LINGUISTIC NATURALISATION OF THE ENGLISH PREMIER LEAGUE FOOTBALL DISCOURSE BY *RADIO JAMBO*, KENYA

BY

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DECLARATION BY CANDIDATE

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ABSTRACT

Cameron (2001) argues that linguistic forms can be manipulated to suit context and serve intended purposes. Although there is evidence of widespread coverage of proceedings of the English Premier League (EPL) by media in Kenya and Kenyan football fans' deep interest in the EPL, few studies analysing how the Kenyan media presents the proceedings in the EPL have been done. This study focuses on linguistic features employed by *Radio Jambo* presenters in their presentation of the EPL discourse that naturalize and conventionalize the EPL through context-dependent lexical choices and their syntactic forms. The objectives of the study were to analyse the lexical choices and syntactic forms used in reference to social actors, phenomena and actions in the EPL by *Radio Jambo* presenters, describe the discoursal characteristics from the Kenyan context attributed to the social actors, phenomena and actions, analyze arguments in the discourse and explain the perspectives from which the references, attributions and argumentations are expressed. The study adopted a theoretical framework based on Ruth Wodak's strand of Critical Discourse Analysis (CDA) which posits that discourse can neither be produced nor understood without context. It adopted a case study design in which *Radio Jambo* was the case for the study. The data was collected by compiling a corpus from the sample texts on *Radio Jambo*'s "sports homestretch" programme between September and November 2010. The population for the study was sixty 'sports homestretch' programmes on the Radio station of which six (ten percent) formed the sample. The first programme that formed the population was randomly picked on 1st September 2010, and then the sample was systematically formed by picking on the tenth programme on 14th September 2010 as the first sample, and then every tenth programme thereafter up to the sixtieth. The programmes were tape recorded, translated from Kiswahili to English, using equivalence theory of translation, and transcribed for analysis. *Radio Jambo* was purposively sampled for the study. The data was analysed qualitatively and findings presented in textual discussion. The findings reveal that the real reason behind the EPL talks was to establish and sustain the listeners' interest in the radio station. The study enlightens the consumers of the talks in particular, and media in general, to be aware of linguistic strategies used by the latter to ensure the former's interest

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LIST OF ABBREVIATIONS

1. CDA: Critical Discourse Analysis

2. DHA: Discourse Historical Approach

3. DRA: Dialectical Relations Approach

4. EPL: English Premier League

5. SCA: Socio Cognitive Approach

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

The media plays a crucial role in shaping people's perception of their surroundings. Nesler, Aguinis, Quigley & Tedeschi (1993) argue that recipients tend to accept beliefs, knowledge and opinions through discourse from what they see as authoritative, trust worthy, or credible sources, such as scholars, experts, professionals or reliable media. Language is a very powerful tool that can be used either to persuade or dissuade the recipients.

Current observations and media reports indicate that Kenyans show a lot of interest in English football. The *Sunday Nation*, March 28, 2010 reported that a teenager at the coastal town of Lamu sustained serious stomach injuries inflicted by his own cousin as a result of a heated argument over their favourite English Premier League (EPL) teams. The same report refers back to a tragic incident a year earlier when a Kenyan fan committed suicide after his EPL team lost a match to its arch rival. *The Standard*, November 23, 2014 reported that a teenager in the lakeside city of Kisumu bit his friend's ear after a brawl over the result of an EPL encounter. Although such reports are evidence of Kenyan football fans' deep interest in the EPL, few studies exploring how the Kenyan media presents the proceedings in the EPL have been done. Therefore what remains unexplained is the language in which Kenyan media houses package the proceedings in the EPL to suit Kenyan context.

