanings of Sheng words and phrases as used in advertisements and awareness campaigns. The final objective was to identify linguistic strategies found in advertisements and awareness campaigns written in Sheng.

#### **4.2 Demographic information of respondents**

The demographic profiles of the respondents taking part in the study were considered important in determining the characteristics of respondents in terms of age and level of education. The researcher also sought to find out the extent to which the respondents were exposed to Sheng adverts and respondents understanding of the investigation. Age was pertinent because the use of Sheng words and phrases tend to vary among different age groups and is likely to be used more by the young rather than the old.

##### **4.2.1 Age of respondents**

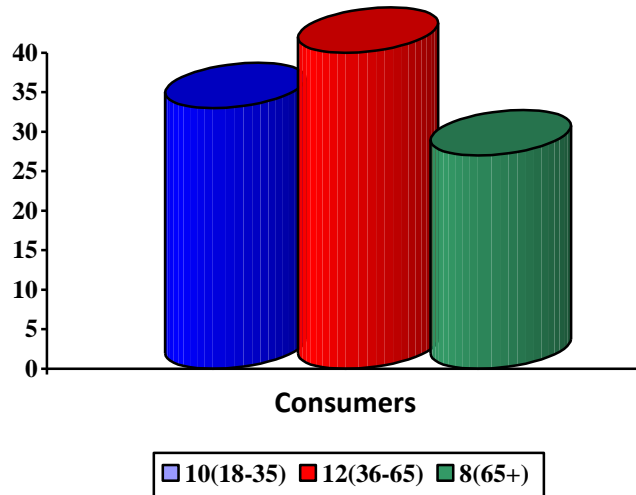
The respondents, who comprise marketing/public relations officers and consumers, were required to indicate their ages. It was necessary to consider the age for the marketing officers since it may be closely related to their relative exposure to the use of Sheng in the industry. In addition, the consumers' age was important. The researcher purposively sampled consumers who had attained 18 years, as they may

have been employed and would therefore have purchased the products advertised in Sheng. The age bracket ranged between 18-65. The researcher intended to capture to determine the meaning of Sheng words across different age sets. The findings were summarized and tabulated as shown in table 4.

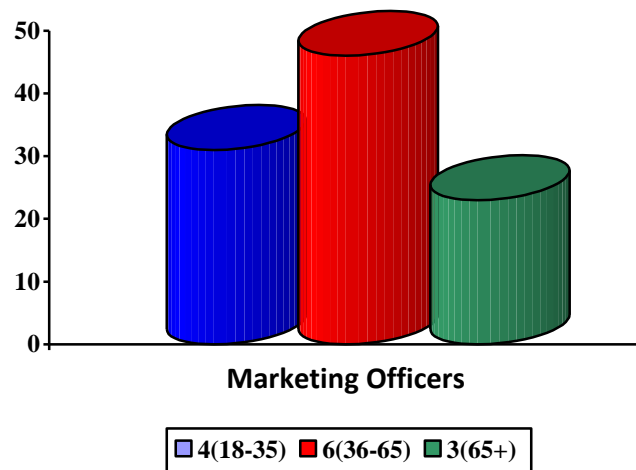
**Table 4: Age of respondents**

<b>Age bracket</b>	<b>Consumers frequency</b>	<b>Percent %</b>	<b>Marketing officers frequency</b>	<b>%</b>
18-35	10	33	4	31
36-65	12	40	6	46
Above 65	8	27	3	23
Total	30	100	13	100

The selection of the marketing and public relations officers were important for the study because the researcher relied on their opinions in coming up with the meaning of words that were used in both advertising and public awareness. Majority of the marketing officers were aged between 36 and 65 years forming 46%. The majority of the consumers were aged 36-65 making a total of 40% of those who filled in the questionnaire. Respondents aged 65 and above, formed the least percentage of 27% and 23% for consumers and marketing officers respectively. These patterns revealed that the majority of the respondents aged 36-65, were more exposed to the Sheng used in advertisements as compared to other age brackets of 18-35 and above 65. The findings were summarized and presented as shown in Figure I and Figure 2.



**Figure 1: Summary of age of consumers**



**Figure 2: Summary of age of marketing officers**

The opinion of the researcher was that the age distribution was adequately represented across the age groups and sufficient to get responses representative of the views across the market.

#### **4.2.2 Academic qualifications of respondents**

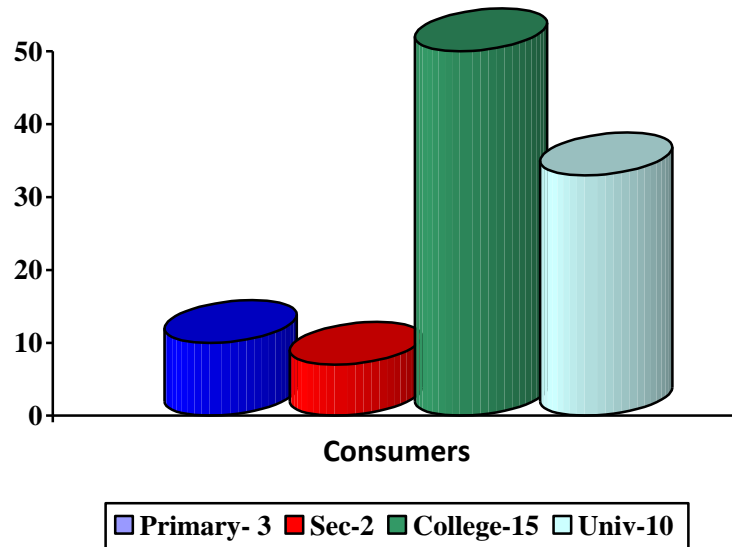
The study also addressed innovative use of Sheng and the meaning of words. It was thus important to determine the education level of the respondents, that is, the clients

and marketing officers. It would be argued that education is a determinant to language choice and understanding of meaning especially in an ESL (English as a second language) setting such as Kenya. When one is educated, one acquires knowledge or skills that enhance the understanding of words or vocabulary used in a particular language. Education influences language choice. The Kenyan educational system begins at the primary level which is the most basic, then secondary education. Those who excel at the secondary school level join the university while those who do not qualify to gain university admission, join the middle level colleges to train in technical courses. The findings were summarized and presented as shown in table 5

**Table 5: Education level of respondents**

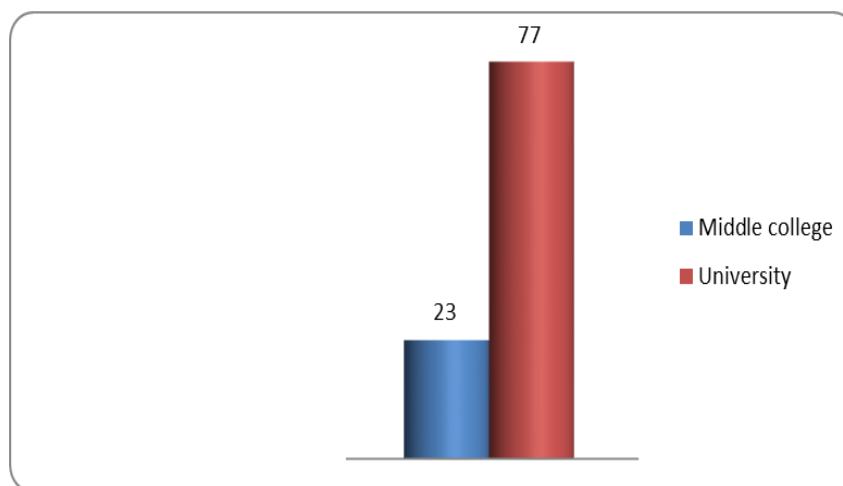
<b>Education level</b>	<b>Consumers (frequency )</b>	<b>Percent</b>	<b>Marketing officers (frequency)</b>	<b>percentage</b>
Primary	3	10	—	—
Secondary	2	7	—	—
Middle college	15	50	3	23
University	10	33	10	77
Totals	30	100	13	100

The findings reveal that majority of the consumers sampled had attained post-secondary education forming 83% of the population sampled and would thus give appropriate interpretations of the advertisements. All the marketing officers sampled had acquired middle level college education. The officer would thus be able to give an appropriate and adequate inherent meaning of the adverts.



**Figure 3: Summary of education level of consumers (%)**

The consumers who were sampled purposively were drawn from primary, secondary, college and university education levels. The respondents who had obtained primary certification comprised 10%, secondary certification 7%, college certification 50% while those with university education constituted 33%.



**Figure 4: Summary of education level of marketing officers (%)**

Figure 3 and 4 summarizes the education level of both consumers and marketing officers respectively. The findings reveal that the level of education is important in giving the meanings Sheng words and phrases discussed in the study.

### **4.3 Sheng lexical words used in advertisements**

The first objective of the study was to identify the Sheng lexical words that were used in advertisements in the banking industry, the mobile phone sector, the print media companies, the manufacturing and allied sector and the nongovernmental sector. Specifically, the study sought to investigate and make comparisons on the differences in the structure and composition of the Sheng words used in advertising and publicity among the organizations selected for this research. The organizations considered were eight commercial banks, three mobile communication companies, three media companies, two manufacturing companies and two nongovernmental organizations. The Sheng words were sampled as used by the companies and organizations during the study period. These lexical items were analysed and discussed. In the discussion presented in tables, the words in bold are the Sheng lexical items used in advertisements and awareness campaigns and their gloss.

#### **4.3.1 Sheng words used in commercial banks**

The specific banks in Kenya that were selected for the study were Equity Bank, Co-operative Bank, Small and Micro Enterprise program (SMEP) Bank, Family Bank, Eco Bank, Central Bank of Kenya and the Kenya Commercial Bank. These banks are among the largest banks in Kenya in terms of customer numbers and branch network. Since these banks have a large number of branches, they have a higher brand visibility in advertisements in both the print and electronic media.

Kenya Commercial Bank is arguably the oldest Bank in Kenya having been established in 1896 and with the highest customer numbers and branch network according to <https://ke.kcbbankgroup.com> retrieved on October 31, 2016. As of

December 2015, Kenya Commercial Bank was the largest commercial bank in Kenya. The Kenyan government is a major shareholder, owning about 17.31 % of the company according to Nairobi Stock Exchange (NSE) December 2014 listings. Equity bank was founded as Equity Building Society (EBS) in 1984 and was originally a provider of mortgage financing for the majority of customers who fell under the low income population. It was introduced to target the unbanked low and middle income earners. It has grown tremendously in the recent past. Small and Micro Enterprise Program (SMEP) bank is a Christian microfinance institution, licensed to offer banking. It focuses on Group banking, Retail banking, Church banking, Asset financing, microfinance and related services. The National Council of Churches of Kenya (NCCCK) is the major shareholder.

**Table 6: Sheng words used in advertisements by commercial banks in Kenya**

<b>Company</b>	<b>Product</b>	<b>Target Audience</b>	<b>Sheng</b>	<b>Gloss</b>
Equity Bank	Student Account	University Students	<b>Na-Manage Account Yangu</b>	<b>I manage my account</b>
Family Bank	Promotion	General Audience	<b>Kunacha Acre na Milli Tatu Pap !</b>	<b>Win an acre of land and three million Shillings instantly</b>
Family Bank	Junior Account	Children (0-18years)	<b>Mdosi Junior Account</b>	<b>A wealthy Child's Account</b>
Kenya Commercial Bank	Student Account	Young Adults/ College Students	<b>Bankika na KCB</b>	<b>Get banked with KCB</b>
Cooperative Bank	Business	Low Scale entrepreneurs	<b>Jenga Bizna</b>	<b>Expand Business</b>
Cooperative Bank	Personal Loan	Middle class earners	<b>Need a loan-kam tuta-kusort</b>	<b>Do you need a loan? Come we will sort you out.</b>
Small and Micro Enterprise Programme (SMEP) Bank	Asset Financing	Women Groups	<b>Wanachama janjarukeni</b>	<b>Group members become wise</b>

It is noted that the banks in the table above had adopted the use of Sheng in advertising their products by using a combination of English and Kiswahili words and phrases. For example, an advertisement used by Family Bank, “*mdosi junior account*”, is a combination of Sheng and English. The word “*mdosi*”, is a Sheng word which means ‘wealthy’. It is derived from another Sheng word “*dosika*”, which means ‘get wealthy’

Co-operative Bank’s advertisement “Jenga Bizna” is a combination of Kiswahili and Sheng. The phrase means “build your business”. ‘*Jenga*’ is a standard Kiswahili word which means ‘build’. ‘*Bizna*’ is a Sheng word borrowed from the English word business. Business is truncated to ‘*bizna*’ and it loses the last syllable *-ness* which is replaced by *-na*. The initial two syllable remain but *-u* in the 1<sup>st</sup> syllable changes to *-a* while *-si* in the 2<sup>nd</sup> syllable is replaced by *-z*. The other advertisement from Co-operative Bank, “Need a loan? Kam tuta ku-sort” is a combination of English and Sheng words. It means “Do you need loan, come, we will sort you out”. According to a marketing officer at co-operative bank, these two products were developed to target young business entrepreneurs. Small and Micro Enterprise Programme (henceforth SMEP) is a public deposit taking institution founded in 1999, and offers financial services such as savings products to economically active people with low standards of living. The advert “wanachama janjarukeni” is a combination of Kiswahili and Sheng. It means “group members get wise”.