Cameron (2001:125) observes that "certain realities get talked or written about; that is, the choices speakers and writers make in doing it, are not just random but ideologically patterned". These choices do much of the work of naturalizing particular social arrangements which serve particular interests, so that in time, they may come to be seen like the only possible or rational arrangements (Cameron, 2001). Although the media in Kenya extensively cover the proceedings in the English premier League, there are few studies on the EPL talks and commentaries in Kenya. This study investigated how the media, Radio Jambo in particular, uses language as a tool to sustain the status quo; that is, Kenyans' interest in the English football, and what could be the motivation behind the station's naturalization of the EPL.

Fairclough (1995) posits that the way ideas are packaged and the means through which they are disseminated is crucial in influencing their targets' reaction. According to Fairclough(1995), Critical Discourse Analysis (CDA) is an interdisciplinary approach to the study of discourse that views language as a form of social and political domination on the social practice and focuses on the ways in which social and political domination are produced in texts and talks. Van Dijk (2000) also contributes to this debate by positing that if controlling discourse is a first major form of power, controlling people's minds is the other fundamental way to reproduce dominance and hegemony. Thus CDA primarily focuses on how language is used by those in authority to influence others.

CDA has its foundation in Halliday's Systemic Functional Grammar Halliday (1978) that developed a framework for describing what he called *context of situation,* the social context of a text which allowed for meaning to be exchanged. There are three tenets of the framework, namely:

1. *Field of discourse*; this is the general sense of what a text refers to 'what is happening to the nature of the social action that is taking place.'

2. *Tenor of discourse*; which is concerned with the participants, their roles and relative status.

3. *Mode of discourse*; which focuses on what the language is being asked to do – its function – the way it is organized, the medium (print, spoken and so on) and also 'the rhetorical mode, what is being achieved by the text in terms of such categories as persuasive, expository, didactic, among others.

Wodak (1996) posit that certain discursive strategies like nomination, attribution, argumentation and perspectivisation of social actors, events and actions can be manipulated by the speakers to reflect contextual reality. In nomination, the focus is on how the social actors, events and actions are named or referred to by the speakers. The attribution strategy involves the speakers' use of linguistic devices like predicates that label social actors, events and actions more or less deprecatorily or apprieciatively. Argumentation strategies are used by the speakers to connect arguments to conclusions while perspectivisation strategies enable the speakers to express or conceal their involvement in discourse. Examples of the strategies are given the theoretical framework subsection of this thesis. Wodak (1996) further posits that discourse is constitutive both in the sense that it helps to sustain and reproduce the status quo. According to Wodak

(1996), dominant structures stabilize conventions and naturalize them. They acquire stable and natural forms to an extent that they are taken as 'given'. Resistance then is seen as breaking of conventions. The motivation behind maintaining the status quo is of course driven by the fact that the dominant group(s) stands to benefit. That is why Wodak (1989) posits that 'critical' means 'not taking anything for granted'; while Van Dijk (2000:84) states that CDA "should describe and explain how power abuse is enacted, reproduced and legitimized by the talk of dominant groups and institutions".

This study therefore critically analysed how the media, and in particular Radio Jambo, has taken advantage of the EPL's popularity among Kenyans to make it even more conventional. It also sought to shed light on the reasons that underline the naturalization of English premier league by the radio station.

1.2. A brief history of the English Premier League

The premier league is an English professional league for association of football clubs. According to Ostman (2010), the EPL, which is at the top of the English football league system, is the country's primary football competition. Contested by 20 clubs, it operates on the system of promotion and relegation within the football league. The league is a corporation in which the twenty member clubs act as shareholders. The league's seasons run from August to May, with teams playing 38 matches each, totaling 380 matches in the season. Most matches are played on Saturdays and Sundays, with a few of them being played during weekdays in the evenings. It is sponsored by Barclays Bank and therefore it is officially known as the Barclays Premier League. Since its formation in 1992, to take

advantage of a lucrative television rights deal, the league has become the world's most watched association football league *(Daily Nation*, 10th April 2010). Of the forty four clubs to have competed since its inception in 1992, five have won the Title: Arsenal (3), BlackBurn Rovers (1), Chelsea (3), and Manchester United(13), and Manchester City, the current champions, (2).

1.3. Broadcasting media in Kenya: A historical perspective

The British East Africa company initiated the first radio broadcast in Kenya back in 1927, the service being only the second radio broadcasting service on the African continent after South Africa, which began in 1922 (Bourgault, 1995). The broadcasts relayed the British Broadcasting Corporation (BBC) signals for the expatriate community who followed news from their home country and other parts of the world. During the Second World War, the first radio broadcasts targeting Africans were initiated mainly to inform parents and relatives of African soldiers who were fighting on the British side, on what was happening on the war front, mostly in regions outside Africa such as Asia.

In 1953, the first inclusive broadcast service that targeted the local Kenyan population, African Broadcasting Service (ABC) was created by the colonial government. ABC started to air programmes in major African languages that included Swahili, Dholuo, Kikuyu, Kinandi, Luhya, Kikamba and Arabic. In 1954, the Kenya Broadcasting Service was established while BBC world service started broadcasting in Swahili in 1957 (Odhiambo, 2002).

In 1963, Kenya gained self rule and the Kenya Broadcasting Corporation was formed to take over broadcasting from the state controlled Kenya Broadcasting Service. In 1964, the Kenya Broadcasting Corporation was nationalized and renamed *Voice of Kenya* (VOK) through an Act of Parliament. In 1989, the VOK reversed back to *Kenya Broadcasting Corporation* (KBC) by another Act of Parliament. Both VOK and KBC were used as mouthpiece and propaganda tools for the government and the ruling party, Kenya African National Union (KANU), (Boutgault, 1995; Odhiambo, 2002). The VOK, later renamed KBC, monopolized radio and television transimission.

Changes in the broadcasting industry that began in the early 1990's saw Kenya move away from a dominant state controlled public broadcasting model to a liberalized media market. In 1990, the first independent television station, *Kenya Television Network* (KTN) started broadcasting while radio ownership remained concentrated in government hands. Broadcasting was on AM frequencies until 1995 when FM frequencies were opened. In fact, a KBC subsidiary, *Metro FM* was first to go on air, followed by privately owned *Capital FM* the same year and *Nation FM* in 1996. The new FM stations targeted the urban young population with music as a predominant content. Odhiambo (2002:145) reports that "the emergence of FM stations was revolutionary, in part because it marked the first signs of media freedom in broadcast media. FM stations also presented an opportunity for diversification of content in the Kenyan society".

1.4. Radio Jambo FM

Radio Jambo is one of the *FM* radio stations that have emerged as a result of the liberalization the Media in Kenya. It is owned by Radio Africa Kenya Limited, a rapidly growing media company in Kenya whose other interests include six *FM* Radio stations including *KISS 100* and *Classic FM*, two television stations (Kiss tv and Classic tv) and a daily newspaper *(The star*, 11th September 2012).

The station has nationwide coverage and it mostly broadcasts sports with a high level of bias for English football. One of its sports programmes is 'The Homestretch programme" that ran every weekday from 3:00 PM to 7:00 PM. The show bagged the Radio Journalist of the year award during the footballer of the year (FOYA) awards in 2010. Each programme was hosted by the following presenters:

1. Toldo Kuria

2. Diamond Okusimba

3. Gathuki Mondo

According to Odhiambo (2002), radio presenters strategically use language to engage their listeners, and thus language becomes a bait by which the presenters establish and sustain their listeners' loyalty.

1.5. Statement of the Problem

Linguistic forms can be manipulated to suit and reflect contextual reality and therefore naturalise them. This study analysed the linguistic strategies used by the presenters on *Radio Jambo* during the English Premier League discourses and how the linguistic strategies act as a persuasive tool to establish and sustain the listeners' interest in the EPL– related discourses. In particular, the study focuses on the way the presenters refer to, describe and argue about the social actors, phenomena and actions in the English Premier League on *Radio Jambo*.