The advertisement below on a brochure shows a bank account product targeting university students named ‘Achievers Student Account’.

### Advertisement 3: Equity's achiever's student account



**ACHIEVERS STUDENT ACCOUNT**

**Na-manage  
account yangu**

Opening an Achievers Student Account is easy.  
Open yours today and enjoy the following benefits:

- No ledger fees
- Free HELB processing
- Free financial education on how to manage money
- Discounted Visa debit card
- Access your account through your phone

**KARIBU MEMBER** 

Equity Centre 9th Floor, Hospital Road, Upper Hill, Tel: +254-020-2262000, 0711 026000, 0732 112000,  
Email: info@equitybank.co.ke, www.equitybank.co.ke

The achievers student account shows a picture of smiling students with a message boldly written “*Na-manage account Yangu*”. “Na” and “manage” combines both Kiswahili and English words. Sheng in advertisement is therefore noted to incorporate the use of both English and Kiswahili words.

#### Advertisement 4: Kenya commercial bank “Bankika” adverts

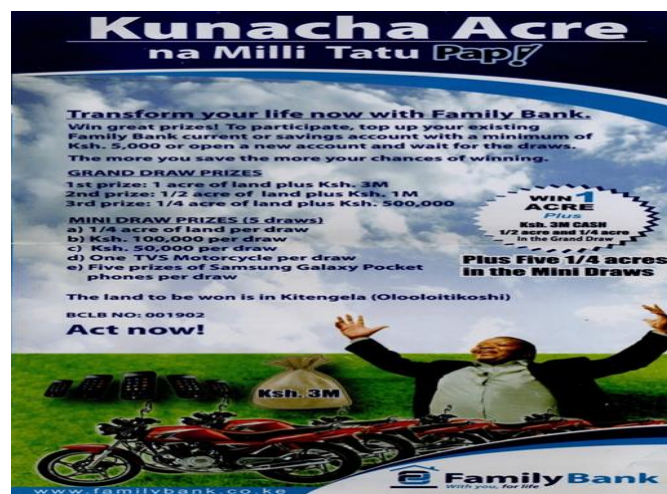
The advertisement below shows a product developed by Kenya commercial bank (KCB) with the slogan “Bankika” na KCB.



The slogan had accompanying background melody which appealed to many young savers who were the bank’s target audience. According to the marketing officer of KCB, the success of this advert was attributed to the choice of words “Bankika”. The advert used by KCB “*bankika na KCB*” was noted to use both Sheng and Kiswahili words. These words were “*bankika*” and “*na*” which means to “get banked with”.

#### Advertisement 5: Family bank’s promotional advert

The advertisement below by Family Bank was launched as a promotional product targeting the general audience.



In the advertisement above, “*Kunacha acre na milli tatu pap*”, combines Sheng and Kiswahili. The word “kunacha” is a metathesized form of the Kiswahili word “chanuka”. In the advertisement it means “to win” while in Kiswahili form, it may mean “to sprout”, or “to get wise” depending on the context.

#### **4.3.2 Use of Sheng in telecommunications industries**

Since the liberalization of the telecommunications sector in 1999, Kenya has seen fast internet growth and even faster mobile phone communication growth. The country has experienced radical changes as the liberalization process of the telecommunications sector began. Some of these include the establishment of Communications Commission of Kenya (CCK henceforth) in February 1999 through the Kenya Communication Act 1978. CCK’s role is to license and regulate telecommunications, radio communication and postal services in Kenya.

CCK further observes that in 2000, only 180,000 Kenyans had access to mobile phone. By the end of 2006, the figure had grown to 7.3 million people, which marked an increase of more than 4000 percent. The fast-growing mobile sector is characterized by competition between two major operators: Safaricom and Airtel. According to Safaricom official website ([www.safaricom.co.ke/our-history-heritage](http://www.safaricom.co.ke/our-history-heritage)), Safaricom is a 60/40percent joint venture between the government owned Telkom Kenya and Britain’s Vodafone. Airtel, is a subsidiary of Africa’s third largest ranked mobile company according to Airtel official website ([www.africa.airtel.com/kenya/](http://www.africa.airtel.com/kenya/)). As at 2015, other mobile phone operators in Kenya include Orange, Essar (YU mobile) and Equitel which has recently joined the market.

Kenya’s internet sector has grown considerably over the last 10 years. The sector has evolved into a dynamic industry with numerous internet hosts with nearly 100 internet

service providers (ISPs) and roughly 2.7 million users in the country (CCK, 2014). There is an abundance of cyber cafes in the main urban centers and wireless technologies have penetrated major urban centers in Kenya today.

The companies chosen for the study were Safaricom, Airtel, and Essar (YU-mobile) mobile communication companies. According to the Communication Commission of Kenya (CCK, 2014), these companies had a total market of more than 80% of the mobile phone subscribers by numbers in Kenya. The research study, therefore; sought to find out the kind of Sheng words and phrases that were used in advertising. The source of the words was the adverts in newsprint, the posters, billboards and marketing literature used in communication.

Table 7 gives the summary of the main adverts that had Sheng words and phrases. The table also shows how different Sheng words and phrases are used to advertise similar products. Use of Sheng has become the trend in the field of advertising, and this has in turn pushed several companies to adopt the code so as to remain relevant in the market.

**Table 7: Sheng phrases used in advertisements from selected telecommunication companies in Kenya**

<b>Company</b>	<b>Words and phrases</b>	<b>Gloss</b>	<b>Audience</b>
Airtel Kenya	<b>Chanuka na Airtel usigongwe tena</b>	<b>Become wise with Airtel. Do not be overcharged again</b>	Low income earners
Safaricom	<b>Bamba ubambike</b>	<b>Grab it and be happy</b>	Low income earners
Safaricom	<b>Tetemesha na Safaricom</b>	<b>Cause a Tremor with Safaricom</b>	General audience
Safaricom	<b>Wika na 2 bob</b>	<b>Crow/shout with 2 shillings</b>	Low income earners
Airtel	<b>Maliza stori</b>	<b>Exhaust your story</b>	Low income earners
Essar Mobile (YU)	<b>Je call rate inakatsia? Hamia YU mobile</b>	<b>Is the high calling rate disrupting your calls? Switch to YU mobile</b>	Low income earners

#### **4.3.2.1 Safaricom Advertisements**

*Bamba ubambike*

*Tetemesha na Safaricom*

*Wika na 2 bob*

Safaricom is a leading telecommunications company in Kenya with the widest coverage according to Communications Commission of Kenya. It was founded in 1997 as a fully owned subsidiary of Telkom Kenya. However, in May 2000, Vodafone Plc of the United Kingdom acquired 40% stake and management responsibility of the company. As of January 2010, Safaricom boasted of a subscriber base of approximately 12 million people ([www.safaricom.co.ke/our-history-heritage](http://www.safaricom.co.ke/our-history-heritage)). Its headquarters are located in Westlands Nairobi at Safaricom House. The company's main rival is Airtel Kenya. Other rivals include, Essar's YU, Orange Wireless and lately Equitel Mobile. Safaricom offers pre-paid and post-paid services as well as mobile money transfer popularly known as Mpesa.

Safaricom has a large customer base that uses the pre-paid service. In 2006, the company introduced a product of pre-paid cards that cost Ksh50. The slogan for the product was "bamba fifty" (grab with 50) and later in 2008, it was broadened to cover lower denominations of Ksh20, Kshs 10 and Ksh 5. So as to include the lower denominations in the marketing strategy, the company launched a marketing slogan "bamba ubambike". The competitiveness in the telecommunication industry, forced Safaricom to introduce per minute billing by reducing the cost of voice calls to Kshs 2 per minute. To create visibility for this new service, the company came up with the advert "wika na 2 bob!" which translates to "shout with 2 shillings" but in the context of advertising means talk more at only Kshs 2. In their effort to remain relevant in the market, the company launched a consumer promotion dubbed "tetemesha na

Safaricom” which means “win profoundly with Safaricom” in which the grand winner would take home 10 million Kenya shillings.

#### **4.3.2.2 Airtel Advertisements**

*Chanuka na Airtel usigongwe tena*

*Maliza stori*

Airtel is the 2<sup>nd</sup> largest mobile operator in Kenya and has over eight million customers according to Communications Commission of Kenya (2010). It operates under Airtel Africa, which is a subsidiary of Indian telecommunication company Airtel. The company offers personal and business services including voice, mobile data, and fixed data. Formerly known as Zain Kenya limited, it changed its name to Airtel Kenya Company limited. The company was founded in the year 2000 and is based in Nairobi with store locations in major towns and shopping malls in Kenya according to Airtel official website ([www.africa.airtel.com/kenya/](http://www.africa.airtel.com/kenya/)). Airtel, also uses non-standard forms of Kiswahili to market their products and remain competitive. In retaliation to Safaricom overcharging the consumers in the per second billing, Airtel introduced the slogan “chanuka na Airtel usigongwe tena” (become wise with Airtel do not be overcharged). This was in a bid to attract more consumers by offering a billing system that was presumably lower than Safaricom. Later the company introduced maliza stori (finish up your story) in which the consumers were offered more time to talk for less money.

#### **4.3.2.3 Essar Yu Advertisements**

*“Je, call rate inakatsia maisha? Hamia YU mobile”*

Essar Telecom Kenya is Kenya’s fourth mobile cellular network operating under the brand YU mobile according to Communications Commission of Kenya (2014). The Company was launched in December 2008. Currently, the network has a base of over

three million subscribers. Yu mobile offers several innovative products and services. The company is backed by Essar Group, a US \$ 39 billion multinational corporation with investments in steel, energy and infrastructure services according to Essar Group official website ([www.essar.com/section-level1](http://www.essar.com/section-level1)).

The advert by Essar YU is meant to gain an advantage over similar products that other telecommunication companies offer. Most of these companies have a pre-paid billing system whereby customers are charged per minute/second. Therefore, the slogan “*je call rate inakatsia maisha? Hamia YU mobile*” is intended to convince customers to migrate to YU that has a flat rate. The choice of the word “*katsia*” is a Sheng lexical item meaning ‘disrupt’. The Company (YU) came up with a marketing strategy to compete effectively in the market by referring to the per second billing system that Safaricom had introduced as “a call rate” which disrupts (“*inakatsia*”) communication.

#### **4.3.3 Sheng words as used in the NGO sector for awareness**

The Non-governmental organizations that were considered for the study under this category were National AIDS and STIs Control Program (henceforth NASCOP) and Population Service International (henceforth PSI). The Sheng words that were mainly used in the two organizations were identified and their translations summarized in the table below.

**Table 8: Sheng words used in the awareness campaigns by NGOs**

<b>Organization</b>	<b>Phrase /words</b>	<b>Gloss</b>	<b>Audience</b>
NASCOP	<b>Weka Condom Mpangoni</b>	<b>Keep a condom in the plan</b>	Young adults
PSI	<b>Unataka kuwa pero? Zi</b>	<b>Do you want to be a parent? NO.</b>	Teenagers/young adults
PSI	<b>Tulia kuna EC</b>	<b>Be calm Emergency contraceptives are available</b>	Young adults who are sexually active/ adults
NASCOP	<b>Aibu ni kulenga Hosi tukiwa na STI</b>	<b>Shame is failing to go to hospital when infected sexually</b>	Young adults who are sexually active

From the data, it was evident that the adoption of Sheng in awareness campaigns among the NGOs that were sampled was more heavily dependent on the use of words whose origin was in Kiswahili. The two NASCOP words used, for instance, were “weka” condom “mpangoni” and “aibu ni kulenga hosi tukiwa na STI”. The word condom is an English word which remains unchanged while the other part “mpangoni” is a Kiswahili word which means “in the plan”. “Weka” is a Kiswahili word which means “put”. The advertisement advises young adults to use condoms whenever they engage in sexual activity.

The second advertisement creates awareness on the importance of seeking treatment when one is infected with an STI. “Aibu is a Kiswahili word which means “shame”, “kulenga” means “aim” but in this context it means “to ignore” while “hosi” is a Sheng word truncated from the English word “hospital” and the meaning remains

unchanged. “Tukiwa” is Kiswahili word which means “if we are/ have”. This advert creates awareness on the need to visit hospitals when one is infected with an STI, so that one may seek treatment early enough.

PSI advertisements target young adults who are sexually active. The adults are cautioned on the need to use contraceptives to avoid unplanned pregnancies. “Unataka kuwa pero” combines both Kiswahili and Sheng. “Unataka” is a Kiswahili word which means “do you want?” ‘kuwa’ means “to be” and “pero” is a Sheng word truncated from the English word “parent” and the word retains the same meaning. Similarly, “tulia kuna EC”, combines both Kiswahili and English. “Tulia” is a Kiswahili word which means “be calm” but in this context it means “do not worry,” “kuna” is Kiswahili meaning “there is” while EC are initials for English words “Emergency Contraceptives”. The strategy of trying to be more particular and specific in the choice of words is anchored in the strategy of the Non-Governmental Organizations (NGOs) trying to break from traditional taboos associated with sexuality.