1.6. Aim and objectives

The aim of this study is to critically analyze the linguistic naturalization of English football by Radio Jambo. The objectives are to:

i. Analyse the lexical choices and syntactic forms used in reference to social actors, phenomena and actions by Radio Jambo presenters in EPL –related talks.

ii. Describe the characteristics drawn from the Kenyan context attributed to the social actors, phenomena and actions on the EPL– related talks by Radio Jambo presenters.

iii. Analyze argumentation used in the discourse of EPL –related talks by Radio Jambo presenters.

iv. Explain the perspectives from which the references, attributions, and argumentations are expressed by Radio Jambo presenters.

1.7. Research questions

The study will be guided by the following research questions

     i.   How are social actors, phenomena and actions named and referred to linguistically in EPL –related talks by Radio Jambo presenters?

    ii.   What characteristics are attributed to social actors, phenomena and actions on EPL –related talks on Radio Jambo?

   iii.   What argumentations are used in the discourse of EPL –related talks on Radio Jambo?

   iv.   From what perspectives are these references, attributions and argumentation expressed on EPL –related talks on Radio Jambo?

1.8. Scope and Limitations

The study intends to investigate how the media as a dominant structure stabilize conventions and naturalize them to the extent that they are taken for granted or seen as "given". Thus the study confined itself to *Radio Jambo*'s coverage of the English Premier League. It intended to identify the discursive strategies used by Radio Jambo presenters to relate with the listeners and the reasons for doing so.

Wodak's Discourse Historical Approach to Critical Discourse Analysis (CDA) was used for the analysis of the data. The approach posits that discourse cannot be produced without context and cannot be understood without the context being taken into consideration. Therefore, the EPL related context will be crucial in the data analysis.The

study limited itself to EPL related talks on the "home stretch programmes" and not the live commentaries during The Premier League games.

1.9. Justification of the study

The media use language as a persuasive tool for naturalizing particular social arrangements (Cameron 2001). The study therefore is justified in that it analyse how the Radio Jambo presenters constructed and represented social actors, events and actions in the EPL to the extent that they became linguistically legitized and naturalized. The study thus seeks to show that presentation of the same message in two contexts can not be identical, that is, context shapes linguistc forms.

Radio Jambo, a largely a sports station whose target listener is the common man, has a nationwide coverage (Steadman Research,2008). The findings of this study can therefore be generalized to Kenyan fans of English Premier League.

The findings are significant in that the consumers of media services are enlightened about the linguistic strategies used by the media to capture their undivided loyalty to the radio programmes in particular, and stations in general.

1.10. Theoretical Framework

This study will adopt the CDA Theoretical framework based on Ruth Wodak's theory of CDA. Wodak (1996) defines CDA as an interdisciplinary approach to language study with a critical point of view. The emphasis is on how both structure and social context of media texts can provide a solution which enables the media critic to "denaturalize or expose the "taken –for–granted–ness" of ideological messages for those who see media as manipulators.

According to Wodak and Reisigl (1999), CDA sees language as a social practice and takes consideration of the context of language use. The term Critical Linguistics (CL) and Critical Discourse Analysis (CDA) are often used interchangeably. However, the term CDA has recently been preferred and is used to denote the theory formerly identified as CL (Wodak, 1996). Wodak posits that the roots of CDA lie in classical rhetoric, text linguistics, sociolinguistics, applied linguistics and even pragmatics. The notions of ideology, power, hierarchy and gender together with sociological variables were all seen as relevant for the interpretation or explanation of text. The subjects under CDA investigation differ for the various scholars who apply CDA (Wodak, 1996). Issues based on gender, racism, media discourse, political discourses, organization discourses or dimensions of identity research have become very popular. The methodologies differ greatly in all these fields, on account of the aims of the research and also with regard to the particular methodologies applied, thus small qualitative case studies and large data corpora drawn from field work and ethnographic research can be found (Wodak, 1996).