#### **4.3.4 Use of Sheng in advertisements within the manufacturing and allied sector**

The manufacturing and allied industries in Kenya have been growing since the late 1990s and into the new century according to [softkenya.com/industry/](http://softkenya.com/industry/). Small scale consumer goods industries that include textiles, cigarettes, flour etc. and factories that deal in agricultural products such as tea and coffee are examples of some of the fastest expanding industries in Kenya. According to the Economic Recovery Strategy for Employment and Wealth Creation Report (2003), the manufacturing sector in Kenya is a major source of growth, with high potential for growth and investment. Both local and international manufacturing and allied companies in Kenya have resorted to using Sheng. Through the use of Sheng in advertising, international companies such Coca-

Cola and Delmonte, localize their products, thus; drawing more appeal to the consumers. Though the product is foreign, consumers feel they “own” the products since they are able to identify with the language used in advertising.

The table below shows how different multinational companies have adopted Sheng in advertising to localize their products, hence, drawing more appeal to consumers.

**Table 9: Sheng words in manufacturing and allied Sector**

<b>Company</b>	<b>Product</b>	<b>Audience</b>	<b>Sheng</b>	<b>Gloss</b>
Coca-Cola (Kenya)	Soft Drink	General Audience	<b>Chota chapaa na</b> Coca-Cola	<b>Scoop money</b> <b>with Coca-Cola</b>
Coca-Cola (Kenya)	Soft Drink	General Audience	<b>Wahi kuwahi na</b> coca-cola	<b>Grab and win</b> <b>with Coca-Cola</b>
Delmonte (Kenya)	Juice	General audience	<b>Win mara that</b> <b>that</b> with Delmonte	<b>Win instantly with</b> Delmonte juice

In the above adverts, the Coca-Cola Company in different promotions uses different words to refer to “win”. The phrase “Chota chapaa” is a combination of the Kiswahili word “chota” which means “scoop” and the Sheng word “chapaa” which means ‘money’. “Wahi kuwahi” is a combination of Kiswahili and Sheng words. “Wahi” is a Kiswahili word which means “grab quickly” and “kuwahi” means “possess quickly” or “win”. Here the advertisers create the impression of instantaneous winning when one participates in the promotion. The combination of the words “*wahi kuwahi*” creates a rhythm that is likely to be memorable to the consumers.

In the Delmonte promotion, the company has used a combination of English and Kiswahili words. The phrase “win mara that that” combines one Kiswahili word

“mara” which means ‘time’ and reduplicates the word “that” in order to capture immediacy in the context. Instantaneous winning is also captured in this advert.

#### 4.3.5 Use of Sheng by media companies

Media groups in Kenya use Sheng to appeal to the public to use their services. The advertisers in these companies generate catchy phrases that are easily understood by the target audience creating excitement about a particular product.

Table 10 shows how three different media groups in Kenya use Sheng to popularize their television stations through promotions that attract the general public to view various programs in their stations.

**Table 10: Sheng words in media companies**

Company	Product	Audience	Sheng	Gloss
Royal Media Services	Promotion	General Audience	Tazamaa Chapaa	Look at Cash
Media Max Group	Promotion	General Audience	Kemea msoto na K24	Say goodbye to being penniless with K24
Nation Media Group	Sports T-shirt	Youth	Toklezea na jalee	Be smart in a jacket

##### 4.3.5.1 Royal media services (RMS) advertisement

RMS is an umbrella company of fourteen radio stations that cover different groups of diverse Kenyan communities. Two of the stations broadcast in national languages while the rest are vernacular. The company owns Citizen TV in which the advert for discussion was sampled. The TV station has been in existence for over 10 years as a

pioneer brand for RMS. It covers all social, economic grouping and speaks to all ages and gender.

Citizen TV launched “*Tazama Chapaa*”, a promotional campaign in 2012 that was meant to endear the public to watch Citizen TV programmes and win some money. The viewers would thus watch some specific television programmes and answer simple questions through their mobile phones. One would be required to register to participate in the promotion. The phrase “*tazama chapaa*” is a combination of a Kiswahili word “*tazama*” which means ‘to look at something/someone’ and “*chapaa*” is a Sheng word that means ‘money’. “Look at cash” is the new phrase created from the combination of “*tazama chapaa*”.

#### **4.3.5.2 Media Max group**

Media Max Group is a home of digital news in Kenya that keeps people informed on television, print and radio. It is a parent company to K24TV, People Daily, Pilipili FM, Mayian FM, Milele FM, Meru FM and Kameme FM.

“*Kemea msoto*” is a promotional campaign introduced by Media Max group, to compete with the one introduced by Citizen Television “*tazama chapaa*”. Just like the Citizen Television promotion, in this promotion, one wins cash after watching specific programs on K24 and answering simple questions. “*Kemea msoto*” is a combination of Kiswahili and Sheng words and it means “say goodbye to being penniless”.

#### **4.3.5.3 Nation Media group**

Founded by Aga Khan IV in 1959, Nation Media Group (NMG henceforth) is the largest media house in East and Central Africa, with offices in Kenya, Uganda and Tanzania according to [www.nationmedia.com](http://www.nationmedia.com) retrieved on 31<sup>st</sup> October 2015. NMG launched Nation TV, a news channel in 1999 and a radio channel three years later.

The company keeps people informed on print, electronic media, as well as the internet which attract regular readership.

The advert below by Nation Media Group, illustrates use of Sheng in advertisement.

#### Advert 6: Nation media group sports jacket advertisement



“Toklezea na jalee” is an advertisement sponsored by Nation Media Group that markets a sports jacket. It means shine/ be smart in a jacket. The image captures a man adorning a Gor Mahia (a football team in Kenya) sports jacket, proudly displaying his true colours. According to the marketing officer of Nation Media Group print section, the advert endeared Kenyans especially the youth to turn up in large numbers to support their teams. The catch phrase “*toklezea na jalee*” which translates to “be smart in a jacket” is a combination of Sheng and Kiswahili words. “*Toklezea*” is a Sheng word that means “outshine others” or “be smart”. “*Jalee*” is borrowed from the English word “jacket” and the meaning is retained. Nation Media Group launched this campaign in August 2012. The campaign targeted the country’s biggest clubs Abaluhya Football Club (AFC) Leopards and Gor Mahia. 12% of the

proceeds of each jacket which was priced at kshs.3500 would go directly to the respective football clubs in order to facilitate their operational costs

#### **4.4 Communicative impact of selected Sheng advertisements**

An utterance can have a direct and an indirect agenda. A direct agenda is easily recognizable and emphasizes the benefits of the advertised brand. An indirect agenda, on the other hand, is not easily recognizable by the readers (audience), and it carries a hidden message. The Speech Acts Theory has been used to analyze conversations in English language. Sheng adverts like any scripted utterance share the basic aspects of social language such as communication. Sheng advertising texts are made of speech acts.

The researcher purposively sampled four adverts for analysis. The choice of the adverts was based on two considerations. One, the adverts are presented on both electronic and print media; this means that most people have access to them. Second, the adverts selected are from different commercial sectors namely, media group, food and beverages, banking and mobile company. This makes the data representative as it covers all the commercial sectors sampled for the study. The results of the analysis are augmented by questionnaire results used to obtain information from thirty respondents.

##### **4.4.1 “Tazama Chapaa” by Citizen TV**

“*Tazama chapaa*” which translates to “look at cash”, appeared on Citizen TV screen periodically and more specifically just before the news bulletin which is aired at 7pm and 9pm daily, a period when probably a larger audience is believed to have their television sets on.

This utterance can be treated as both a direct and indirect speech act. As a direct speech act, the advert is a stative and can be said to be welcoming. This is because by deliberating omitting a subject, the advert addresses each and every person who reads/watches the advertisement and the speech act thus instils a probability of winning to everyone who views the channel. The speech act, thus; has the capacity to enable Citizen TV management to attract a larger clientele in viewing programs in the station.

However, the advertisement "*Tazama chapaa*" is more than just calling on viewers to look at cash. As an indirect act, the advert becomes a directive, persuading its audience to watch Citizen TV. The advertiser/management capitalizes on the reader/viewer relationship and in most cases people may be manipulated by the advertisement. The advertiser has shared information with the audience that people need cash. Thus the management cajoles the viewers to watch programs in the station and win cash. Interestingly, though, to win this cash, one must send a text message to register for the promotion and thereafter, one must keep sending messages to respond to questions based on programs that the media company airs. This translates to the fact that, one must spend money to win money and at the same time, one must constantly watch the programs so as to get the questions right and increase their chances of winning. Each text message costs 25 shillings.

The advertisement by Citizen TV "*Tazama Chapaa*" makes a vague claim. A vague claim according to Shrank (2006) is the use of words that are colorful but meaningless, as well as the use of subjective and emotional opinions that defy verification. Those who participate in the promotion claim to use thousands of shillings to participate in the promotions. Others take loans or borrow money from friends and family, all in the hope of winning. Whilst some participants do win,

majority of participants are those that lose their money. The company makes millions of shillings while the needy participants end up running in debts. Sadly, it is the money that participants use that is used to award the winners. According to an article published online on May 22 2012 by Ken @ nairobiwire.com./2012/05, Royal Media Services which owns Citizen TV made 3.5 million shillings a week net profit yet it awarded participants 500,000 shillings only per week. This translates to 240 million Kenya shillings in three months and if the promotion is done three times a year, the company would make 720 million shillings annually. Such claims support the impact of the advert.

Citizen TV is carefully manipulating the audience by demanding positively and assertively while trying to win their favor. The speech act can thus be said to be an indirect act. The intention of the advertiser is hidden since the company makes more money unlike the participants in the promotion.

#### **4.4.2 “Wahi Kuwahi” by Coca- Cola Company**

Coca- Cola Company manufactures various brands of soft drinks such as Fanta, Sprite, Coca- Cola and Krest among others. The soft drinks are the main beverage in restaurants, hotels and shop outlets in Kenya. “*Wahi kuwahi na Coca- Cola*” which translates to “grab and win with Coca-Cola is an advertisement by Coca-Cola Company that promotes the sale of the soft drinks in the market.

A reader of the locution would conclude this as a direct speech act asking the reader ‘to grab’ the soft drink. The pictorials in the advertisement of people taking soda also aid to capture the reader’s attention. The linguistic (the text) and extra-linguistic environment (image of one taking a soda) operate together to make the audience to see in the text a representative locutionary force, whereby the writer of the text affirms, reports, describes and concludes a fact about winning in the promotion. That

if one buys the soft drink, he/she would get liner in the bottle top inscribed with a monetary figure and the words “wahi” or “kuwahi”. So what one needs to do is buy another soda and look for the matching liner. For example, if one had got a liner inscribed “wahi” 1000, one had to look for matching liner “kuwahi” 1000, so as to be able to claim the money from the company. The text has a perlocutionary effect of attracting the attention of the audience and encourages people to buy the soft drinks in order to win.

A close analysis of this speech act, however, reveals that there are some hidden messages that the advertiser has put into this piece. It is the advertiser who benefits by coaxing the audience to buy more and more soda hoping to find prize matching liners, inscribed on the bottle top. The advertiser is thus enticing the audience to buy and continue buying more sodas. The promotion became a frustrating exercise to most participants since it became increasingly difficult to get matching liners. Many people formed platforms to register the liners that one had and began a journey looking for matching liners. If one was found, the pair shared the money that was won. Many Kenyans during this period were disgruntled and ended up terming the promotion a hoax.

From the sampled respondents, most consumers did not see the hidden meaning. Most see the choice of words as good customer care. Winning in this promotional campaign is not a guarantee, the number of sodas one purchases notwithstanding. Thus, it would be concluded the advertisement is in favor of the manufacturer who makes more money and not the consumer who spends more money but hardly wins. The hidden meaning portrayed in the discussion above makes this advert an indirect speech act.

#### 4.4.4 “Tetemesha na Safaricom” by safaricom

“*Tetemesha na Safaricom*” which translates to “win profoundly with Safaricom” is a promotional campaign that was launched by Safaricom to award loyal subscribers. This speech act has a hidden agenda as it is a directive that is cajoling, enticing the audience to buy Safaricom’s lines or to continue using Safaricom mobile services.

#### Advert 7: Safaricom’s advertisement: Tetemesha na safaricom



The word “*tetemesha*” from Kiswahili word ‘shake’ has a strong emotional appeal. The intended effect of creating the image of shaking is to cajole and lure the audience into participating in this promotion so that they may win millions of shillings. Safaricom’s prepay and post-pay customers were eligible for the promotion. Participation was automatic and was based on direct airtime top up for prepay subscribers and usage for individual post-pay subscribers. Subscribers would earn a minimum of two points per top up between kshs.20-49 and a maximum 100 points for top up beyond Kshs.49 up to Kshs.1000. Subscribers would get entries for every top up done via Mpesa (mobile money transfer services provided by Safaricom) or pre-paid vouchers. The grand prize after 45 days would be Kshs.5 million. The reality

however, is that the audience spends hundreds and thousands of shillings to top up their lines and in the end, only a handful of the participants would win. *Tetemsha* is a Kiswahili verb that means ‘to shake’ or ‘to tremble’. It is causative verb derived from the verbal root *tetema* which means ‘shake’.

It is evident that many people are influenced into participating in the promotion, without making informed decisions. While there is a possibility of winning, many subscribers end up getting frustrated since out of the 19 million Safaricom subscribers, only a few win but the company makes millions of shillings from the promotion. The not so easily recognizable message in this locution (that is one will use more money to win money) qualifies the advertisement as an indirect speech act.

#### **4.4.5 “Kunacha acre na milli tatu pap” by Family Bank**

Family Bank started as Family Finance Building Society in 1984. Since then, its main aim is to serve the needs of the mass market who had been ignored by the mainstream banks. This market segment comprises of the small and medium scale enterprises. Family Bank became a full-fledged bank in May 2007. It is regulated by Central Bank of Kenya. It provides retail and consumer products, agribusiness, corporate banking, trade finance and insurance products.

“*Kunacha acre na milli tatu pap*” which translates to “win an acre and three million shillings instantly” is a Family Bank’s advertisement which lures the public to either open a new account with the bank or top up the existing current or savings account with a minimum balance of Kshs. 5000. The locution can be viewed as a direct speech act. The statement gives the advantages of participating in the promotion; one would not only win a piece of land (land is considered a valuable asset by Kenyans) but also

three million Kenya shillings which is quite a lump sum of money for any ordinary Kenyan.

A reader may however, view this advertisement as an indirect speech act which is a directive that coaxes the general public to participate in the promotion hoping to win some of the grand prizes on offer such as 1 acre of land plus Kshs. 3million for the grand winner. The one acre piece of land to be won was located in Kitengela (Kenya), a town in the outskirts of Nairobi, about 20 kilometers from the capital city.

*'Kunacha acre na milli tatu pap'* is an indirect statement that draws heavily on the pictorials and details in the advertisement. This advertisement is earmarked for an audience that specifically can maintain a minimum balance of Kshs.5000 in their account. In the Kenyan economy, nearly half of the country's 43million people live below the poverty line or are unable to meet their daily nutritional requirement according to International Fund for Agricultural Development (IFAD, 2014). The poverty line in urban areas is at \$1.46 and \$0.68 in rural areas per day. The World Bank rates the Kenya's income level at lower middle level. This in effect means the advertisement locks out majority of Kenyans and the few that would participate, must have income generating businesses that would enable them top up their accounts to increase their chances of winning.

The underlying meaning in this advertisement reveals an indirect speech act. The grand prize of an acre of land and three million shillings is an attractive offer to many Kenyans especially because land is a prized commodity. However, through this promotion, Family Bank stands to gain more as the institution will increase cash deposits, broaden loan services which will enable them gain on interests accrued from

loans and overdrafts as well as make money from the ledger fees they surcharge clients during transactions.

It would be argued that Adverts have both a presenting and a hidden agenda. A presenting (direct) agenda gives direct meaning that highlights the advantages of the brand advertised. In this way, the reader's attention can be captured and sustained. On the other hand, a hidden message is not readily recognizable to the audience. A speech act analysis of the advertisement reveals that the hidden message includes information on the costs and other liabilities to the consumer of the advertised brand and how the advertiser stands to benefit from selling the brand.

#### **4.5 Meaning of words and phrases in advertisements and awareness campaigns**

Generally meaning of words is determined by the context. Speakers use mechanisms to exploit the richness of the context in order to produce utterances whose meaning in the context diverges from the literal meaning of the utterances.

In the Kenyan context of advertising, companies manipulate Sheng words to fit in their nature of business. In other words, advertisers skillfully use already existing Sheng words to give a desirable meaning in the context of their advertising. For example, the government of Kenya through National Social Security Fund (NSSF) created awareness on the need for Kenyans to save for retirement using Sheng in the following advertisement:

*“usitupe mbao, weka mbao na mbao pension plan”.*

“Mbao” is a Sheng word which means a twenty shilling coin (popularly known as pound). “*Usitupe mbao*” is a Sheng phrase that has two possible meanings. The first meaning is ‘do not waste opportunities’, while the second meaning is ‘do not go mad/crazy’

In the context of the advertisement above, “*usitupe mbao*” means “do not waste opportunities”, “*weka mbao*” means “save twenty shillings” and, “*na mbao pension plan*” means “in the twenty shillings daily saving plan”.

*Mbao* is a Kiswahili word that falls under the noun class U-MB. This noun class has the following nouns:

- a) Concrete nouns with various plurals
- b) Uncountable nouns with no plural form
- c) Nouns that are mostly formed from adjectives, nominal or verbal roots
- d) Names of countries

*mbao* is a concrete noun in its plural form. The singular form is *ubao*. Other examples in Kiswahili and their English gloss are:

*Ubao/ mbao* [board/ boards]

*Ubavu/ mbavu* [rib/ribs]

*Ubawa/ mbawa* [wing/ wings]

In the advertisement ‘*usitupe mbao*’, the word *mbao* retains the word class in standard Kiswahili which is a noun and it is used in its plural form. Only the semantic changes in Sheng. As stated earlier, the word acquires new meaning of twenty shillings and creating opportunities. There is thus a shift in meaning but the lexicon word class does not change. This advertisement is meant to endear every Kenyan especially the low income earners to begin saving for retirement.

#### **4.5.1 Denotative and connotative meaning of Sheng words and phrases**

Meanings of words may differ slightly or in a very subtle way. Every language has a network of meanings which could be transactional and or interpersonal. Transactional refers to intentional transmission of propositional content; seeking to inform the

hearer/reader something or to enjoin some action upon them. Interpersonal meaning on the other hand refers to shared meaning by both the sender of message and the recipient. The words and phrases used in advertisements convey transactional meanings. It has been observed that sometimes the feelings or ideas suggested by a word (connotation) are not the actual meaning (denotative).

When advertising using Sheng, some words/phrases change meaning as a result of the advertisers or marketers using the existing Sheng words to fit in the context of advertising. The following table provides examples from data collected as illustrations:

**Table 11: Connotative and denotative meaning of selected advertisements**

<b>Company / Organization</b>	<b>Sheng Advert</b>	<b>Multiple Meanings of Word / Phrase</b>	<b>Denotative / Literal Meaning</b>	<b>Connotative / Implied Meaning</b>
Eco Bank	<b>Angukia hao na</b> Eco-bank	Fall on a house, get a house for free, win a house	Fall on a house	<b>Win</b> a house
Coca- Cola	<b>Chota chapaa na</b> Coca-cola	Collect money, scoop money, win money	Collect money	<b>Win</b> some money
Airtel Kenya	<b>Chanuka na</b> Airtel	Be wise, Blossom, Start using	Be wise	<b>Start using</b> Airtel
Nation Media Group	<b>Kwachua mamilioni</b>	Grab millions, take millions, win millions	Grab millions	<b>Win millions of shillings</b>
Safaricom Mobile Company	<b>Tetemsha na</b> Safaricom	Shake it up, scare, win profoundly	Shake it up	<b>Win profoundly with</b> Safaricom
Q Television	<b>Cheki ma local na</b> QTV	Watch local programs, inspect local programs, view programs	Watch television programs	<b>Watch and win</b> with local programs.
Family Bank	<b>Kunacha acre na milli tatu</b>	Be wise with an acre of land, grab an acre, win an acre of land and	Be wise with an acre and	<b>Win an acre and three million</b>

	<b>pap</b> na family bank	three million shillings	three million shillings	<b>shillings.</b>
Central Bank of Kenya.	<b>Chomoa</b> coins	Present, remove, to own something new, exchange with	Present coins	<b>Exchange</b> coins with notes
Safaricom Mobile Company	<b>Vurumisha</b> na Safaricom	Drive away, start the engine, start off something, win a vehicle	Drive away	<b>Win</b> a brand new vehicle with Safaricom
Stan Bic Bank	<b>Leo husler,</b> <b>Kesho sonko</b>	A poor/ struggling/ person today, a rich/wealthy/prominent person tomorrow	Poor today, wealthy tomorrow	<b>Financially straining today, wealthy tomorrow</b>
Nation Media Group	<b>Utahama raundi hii?</b>	To relocate, to move out, to change houses	To move out	<b>To move out from parents house</b> and own your house
NASCOP	<b>Weka</b> condom <b>mpangoni</b>	Have a condom in the plan, carry a condom, use a condom.	Have a condom in the plan	<b>Use a condom when having sex</b>
NASCOP	<b>G Jue</b> One million campaign	Know yourself, get tested and know your HIV status,	Know yourself	<b>Get tested and know your HIV status</b>

From Table 11, the researcher noted that companies skillfully use standard Kiswahili and English words to provide a rich and expressive vocabulary for the lexical words and phrases used in advertising and awareness campaigns. In semantic expansion, a particular term changes or gains a new meaning depending on context. The semantic expansion process explains the new meaning gained in the Sheng words used in advertisements. The phrase “*angukia hao*” denotatively means “fall on a house”.

However, in the context of advertising, the phrase acquires a new connotative meaning of “win a house”, which the advertisers intended to communicate to their target audience.

The word “*chota*” in Kiswahili means “to scoop or to collect”. “*Chapaa*” is a Sheng word that means “money.” The phrase “*chota chapaa*” thus means “collect/ scoop money”. This is the denotative meaning. In the context of advertising, the phrase acquires new meaning of “to win cash” which is its connotative sense. The phrase “*chota chapaa*” which is alliterative is also figuratively compared to collecting or winning money after drinking the soda. Drinking a soda from a bottle is compared to scooping money. The pictorials in the advert show a person taking a soda from a bottle. The connotation implied is that drinking a soda comes with flowing cash. “Cash flow” as used in the English language connotes a state of having cash. Having money is also synonymous with being liquid in the English language. Money is therefore deemed to flow in the same manners as liquids, in this case the soda. The term “*chota chapaa*” as used implies you can be liquid or moneyed by taking soda. In other words, you can win some money by taking a soda.

“*Chanuka*” is a standard Kiswahili word which denotatively means “to blossom”. The word when used in Sheng, acquires a new meaning, “to be wise”. However, the meaning of the word is expanded by the marketers to also mean, “start/begin using Airtel”. Through the use of the word, the marketers are calling on the general public to start using Airtel as the services offered are better than those of other competitors in the market.

“*Kwachua mamilioni*” is a Nation Media Group (NMG) advert. The first part of the phrase “*kwachua*” is metathised. The word “*kwachua*” is derived from the Kiswahili

form “*chukua*” which means “*to take*”. It undergoes metathesis and becomes “*kwachua*” which in Sheng means “*to grab*”. “*Mamillioni*” is borrowed from the English word “*millions*” and it denotes *money*. “*Kwachua mamilioni*” acquires a connotative meaning which is “*win millions of shillings*”.

Safaricom’s advert “*tetemesha na Safaricom*” assumes an expanded sense. In standard Kiswahili the word “*tetemesha*” means “*shake it up*” or “*scare away*”. In the context of advertising the word acquires an implied meaning which is “*win profoundly*” and this is the inherent meaning of the advertiser.

“*Cheki ma local*”, an advertisement by QTV combines Kiswahili, Sheng and English words. “*Cheki*” in standard Kiswahili means a “*cheque*” (a note promising to pay money to an individual or entity). In Sheng it may mean “*inspect, watch, view or look at*”. For example, someone may say “*Cheki vile Juma anacheza ball*”. Which means, “*Look at how Juma is playing football*”. In another example, one may state, “*Ukibuy riga second-hand, lazima ucheki the engine*” meaning, “*If you buy a second-hand vehicle, you must inspect the engine.*” In the examples above, the word “*cheki*” assumes expanded meaning depending on the context. “*Cheki ma local*” means “*watch local programs*”. The advertiser, using Sheng is calling on the general public to embrace local programs and watch them on TV.

The Central Bank of Kenya, a government body, partnered with key non-government stake holders such as the Kenya Bankers Association (KBA) and the Retail Traders Association of Kenya (RETRAK) to launch the “*chomoa coins*” campaign to promote the re-circulation and use of coins. The perceived shortage of coins could be addressed through circulation of coins presently held by the public in their homes, tills, piggy banks and car pouches. “*Chomoa*” is a standard Kiswahili word which

means “to acquire something like money or wealth dishonestly, to steal or to remove something like a knife from its sheath”. In the Central Bank advert, the phrase means “to remove coins”, giving the implication of bringing out what one is hiding, in this case, the coins at home that people rarely carry due to their bulkiness. The advertisement came at a period when shop owners, vendors and cashiers even in large supermarkets and departmental stores in Kenya were experiencing a shortage of coins. In many supermarkets, customers are given sweets or match boxes in exchange of the coins that the cashiers arguably do not have. Therefore, the government in an effort to encourage people to “give back” the coins they kept in their homes, came up with the campaign.

**Advert 8: Central Bank of Kenya advertisement: Chomoa coins**

**THE KEY TO CHANGE IS IN YOUR HANDS**

**CHOMOA COINS!**  
**GET COINS MOVING!**

**You work hard for your money. Why disregard some of it?**  
Collectively, the coins we disregard can help curb the rising cost of consumer goods.  
Deposit coins at any bank or use/exchange at any supermarket or retail store.