Wodak (1996) stresses the fact that CDA has never been and has never attempted to be or to provide one single or specific theory. She also points out the fact that there is no specific methodology characteristic of research in CDA. Studies in CDA are multifarious, derived from quite different theoretical backgrounds, oriented towards very different data and methodologies-thus any criticism of CDA should always specify which research or researcher they relate to because as such cannot be viewed as a closed paradigm. Thus Wodak (1996) suggests that one should specify the 'school' of CDA to which they can relate. According to Fairclough (2000a), CDA has become an established academic discipline like any other discipline.

Wodak (2009:345) further states that every discourse is situated in time and space and that 'dominance structures are legitimated by ideologies of powerful groups'. Thus, according to this view, dominant structures stabilizes conventions and naturalizes them, as a result, the effect of power and ideology in the production of meaning are obscured and acquire stable and natural forms,in which case they are seen as 'given'. Any attempt to resist them then becomes a breaking of conventions.

Wodak (2009) discuss some approaches to CDA, among them is the Socio Cognitive Approach (SCA) backed by Van Dijk (1998). The approach generally argues that complete analysis of a larger corpus of a text or talk is totally impossible. If the focus of research is on the ways in which some speakers or matters exercise power in or by discourse, research focuses on those properties that can vary as a function of social power. SCA suggests such linguistic indicators such as stress and intonation, word order,

lexical style, topic choice, syntactic structures, repairs and hesitations among in its analysis (Wodak, 2009). SCA assumes that most of these are exemplary forms of interaction which are in principle susceptible to speaker control, but are, in practice, mostly not consciously controlled. Other categories such as forms of words and many structures of senses are grammatically obligatory and contextually invariant and hence are usually not subject to speaker control and social power. SCA further suggest six steps of analysis:

> 1. The analysis of semantic macro structures: topics and macro positions
>
> 2. The analysis of local meanings where the many forms of implicit or indirect meanings such as implicatures, presuppositions, allusions, vagueness, omissions and polarization are especially interesting.
>
> 3. The analysis of 'subtle' formal structures: here, most of the linguistic markers mentioned are analyzed.
>
> 4. The analysis of global and local discourse forms or formats
>
> 5. The analysis of specific linguistic realization
>
> 6. The analysis of context (Wodak 2009)

Another approach discussed by Wodak (2009) is the Dialectical Relations Approach (DRA) fronted by Fairclough (1995) which suggests a stepwise procedure in preparation for analysis. It prefers a pragmatic, problem-oriented approach, where the first step is to identify and describe the social problem which should be analyzed. DRA stages of analysis are as follows:

1. Focus upon specific social problem which has a semiotic aspect, go outside the text and describe the problem, and identify its semiotic dimension.

2. Identify the dominant styles, genres and discourses constituting this semiotic dimension.

3. Consider the range of difference and diversity in styles, genres and discourses within this dimension.

4. Identify the resistance against the colonization process executed by the dominant styles, genres and discourses.(Wodak 2009)

After these preparatory steps, which also help to select the material, DRA suggests a structural analysis of the context and then an international Analysis, which focuses on such linguistic features as agents, time, modality and syntax and finally an analysis of interdiscurvity, which tries to compare the dominant and resistant strands of discourse.

1.10.1. Wodak's Discourse Historical Approach (DHA)

Wodak (2009) fronts the Discourse-Historical Approach (DHA) approach to Critical Discourse Analysis. It presents a four step strategy of analyzing data: First and foremost, after having established the specific contents or topics of a specific discourse (for instance with racist, nationalistic and capitalistic ingredients), the discursive strategies (including argumentation strategies) are investigated. Then the linguistic means (as types) and the specific, context-dependent linguistic realizations (as tokens) of the discriminatory stereotype are examined.