**TUSKYS** Play less, get more, Everyday.  
**UCHUMI** Your home of value!  
**retrak**  
**UKWALA**  
**naivas**  
**KENYA BANKERS ASSOCIATION**  
You need it, We've got it.  
**NAKUMATT**

In advert 8, the slogan of the advertisement is “chomoa coins”. The image in the advert, captures the meaning of “hiding coins”. The coins are locked in a piggy bank and the general public is being called upon to ‘remove the coins from hiding’. The

phrase “The key to change is in your hands” calls upon the public to enhance the circulation of coins so that they can be given money back when they hand over more than the exact price of an item instead of getting sweets and matchboxes as change. The unlocking of the chain in the image relates to removing coins ‘*chomoa coins*’. *Chomoa* is a Kiswahili verb and the root of the word is *chomo* which does not carry a meaning unless a suffix is added for completeness. In the context of the advert, the lexicon *chomoa* retains the word class which is a verb.

“*Vurumisha na Safaricom*”, is a promotional advertisement by Safaricom mobile company. “*Vurumisha*” in standard Kiswahili means “*to disperse at a high speed*” or “*throw something at a fast speed using great energy*”. For instance, in the sentence, “*askari waliwa vurumisha waandamanji*”, means “*the police officers dispersed the protesters*”, and in another example, “*wanafunzi waliokerwa na askari, waliwa vurumishia mawe*” means, “*the students who were angered by the police officers, threw stones at them.*” In the context of this advertisement however, “*vurumisha*” is derived from the English word “*vroom*”, the sound of an engine revving up. In Sheng, it acquires new meaning of “*start off the engine*”. The meaning in the advert is expanded to “*win and drive away a brand new double cabin pick up*”. The advertisers’ choice of the word fits in the nature of the product they are advertising, since if one participates in the promotion and wins, they will drive away with the brand new pick up. The advertisement is accompanied by use of pictorials which show a person driving away a brand new double cabin pick up. The images make it easier for the reader / target audience to connect the implied meaning of the advertisement.

Another advert is CFC’s “*leo husler, kesho sonko*”. CFC Stanbic Bank is a corporate retail bank licenced by Central Bank of Kenya, to provide banking services in the

Kenyan economy. The bank is part of the Standard Bank Group- a leading African financial organization. Currently it is the sixth largest bank in Kenya according to Kenya Bankers Association 2012 report. The advertisement “*leo husler, kesho sonko*” by CFC Stanbic is a combination of Kiswahili, Sheng and English words. “*Leo*” is a Kiswahili word which means “*today*”, “*husler*” is derived from the English word “*hustle*” which means “*a state of busy activity*”. However, this meaning has an expanded sense in Sheng to imply one who struggles financially and thus engages in many activities to try and make ends meet. “*Kesho*” is a Kiswahili word which means “*tomorrow*” and “*sonko*” is a Sheng word that means “*wealthy or rich*”. The phrase in this context of advertising thus means that if one participates in the promotion, they will become wealthy.

Nation Media Group advertisement “*Utahama raundi hii*” combines Kiswahili and Sheng words. “*Utahama*” is a Kiswahili word which means “*will you relocate?*” “*raundi*” is a Sheng word borrowed from the English form “*round*”, and used with the Kiswahili word “*hii*”; it means “*this time round*”. In this advertisement, the company was challenging the general public, who are already working and are financially stable but have failed to leave their parents homes. The promotion was thus offering those who participate a chance to win a house and arguably relocate from their parents’ homes. The advert was accompanied by visuals of homes to be won by the participants in the promotion. These pictorials made it easier for the consumers to relate the promotional campaign to the product.

*Utahama raundi hii...utahama* combines the affix ‘U’ which is a question marker and ‘ta’...which indicates time in this case, the future, ‘*ham*’ is the root of the verb and ‘a’ is the final vowel common in most Bantu languages. ‘*Raundii*’ is a Sheng word borrowed from the English word ‘round’ and is later modified to nativize it by adding

the final vowel 'i'. The diphthong 'ou' is also modified to 'au' to fit in the Bantu languages orthography.

Other advertisements sampled in the study are; "*Weka condom mpangoni*" and "*G-jue one million campaign*" are NASCOP's advertisements used to create awareness to the general public on issues relating to sexual health. Both advertisements have a combination of Kiswahili, English and Sheng words. "*Weka condom mpangoni*" means "have a condom in the plan", arguably in any sexual relationship. It may also mean "*use a condom or carry a condom*."

*Mpango* is a Kiswahili verb which means 'to plan' while *pango* is a Kiswahili noun which means 'hole'. The use of condom relates to the hole motif. The advertisement '*weka condom mpangoni*', is a metaphoric innovation that enables one relate the use of a condom in a relationship to the hole. This advertisement came to the fore at a time, when a study carried out in Kenya revealed that many married couples were getting infected by HIV due to extra-marital affairs or due to what has become popularly known in Kenya as "mpango wa kando" which means "extra-marital affair". The NGO came up with the advertisement to sensitize the public on the need to use protection when engaging in sex. However, the advertisement faced stiff opposition from church leaders and some members of the public, who argued that the advertisement was encouraging extra-marital affairs or promiscuity. "*G-jue one million campaign*" is an awareness program that enlightens the general public on the need to know their HIV status. "*G-jue*" is derived from the Kiswahili word "*jua*" which means "*understand something, or be knowledgeable*." In this context of creating awareness, "*G-jue*" means, "*understand, and know your HIV status*".

The awareness programme targeted to sensitize one million people on the importance

of knowing their status through getting tested at the various VCT Voluntary Counseling and Testing (VCT) centers, dispensaries and government hospitals. The aim of the campaign thus was to accelerate the uptake of HIV testing and counselling (HTC) services among the youth aged 15-24 by mobilizing one million of them. The national campaign was designed to create a youth brand where sexual responsibility is marketed as being cool, funky and appealing to young people. Those who got tested were provided with a glow-in-the-dark wrist band inscribed “GJUE, niko sure najjua”, which translates to “know yourself; I am sure I know my status”.

#### **4.6 Conclusion**

The discussion in this chapter has accounted for the novel, creative uses of words in advertising and awareness campaigns. Sheng words are used by advertisers to communicate the intended message to their audience. Euphemistic words used by NGOs attract the target audience to use the advertised products and to become aware of sensitive taboo issues.

The marketing officers interviewed argued that the meaning the company intends the audience to perceive is the implied meaning. To support this view regarding intended meaning most of the advertisements are accompanied by pictorials which enable the audience to easily understand the message in the advert. On the other hand, the consumers who responded to the questionnaire argued that they are able to get both the literal and implied meaning. The consumers are motivated by necessity, persuasion and psychological influence of the advert to buy or use the advertised products.

#### **4.7 Linguistic strategies used in the adoption of Sheng words and phrases**

One of the objectives of the research study was to determine the linguistic strategies used in the adoption of Sheng words and phrases in advertising and awareness campaigns within the commercial and non-commercial adverts selected for the study. The researcher, therefore, identified and analyzed the linguistic strategies found in the adverts.

There were a total of thirty advertisements which were based on companies/organizations that were considered for the study. The researcher also identified four messages that were used in two nonprofit organizations to create awareness. The profit organizations were banks, mobile phone companies, beverage industries and media group companies in Kenya. Seven linguistic strategies were identified. These strategies include initialization, coining, borrowing, truncation, code switching, metathesis and compounding. The productivity of these processes differs on the context and purpose for which the words are used. The linguistic processes are discussed and exemplified below.

##### **4.7.1 Clipping / Truncation**

Clipping is a word formation process that results in the shortening of originally longer words to parts of the word. Clipping results to words with similar meaning to the original word or usage (Bauer, 2004). The researcher observed from the study that truncation was one of the strategies used in the adoption of Sheng in advertising. Truncation involves either dropping syllables of a word which may also be followed by the addition of another suffix (Ogechi, 2005). According to Katamba (2005), clipping is the term for the formation of a new word-form, with the same meaning as the original lexical term, by lopping off a portion and reducing it to a monosyllabic or

disyllabic rump. Examples of words that are clipped in English include “lab” which means laboratory and “demo” for demonstration.

**Table 12: Truncation**

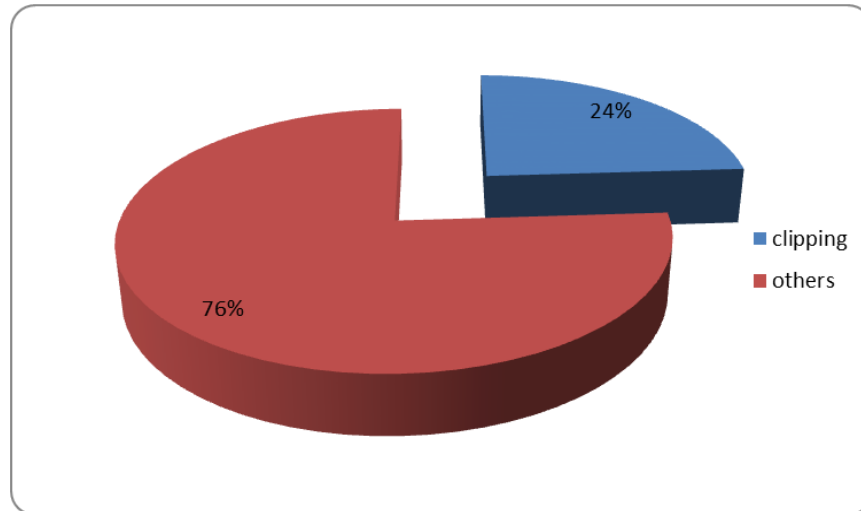
Form in source language	Form after truncation	English gloss
Tokelezea (Kisw)	Toklezea	Shine/be smart
Hospital (Eng)	Hosi	Hospital
Parent (Eng)	Pero	Parent
House (Eng)	Hao	House
katizia (Kisw, Causative)	Katsia	Disrupt
Business wise (Eng)	Bis wize	Business wise
Millioni	Milli	Million

The examples in the table show that clipping occurs at word initial, medial or even final positions. For instance the words “tokelezea”, “katizia” have the vowels in the second syllable clipped to generate “toklezea and katsia” respectively. Devoicing of /z/ occurs after truncation in the latter example, because it is preceded by a voiceless consonant. The examples in the table also display instances of fore and back clipping. *Back clipping* involves the retention of the initial part or the beginning of a word while *fore clipping* involves the retention of the final part of the word. Back clipping is the most common type of truncation. Examples that are back clipped in the table include: *hao* (*house*), *milli* (*millioni*), *hosi* (*hospital*), *pero* (*parent*) *bis wize* (*business wise*). The bold print in the examples shows the part of the word that is clipped. In *bis wize* (*business wise*), the word approximates its pronunciation in the Kenyan variety of English, thus *business* after truncation becomes *bis* and *wise* is pronounced as [waiz], hence the written form *wize*. Only, the form *business* undergoes fore clipping.

24% of the words/ phrases collected were clipped. This is approximately seven words.

The figure below portrays clipping.

**Figure 5: Clipping**

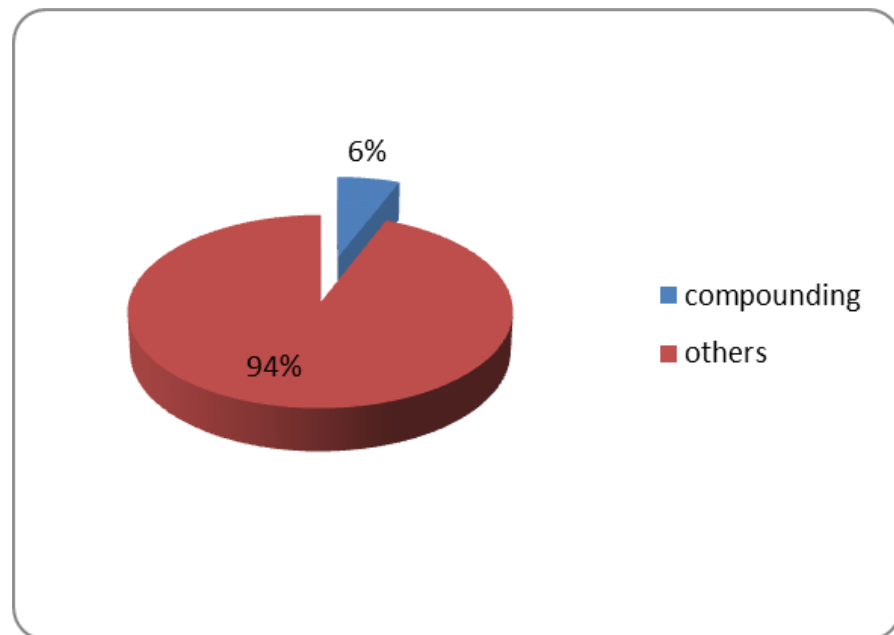


#### **4.7.2 Compounding and Reduplication**

Compounding is a morphological process that puts together two free forms to give rise to a new word. Reduplication, on the other hand, is a double occurrence of a morphological constituent that shares a semantic and phonological generalization. The root or the stem of a word or part of it or even the whole word is repeated exactly or with a slight change. (Kariuki et al. 2015). These two processes were observed in some cases in our sample.

The phrases *wahi ku wahi* (win and win), *bamba ubambike* (get it and be happy), *win mara that that* (win instantly) are some of the forms the researcher consider to have undergone a partial reduplication, if one views *wahi* , *bamba* and *that* as repeated in the phrases. 6% of the words collected in the study had undergone compounding. These are approximately three words. Figure 6 below illustrates compounding.

**Figure 6: Compounding**



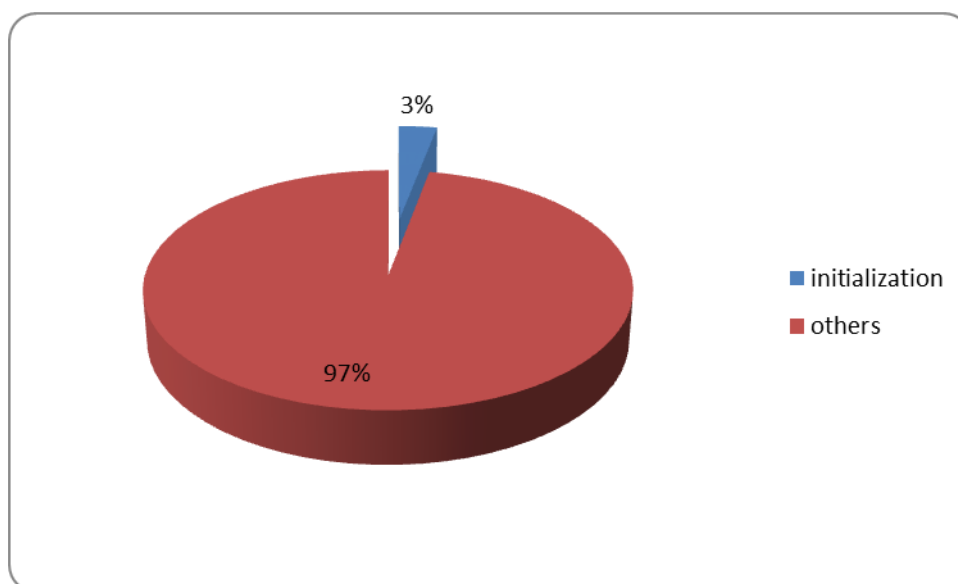
#### **4.7.3 Initialization**

Initialization is a word formation strategy which seeks to make new words through adopting the first letters of already existing word. Initialization leads to the formation of new words which with time gain acceptance in the ordinary language morphology. Examples include DR for doctor, CS for cabinet secretary or CJ for chief justice in the Kenyan context. In the construction of words, Sheng uses borrowed words in initialization such that the new words formed fit into Sheng morphological template (Githinji 2006).

The study identified initialization as one of the strategies that was used in the formation of words used in advertising. One of NASCOPs advertisement: “Tulia Kuna EC” which translates to “relax there is EC” targeted users of contraceptives for family planning. The new word formed is “EC” where “E” has been borrowed from emergency which is an English word while “C” is the initial for contraceptive. The phrase “tulua kuna” is in Kiswahili which means “relax there is”.

The goal of marketers is to create words that are memorable and captivating. The choice of words in the syllables is intended to be mnemonic, which simultaneously simplifies the communication by reducing the words used. The language code is also perceived to be polite on sex and sexuality in a conservative society where topics considered taboo are not freely and openly discussed in public. The Sheng syntax makes the word shorter thus; easy to remember. Only 3% of the data collected constituted initialization. This is approximately one word.

**Figure 7: Initialization**



#### **4.7.4 Coining**

Coining is a strategy of word formation that is used when there is no native word that can be used appropriately (Hatch and Brown, 1995). Examples of coined words in English include words such as face towel. It is thus a process through which a word is formed (not sourced from or based on another existing word) to express a concept or object. The forms that were considered coinages in the study are Sheng words that are based neither on English nor Kiswahili as matrix languages. Out of the sampled

advertising messages, coining was not extensively used in either advertising or public awareness.

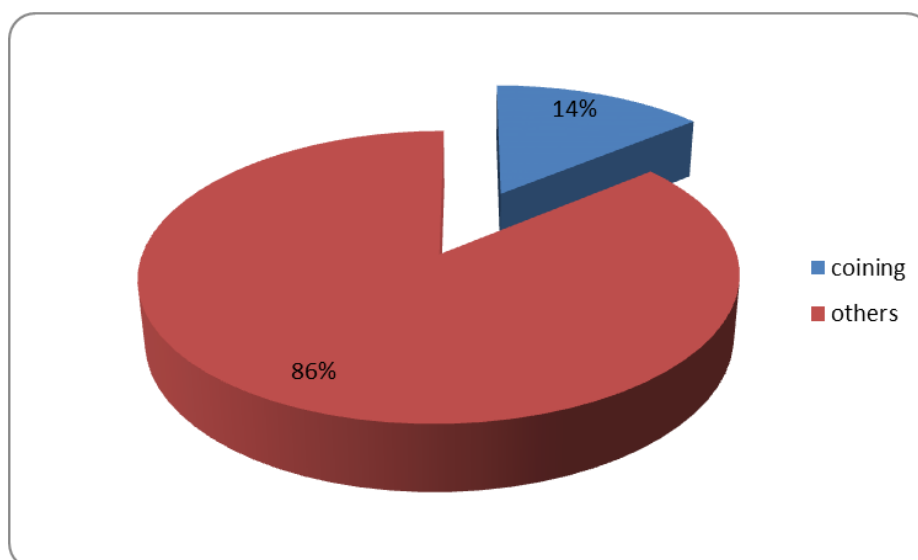
**Table 13: Coining**

<i>Coined word</i>	<b>Meaning</b>
<i>Chapaa</i>	Money
<i>Mdosi</i>	Rich person
<i>Msoto</i>	Lack of money
<i>Zi</i>	No

Coining also happens where there is a lexical gap existing in the language. That is, there is no word equivalent to a situation at hand. Another observation about the coined words is the mimicking of the characteristics of the object named. “*Chapaa*” is a coinage that might be onomatopoeic imitating the sound made by several notes when they are being counted. “*Mdosi*” means a rich person while “*Msoto*” describes lack of money. It is a neologism that lately has begun to penetrate the mainstream society. “*Zi*” is a coinage that means ‘no’. It is used when one is convincingly declining something.

The examples above are coined phrases that have not borrowed from any of the Sheng base languages. 14% of the words in the data consisted of coined words.

**Figure 8: Coining**



#### **4.7.5 Borrowing**

Borrowing refers to a process whereby speakers adopt words from a source language and use them in their native language (Katamba 2005). Loan and borrowing are metaphors, because there is no literal lending process. There is no transfer from one language to another, and no returning words to the source language. The words simply come to be used by a speech community that speaks a different language from the one these words originated from (Kariuki et al. 2015).

Borrowing is a consequence of cultural contact between two language communities. Borrowing of words can go in both directions between the two languages in contact, but often there is an asymmetry, such that more words go from one side to the other. In this case the source language community has some advantage of power, prestige and/or wealth that makes the objects and ideas it brings desirable and useful to the borrowing language community. Borrowing in this study refers to instances where Sheng adopts lexical words from an existing stable language, in this case, English and Kiswahili.

**Table 14: Borrowing**

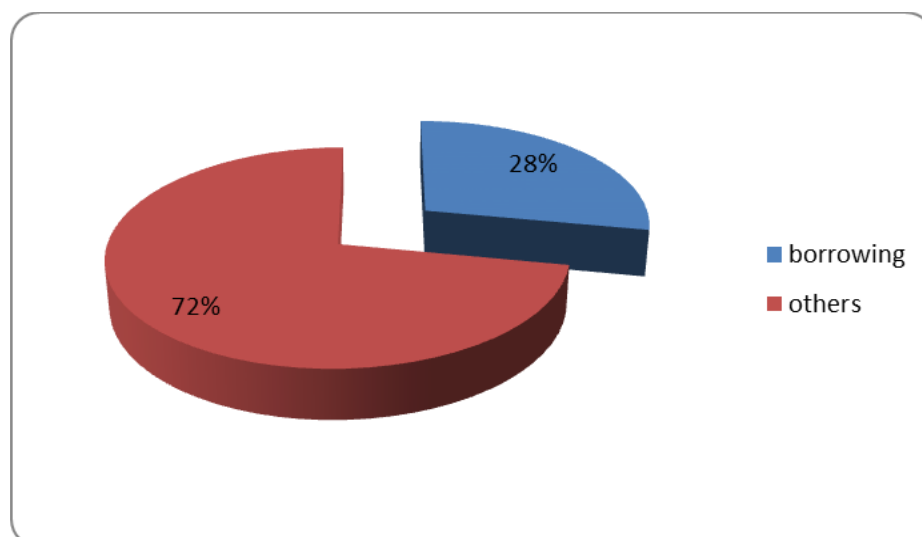
<b>Words in Sheng Adverts</b>	<b>Form in Source Language</b>	<b>Source Language</b>	<b>Meaning in Source Language</b>	<b>Meaning in advertisement</b>
<b>Stori</b>	Story	English	A sequence of real or fictional casual events	A sequence of real or fictional casual events
<b>Digitika</b>	Digital	English	Showing data using digits / converting sound using electrical pulses	Become computer savvy
<b>Mamili</b>	Millions	English	Cardinal figure of 1000000	Win lots of cash
<b>Cheki</b>	Check	English	An inspection or examination	Watch local programs
<b>Kemea</b>	Kemea	Kiswahili	Rebuke	Say goodbye
<b>Wahi</b>	Wahi	Kiswahili	Grab	To Win
<b>Wika</b>	Wika	Kiswahili	Shout	To Call
<b>Tetemesha</b>	Tetema	Kiswahili	Shake	To Win

From the data in the research (Table 14), the researcher observed that borrowing is from two stable languages; that is English and Kiswahili. The words “*stori*” (story), “*digitika*” (digital), “*mamili*” (millions), “*cheki*” (check) are Sheng forms borrowed from English. The word “*stori*” which is borrowed from English means a sequence of real or fictional events. In Sheng, it retains the same meaning. In the example, the “y” is deleted and “i” is added. “*Mamilli*” is borrowed from millions which is an English word that refers to the cardinal figure of 1000,000. In Sheng, it acquires new meaning of *lots of cash*. In the word, two other processes take place truncation of “ons” and plurality. “Ma” is added to “milli” to pluralize the word and it also assigns the form to a noun class. “*Kemea*” (to rebuke), “*wahi*” (to grab), “*wika*” (to shout) and “*tetemesha*” (to shake), are words borrowed from Kiswahili. “*Kemea*” which means to rebuke, acquires a new meaning in the context of the advert, which is “*to say goodbye*”. “*Wahi*” means to grab in Kiswahili but in the advertising context, it means

to win. “*Wika*” is to shout in Kiswahili whereas in advertising it means to make a call. “*Tetemesha*” means shake in Kiswahili while in advertising, it means to win.

The above examples show how companies or organizations become creative in using Sheng words in a way that would appeal to the consumers. Once the words have been borrowed from English and Kiswahili they go through further modification to nativize them to Sheng. The words undergo restructuring to generate a syllable structure consonant-vowel-consonant-vowel (CVCV) that is common to many Bantu languages spoken in Kenya. For instance, “*Digitika*” is borrowed from the English word ‘digital’. The suffix “*ika*” is added to derive the new form. This suffix is found in Kiswahili and other Bantu languages. The suffix ‘*-ika*’ indicates an intransitive state or condition, or a capability. This is nativization into Kiswahili where the *-ik-* is the stative form and *-a-* is the final vowel. Of the advertisements studied, borrowing constituted 28%.

**Figure 9: Borrowing**



#### 4.7.6 Code Switching

Code Switching is a strategy that involves the use of more than one language or dialect for communication. Code switching is central to the development of the Sheng language which is a mixture of more than one language. On Sheng as code-switching, Mazrui (1995:176) states:

“*Sheng* is slang, based primarily on Swahili- English code switching with elements of Swahili and English ending up obeying the morphosyntactic structure of Swahili, whereas the reverse, where Swahili items fit into English morphological frame does not happen. So the English verbs ‘relax’, ‘come’ and ‘elapse’ and many others, can take the Swahili subject, tense, aspect (and even object) markers to form words like ali-relax, ana-come, ime-lapse...”

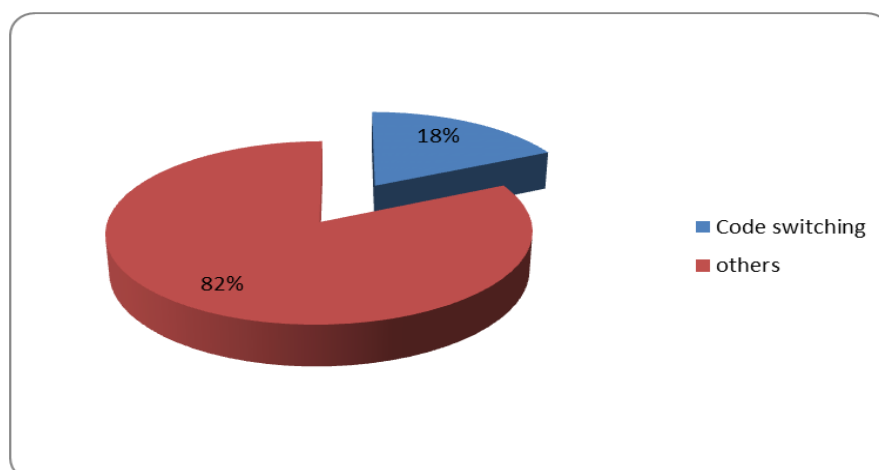
**Table 15: Code -switching**

Sheng advert	Sheng words	Kiswahili words	English words	Meaning in advertisement
Wika na 2 bob		Wika na	Bob	Call with 2 shillings
Kam tuta ku sort	<b>Kam</b>	Tutaku	Sort	<b>Come</b> we will sort you out
Na manage account yangu		Na yangu	Manage account	I manage my account
Tokelezea na jalee	<b>Tokelezea jalee</b>	Na		<b>Be smart</b> in a <b>jacket</b>
Kemea msoto	<b>Msoto</b>	Kemea		Say no to <b>lack of money</b>

1.	<i>Wika</i> (KISW) Shout	<i>na</i> (KISW) with	2	<i>bob</i> (ENG) two shillings
2.	<i>Kam</i> (SHENG) Come	<i>tuta ku</i> (KISW) we will		<i>sort</i> (ENG) sort you
2.	<i>Na</i> (KISW) I	<i>manage account</i> (ENG) manage		<i>yangu</i> (KISW) my account
3.	<i>Tokelezea</i> (SHENG) Be smart	<i>na</i> (KISW) in		<i>jalee</i> (SHENG) a jacket
4.	<i>Kemea</i> (KISW) Say goodbye	<i>msoto</i> (SHENG) to financial strain		

The examples in Table 15 show the creativity of the companies in using the Sheng words in a way that would appeal to the consumers. After the words have been borrowed from English and Kiswahili, they go through further structural modification to nativize them to Sheng. For example, *jalee* (jacket) is a Sheng word borrowed from the English form *jacket*; *kam* (come) is also a Sheng word borrowed from English. 18% of the words collected constituted code-switching.

**Figure 10: Code switching**



The findings in figure 10 agree with what was observed by Myers-Scotton (1993) that code switching is a pervasive linguistic practice in Kenya. She further observed that

English-Swahili code switching in Kenya is the “unmarked choice” in communicative codes.

#### 4.7.7 Metathesis

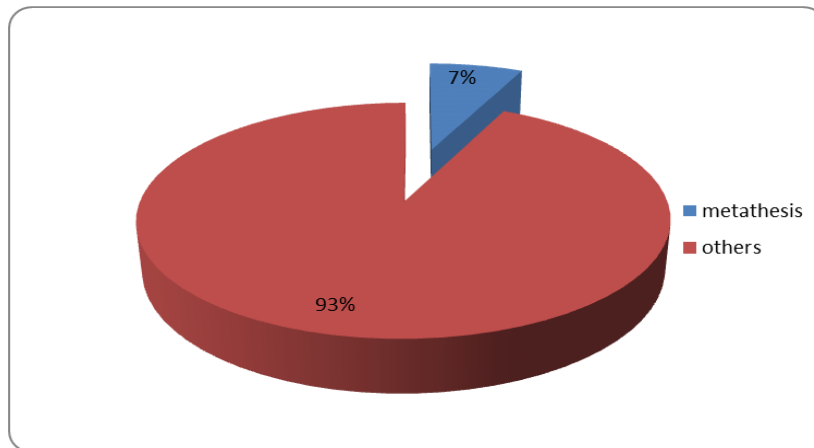
Metathesis is a morphological process where morphemes are interchanged within a word. It involves syllable swapping. Below is a table showing a sample of the words that have undergone metathesis.

**Table 16: Metathesis**

Sheng Advert	Source Language	Form in source Language	Meaning of form in source Language	Meaning in Sheng Advert
<i>Kwachua</i>	Kiswahili	Chukua	Take	<i>Grab</i>
<i>Kunacha</i>	Kiswahili	Chanuka	Be wise	<i>Win</i>

In Table 16, the word *chukua* (take) has three syllables *chu-*, *-ku* and *-a*. These three syllables are interchanged to have *kwachua*. The forms are sourced from Kiswahili. The word is introduced into Sheng and its surface form is manipulated so that the resulting word looks completely new and unique from that in source language. The word gains a new meaning. Chanuka has three morphemes, *cha-*, *-nu*, and *-ka*. The three morphemes are interchanged to have *kunacha*. The word is metathesized and acquires a new meaning of *to win*. Of the data collected, metathesized words formed 7%.

Figure 11 illustrates the findings.



**Figure 11: Metathesis**

It was observed that corporate advertisers use words to create catchy expressions that they use to lure the general public to use their products. By so doing, the original words acquire a new meaning as illustrated above. However, it was observed that there is meaning mismatch when advertisers use metathised words. Some consumers are unable to give the advertisement the appropriate interpretation as illustrated in the following extracts:

**Respondent 1.**

*Kunacha acre na milli tatu pap!*

Question: What is the message you get from this advertisement?

Answer: It has something to do with winning.

Question: Is it easy to understand? If yes, why? If not, why?

Answer: No, I do not understand the word 'kunacha' but 'milli tatu' is 'three million shillings'.

**Respondent 5.**

*Kunacha acre na milli tatu pap!*

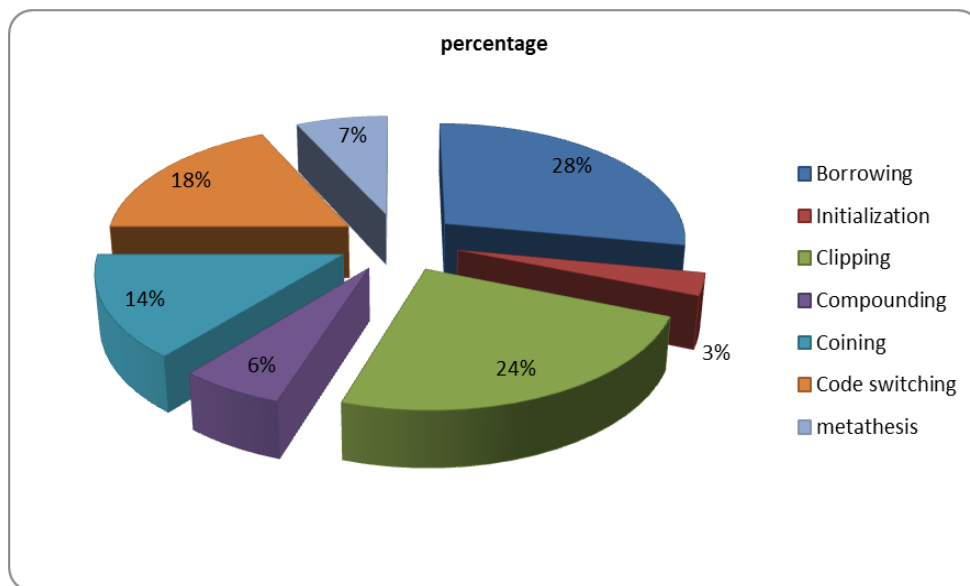
Question: What is the message you get from this advertisement?

Answer: I am not quite sure of exact message.

Question: Is it easy to understand? If yes, why? If not, why?

Answer: Not really. I am not sure what *'kunacha acre'* means but *'milli tatu'* is obviously 'three million shillings'.

The advertisement *'kunacha acre na milli tatu pap!'* posed a challenge of interpretation to the consumers.



**Figure 12: Summary of linguistic strategies**

Figure 12 summarizes the percentages of the linguistic strategies observed in the collected data. Borrowing was observed as the most productive strategy translating to 28% of collected data. Advertisers borrowed from the official and co-official languages in Kenya; namely, English and Kiswahili. Initialization was observed to be the least productive strategy, with only 3% of collected data. This was attributed to the fact that, initialized words may not be universally accepted and, therefore would be misinterpreted by the target audience. The next chapter gives a summary of the study and recommendations for further areas of study.

## CHAPTER FIVE

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

#### 5.1 Introduction

This chapter presents an overview of the research study findings as well as conclusions based on the objectives of the research. Recommendations for further research are also included at the end of this section. The chapter outlines a summary of the communicative impact of selected Sheng adverts. It also captures the summary of both the denotative and connotative meanings of Sheng words as used in advertising and awareness campaigns and also gives the linguistic strategies found in the formation of adverts.

#### 5.2 Summary of findings

The purpose of this study was to investigate the adoption and use of Sheng in advertising and public awareness among profit and non-profit organizations in Kenya. A descriptive qualitative design was used in the study. The organizations sampled were drawn from the banking industry, the non-governmental organizations sector, mobile phone companies, media companies and the companies in the food and allied sector. The companies identified for the study were drawn from the Nairobi Central Business District (NCBD).

The study discussed the communicative impact of Sheng adverts. It also identified and analyzed the various linguistic strategies used to come up with the Sheng lexical words and phrases used in advertisements. Further, the study established meanings of these words. The linguistic strategies observed were: truncation, borrowing, code switching, coining, initialization, compounding and metathesis.

To achieve the objectives of the study the researcher used questionnaires, observation methods and interviewing to collect information. The respondents in the study were

marketing and communication officers working for the selected organizations as well as consumers who were required to identify and give interpretations to their understanding of the Sheng lexical words used in advertising and public awareness campaigns.

The findings from the study revealed that borrowing was the most commonly used strategy in the formation and adoption of Sheng words, accounting for 28% of words and phrases used, while initialization was the least common strategy with 3% of the collected data.

### **5.2.1 Summary of communicative impact of selected Sheng adverts**

In accordance with Speech Act Theory, utterances can be examined in the context of their function rather than their form. The use of the Speech Act Theory in the analysis revealed that Sheng advertisements for profit-making organizations carry both direct and indirect meanings. The direct meaning highlights the advantages of the advertised brand to the consumer. The indirect meaning provides the hidden agenda that includes information on the costs and other liabilities to the consumer of the advertised brand and how the advertiser stands to gain from selling the brand.

The research study noted that companies and non-governmental organizations have various vested intentions when using Sheng in advertisements. These intentions that are stipulated by Searle (1969) include persuading, to convince, to enable the hearer do something and to enlighten. In the study, it was found out that most companies generate phrases that are easily understood by the target audience, and at the same time generate excitement and passion towards given products. The words used have a social currency, since they are already popular and so the advertisers only relate the words to a product. The intention of these advertisements is to persuade or convince the consumers to use certain products as opposed to others. The phrases used are

intended to be easy to memorize by having them have an intense emotional appeal. By using catchy Sheng phrases, international companies like Coca-Cola persuade their clients to buy their products. Use of Sheng allows these foreign companies to localize their products. It also helps to associate the product with desirable traits of change and youthfulness.

Government and non-government organizations in Kenya use Sheng catchy phrases to inform the youth or general public on issues affecting their welfare, especially on health matters, reproduction and civic education. In so doing, the target audience become enlightened. Some of the advertisements enlighten the general public on the need to go for HIV testing and/ or counseling as a couple. This would enable the couple know each other's status and similarly build trust between the partners.

Though Sheng has been previously frowned upon by Society, today it is indeed a versatile marketing tool in the Kenyan advertising context. The marketers interviewed argued that using Sheng in advertising is indeed the trend in the Kenyan advertising world. The growing popularity of Sheng has become irresistible in advertising. Business competitiveness (which brings about business rivalry) has also pushed several companies to adopt Sheng usage to reach a wider audience.

The researcher also found out that advertisers use memorable Sheng phrases that endear the consumers to their products. From the findings of the study it was noted that 70% of the consumers who filled the questionnaires, indicated they preferred the use of Sheng in advertising as opposed to English since they identify with the code. The finding is illustrated in the table below:

**Table 17: Preference of Sheng among Male Respondents**

<b>Consumer age bracket</b>	<b>Positive</b>	<b>Negative</b>
18-35	5	0
36-65	4	1
Above 65	2	3

**Table 18: Preference of Sheng among Female Respondents**

<b>Consumer age bracket</b>	<b>Positive</b>	<b>Negative</b>
18-35	4	1
36-65	3	2
Above 65	3	2

The memorable phrases used in advertising enable the clients to recall the products and in fact recommend the same to others. The Sheng used in advertising is a combination of English and Kiswahili. This could be because English and Swahili are the official languages in Kenya and the aim of the marketers is to reach out to all Kenyans regardless of their ethnicity.

### **5.2.2 Summary of meaning of advertisements**

The study further established the meaning of words and phrases used in advertisements using the tenets of Generative Lexicon Theory. The Sheng words used have both denotative and connotative meanings. Findings from the study revealed that companies manipulate the denotative meaning of words to create connotative meaning. This would enable the target audience to get the intended meaning. From the meanings of the sampled advertisements, it was observed that Sheng lexicon

acquires denotative or connotative meaning depending on the context in which they are used.

The following illustrations give the various variations of Sheng that were revealed in the study. Words create more than one meaning in Sheng depending on context, for example, “*mbao*” denotatively means “*twenty shillings*”, while connotatively it may mean “*go crazy or waste opportunities*”. In a sentence one would say “*Nigei mbao ni buy juo*” which means “Give me twenty shillings I buy juice”. Alternatively one could use the same word in a different context, “*Sista yake ametupa mbao siku hizi*” which means “his sister has gone mad nowadays”. “*Tokelzea*” denotatively means “*be smart,*” while connotatively it means “*to leave the house to meet friends in the neighborhood*”. In a sentence, one would say, “*Leo Marto ametokelezea na hiyo jalee*” which means “Today, Martin is really smart in that jacket”. “*Kesho nitatoklezea mtaa kugotea wasee*” means “tomorrow I will leave the house to go say hello to friends in the neighborhood.”

Other words acquire new derived meanings. For instance “*kunacha*” is derived from the Kiswahili word “*chanuka*” which denotatively means “to sprout” connotatively it means “to be wise”. The Kiswahili form “*chanuka*” (sprout) undergoes metathesis to become “*kunacha*” which means “to win”. Another variation in meaning that the researcher found is that there are words that exist in standard source language (Kiswahili) but change meaning in Sheng. For instance “*wika*” in Kiswahili denotatively means “to shout”. The word acquires a new connotative meaning to “*make a call endlessly*”. In Sheng advertisement; “*chota*” denotatively means “scoop” but in the Coca-Cola advertisement it acquires a new connotative meaning “to win”.

The sample was localized at Nairobi Central Business District (NCBD). The sample was made up of 13 marketing officers and 30 consumers. This sample gave representative assessment of the interpretation of advertisements as intended by the advertisers. The consumers gave an interpretation of the advertisements sourced from various companies and this enabled the researcher to assess the interpretation of meaning in regard to the advertisers' intention. A marketing officer from one of the selected companies argued that the company does not use Sheng but "Kenyanese". According to their argument, "Kenyanese", is a code that uses already existing Sheng and Kiswahili words. This means new words are not created or coined. The words used are thus not an innovation of the said company.

### **5.2.3 Summary of linguistic strategies**

From the study, the researcher observed that seven linguistic strategies were found in the data collected and discussed. One of the strategies observed is metathesis. This is a process whereby segments are swapped in a word (Katamba 1993). From the data collected, metathesis formed 7% of the linguistic strategies found in the study. It was observed that metathesised words can create a mismatch in meaning. The researcher noted that most companies and non-governmental organizations do not adopt metathesis in advertising since the intention of the advertiser is that the client gets the intended interpretation of the advertisement.

Truncation is one of the morphological process used in advertised words and phrases. The clipped syllable retains the meaning of the root word. For example "hosi" is clipped from "hospital" and the meaning of the word is retained. "Pero" is a Sheng word truncated from the English word "parent" and the meaning of the word is retained. From the data collected, truncation formed 24%. The truncated words are

borrowed from two stable languages in Kenya that is, English and Kiswahili.

Compounding was also observed in the adverts. Compounding is a word formation process which occurs when two or more words are joined to form a longer word. According to Katamba (1993), a compound word contains at least two bases which are both words, or at any rate root morphemes. From the study, it was observed that 6% of the phrases collected had undergone compounding. Compounding was evidenced in data collected from the manufacturing and allied sector and the telecommunications industry. The phrases are *wahi kuwahi*, *bamba ubambike* and *win mara that that*.

From the study, initialization, which is a process in which new words are made through adopting initials of already existing words, manifested itself. Initialization constituted only 3%. The strategy was observed in an advertisement to create awareness by NASCOP targeting users of contraceptives. '*Tulia kuna EC*' which means *relax there is emergency contraceptive* is the advert. "*EC*" are the initialized words adopted from the phrase '*emergency contraceptives*'. This strategy was observed to be the least common in the data collected.

Another strategy observed in the study was coining. When a new word is formed or invented (not from existing words), then it can be referred to as a coinage. From the data collected, it was found that some words used in advertisements are coinages since they are not sourced from or based on other existing words. These included words like "*chapaa*" and "*zi*" which translate to "money" and "no" respectively.

Borrowing, which is a morphological process that occurs when a word is loaned from donor languages and incorporated into a recipient language without translation, manifested itself in the study. From the data collected, it was observed that borrowing

occurs from two stable languages; namely, English and Kiswahili. 28% of the advertisement studied constituted borrowing. Borrowing was found to be the most productive strategy in the advertisements. The opinion of the researcher was therefore that borrowing was the most preferred strategy because borrowed words already have a connotative meaning in their original form which advertisers seek to enhance by adopting the words into another language.

Code-switching is a morphological process that was observed in the study. According to Myers (1993) code-switching is the use of two or more linguistic varieties in the same conversation or interaction. It occurs when a speaker alternates between two or more language varieties in the context of a single utterance. 18% of the data collected constituted code-switching. Code switching was found to cut across banking, telecommunication and media industries in the data collected, confirming that code-switching is a pervasive linguistic practice in Kenya.

### **5.3 Conclusion**

Lexical words and phrases identified in the study indicate that Sheng words used in advertisements carry both denotative and connotative meanings. The marketers' intent is that the clientele grasps the connotative meaning. Word meaning is determined by context. As Wittgenstein (2009) observes meaning of language depends on actual use, rather than an inherent meaning. For instance, as observed in data collected, words acquire new meaning depending on the context (actual use). "*Angukia hao na Eco Bank*" inherent meaning "fall on a house" but from the context of advertising it means "*win a house with Eco Bank*".

Sometimes excessive coding in an advertisement may hinder interpretation. The researcher observed that some consumers could not get the intended interpretation of certain advertisements. For example, the Family Bank's advertisement "*kunacha*

*acre na milli tatu pap*”. The word “*kunacha*” which had undergone metathesis was difficult to interpret. However, images used alongside printed advertisements make it easier for clients to interpret the advertisement appropriately. In addition, it emerged that respondents (clients) interpretation is pegged on the message itself and not the originators coding. In other words, the clients interpret messages from their own understanding which would at times differ with what the advertiser intended to communicate.

According to Searle (1969) in speaking, one attempts to communicate to the hearer by getting him to recognize his intention. The study revealed that when using Sheng to advertise, organizations seek to influence consumers to buy or use their products, they also get the consumers to either participate in a promotions or change from one product (from a rival company) to another. Governmental and non-government organizations use Sheng in their awareness campaigns to enlighten the youth and general public on matters pertaining to health, reproduction and civic education. The choice of words used in the adverts, therefore; has an effect on the feelings, thoughts and/or actions of both speaker (advertiser) and or the listener (client). Language is not just a medium of communication but a resource in which speakers can draw to increase the likelihood of persuasion. Some companies use Sheng to advertise as a way of reaching out to the over 60% youth in Kenya who have today become quite innovative in using Sheng not just for its social function but its communicative function. Kenyan hip-hop, gospel, rap and bhangra music largely uses Sheng lyrics.

From the research study, it was observed that 69% of the organizations sampled in the study are not wary of the transitory nature of Sheng. Sheng lexical items keep changing meaning because of their fluidity. The companies argue that they do not create new Sheng words but manipulate already existing words to fit in their nature of

advertisements. A shift in the advertising trend in Kenya was therefore noted in this study. Mobile phone companies were noted to be most innovative and versatile in the innovation of Sheng words than all the other organizations sampled.

#### **5.4 Recommendations**

Sheng, previously viewed as a stigmatized variety reserved for the lowly in society has today found broad use in Kenyan mainstream society. From its use in advertising, creating awareness by government and non-government bodies, in music, radio and TV stations , civic education journals, it is clear that Sheng cannot be ignored in the Kenyan Society.

The researcher recommends that more studies be made on this growing urban variety. The research focused on print advertisements of selected corporate companies and established the communicative impact of selected Sheng adverts, identified the Sheng lexical words, established the meanings of the lexical items used and identified the linguistic strategies that marketers use to manipulate Sheng to fit in the context of their advertisements.

#### **5.5 Areas of further study**

Further studies can be made on audio-visual advertisements and researchers can investigate why advertisers opt for a particular lexical item as opposed to another. Researchers could also investigate on the attitude that different consumers have on products advertised using Sheng. Studies could be made to find out the current government's (Kenya) stand regarding use of Sheng in society since the researcher observed that government bodies such as Central Bank of Kenya, Ministry of Health had shifted to using Sheng, a variety previously frowned upon by the government (Momanyi 2009)

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## APPENDICES

### APPENDIX I: INTERVIEW SCHEDULE

To be interviewed are the marketing officers and public relations officers of the selected companies.

Gender:

Company:

Location:

- i. What other products do you market using Sheng? (*Researcher will carry sample adverts in the company*).
- ii. Who is your target audience when your company advertises using Sheng?  
18-35 years { }      40-65 years { }      Above 65years. { }
- iii. Why do you target the groups in 2 above?
- iv. Kindly explain the company's intention in using Sheng in advertising and or promotional campaigns.
- v. How does your company use Sheng words and phrases to fit in your marketing strategy?
- vi. Sheng is known to have different meanings for words and expressions. How do you ensure that your intended meaning is the one received by the clients?
- vii. Owing to the transient nature of Sheng, is your company/ business wary of what it might experience should the words and phrases used change meaning in due course? Please Explain

## **APPENDIX II : OBSERVATION SCHEDULE**

**Date of Observation:**

**Observer:**

**Focus of Observation:**

- i. Advertisements
- ii. Promotion Campaigns
- iii. Awareness Campaigns

**Observation to be done on:**

- i. Billboards
- ii. Handbills
- iii. Brochures
- iv. Pamphlets

**Questions to be addressed:**

- i. What product is being advertised?
- ii. What language is used in advertisement?
- iii. Which company is advertising?

## APPENDIX III: QUESTIONNAIRE

**KENYATTA UNIVERSITY**

**LINGUISTICS RESEARCH**

**TOPIC:** An investigation into the adoption and use of Sheng in advertisements and public awareness campaigns among profit and non-profit organizations in Kenya.

**RESEARCH SITE:** Nairobi Central Business District.

**To fill the questionnaire are consumers or clients who use or buy products advertised in Sheng.**

**CONFIDENTIALITY**

This questionnaire is confidential. The responses you give will be used only for the purposes of study. Kindly answer all the questions and tick where necessary.

Thank you.

**ITEM FOR WHICH QUESTIONS ARE POSED** (*Researcher to attach brochures/images of adverts*)

**Gender:**

Male {  }

Female {  }

**Age:**

18-35 years {  }

36-65 years {  }

Above 65 years {  }

1. What is the message you get from this advertisement?
2. Is it easy to understand for you? If yes why? If not why?
3. Tell me of two Sheng advertisements you have encountered in any media commercials, billboards or brochures.
4. What do you think about Sheng usage in advertising? Positive or negative?
5. What motivates you to buy a product/ service advertised in Sheng? Please tick one.
  - i. Necessity {  }
  - ii. Persuasion of advertiser {  }
  - iii. Psychological influence through adverts {  }

## APPENDIX IV: RESEARCH AUTHORIZATION



### NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2213471,  
2241349, 310571, 2219420  
Fax: +254-20-318245, 318249  
Email: secretary@nacosti.go.ke  
Website: www.nacosti.go.ke  
When replying please quote

9<sup>th</sup> Floor, Utalii House  
Uhuru Highway  
P.O. Box 30623-00100  
NAIROBI-KENYA

Ref. No. **NACOSTI/P/15/22729/8123**

Date:  
**23<sup>rd</sup> November, 2015**

Annah Wanjiru Kariuki  
Kenyatta University  
P.O. Box 43844-00100  
**NAIROBI.**

#### RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *“Use of Sheng in Corporate Market,”* I am pleased to inform you that you have been authorized to undertake research in **Nairobi County** for a period ending **10<sup>th</sup> November, 2016.**

You are advised to report to **the County Commissioner and the County Director of Education, Nairobi County** before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.

  
SAID HUSSEIN  
FOR: DIRECTOR GENERAL/CEO

Copy to:

The County Commissioner  
Nairobi County.

The County Director of Education  
Nairobi County.



*National Commission for Science, Technology and Innovation is ISO 9001:2008 Certified*


# APPENDIX V: RESEARCH PERMIT


**THIS IS TO CERTIFY THAT:**  
**MS. ANNAH WANJIRU KARIUKI**  
**of KENYATTA UNIVERSITY, 0-20100**  
**NAKURU, has been permitted to conduct**  
**research in Nairobi County**

**Permit No : NACOSTI/P/15/22729/8123**  
**Date Of Issue : 23rd November, 2015**  
**Fee Received :Ksh 1,000**

**on the topic: USE OF SHENG IN**  
**CORPORATE MARKET**

**for the period ending:**  
**10th November, 2016**

  
**Applicant's Signature**

  
**Director General**  
**National Commission for Science, Technology & Innovation**

**CONDITIONS**

- 1. You must report to the County Commissioner and the County Education Officer of the area before embarking on your research. Failure to do that may lead to the cancellation of your permit**
- 2. Government Officers will not be interviewed without prior appointment.**
- 3. No questionnaire will be used unless it has been approved.**
- 4. Excavation, filming and collection of biological specimens are subject to further permission from the relevant Government Ministries.**
- 5. You are required to submit at least two(2) hard copies and one(1) soft copy of your final report.**
- 6. The Government of Kenya reserves the right to modify the conditions of this permit including its cancellation without notice.**

  
**REPUBLIC OF KENYA**

  
**NACOSTI**  
**National Commission for Science, Technology and Innovation**

**RESEARCH CLEARANCE PERMIT**

**Serial No. A 7286**

**CONDITIONS: see back page**