In DHA, Wodak (2009) describes cases where language and other semiotic practices are used by those in power to maintain domination. Thus this study intends to specifically use Wodak's (2009) DHA approach for the analysis of the data. Wodak (2009) provides tools for analysis and principles of DHA. The DHA is three dimensional; after having identified the specific contents and topics of a discourse, discursive strategies are investigated, then linguistic means (as types) and specific, context –dependent linguistic realizations (as tokens) are examined.

DHA focuses on the nomination and predication of social actors, objects, events and actions in the discourse in question, the types of arguments employed in the discourse, the perspectives from which these nominations, attributions and arguments are expressed, and the intensification and mitigation used in the discourse. 'Strategy' here means more or less an intentional plan of practices (including discursive ones) adopted to achieve a particular goal.

The study focused on the following discursive strategies fronted by DHA:

1. *Referential strategy;* whose objective is to obtain discursive construction of social actors, phenomena and actions by use of linguistic devices like membership categorization deictic pronouns, verbs that denote process and actions and metaphors. For example, if a presenter says 'we beat you', the pronouns 'we and you' are deictic in that what they refer to can only be understood from the context. The listener can only understand what 'we' and 'you' stand for if they knew which EPL team the presenter professes support for. The action of playing football may be referred to by verbs such as

'*battling'*, thus constructing and representing a game football, which is supposed to be a simple social activity, as war (Chapanga 2004). Thus, players and coaches are conceptualized as soldiers fighting for trophies, fighting to avoid relegation to lower leagues or even for qualification to the next rounds of competitions. The managers' pursuit of new players to recruit may be referred to as '*hunting'*, a description that paints the managers as preditor animals hunting for prey (players). Such reference leads to conceptualization of football in a hunting scenario (Kryvenko 1997) where stadiums are construced as jungles in which participants (managers and players) are viewed as animals involved in jungle activities like *hunting, preying* and *stalking* one another

2. *Strategies of prediction;* with the aim of facilitating discursive qualification of social actors, phenomena and actions more or less positively or negatively by use of stereotypical evaluative attributions of negative or positive traits like adjectives, collocations, implicatures, metaphors, allusions, similes and explicit comparisons. Wodak (2009:54) posit that prediction is "the very basic process and result of linguistically assigning qualities to persons, objects, animals, events, actions and social phenomena". Thus refential strategies bear the in print of prediction in that both strategies aim to construct the social actors, phenomena and actions either positively or negatively. For example, in an effort to positively construct a referee where there may be some controversy over the official's decisions, a presenter may collocatively refer to the referee, a social actor, as a *trained person,* thus constructing and presenting him positively as competent. Meanwhile, a metaphorical reference to a player, another social actor, as a *cow* paints him negatively as foolish domescated animal: according to

Lewandowski (2009), such would be an example of constructing a participant (the player) as an animal.

3. *Strategy of argumentation*, with the objective of justifying or questioning claims of truth and normative rightness by use of devices like to poi and fallacies. According to Wodak (2009), topoi can be described as reservoirs of generalized key ideas from which specific statements or arguments can be generalized. Topoi are marked by what Wodak (2009) refers to as a CLAIM, followed by a WARRANT that leads to a CONCLUSION as illustrated by the following example where a presenter argues in support of a referee's controversial decision to award a disputed goal:

> That referee is a <u>trained</u> person….he knew
>
> What he was doing. .Nani scored whether you
>
> Like it or not.

In the example given, the speaker makes a ClAIM (the referee is a trained person), followed by a WARRANT (he knew what he was doing) which leads to a CONCLUSION (Nani scored whether you like it or not), (Wodak, 2009). The argumement is an example of *topos of authority* (Wodak, 2009) where the decision of those in authority, in this case the referee, is used to justify the validity of the goal.Such arguments are what Wodak (2009) refers to as fallacious ones with the misplaced appeal to deep respect and reverence of the authority.

Another form of argumentation fronted by Wodak (2009) is the *topos of comparison*, where a speaker seeks to legitimize and justify his claim by comparing it to what he

perceives to be similar circumstance. For instance, a presenter may refer to similar situations in which a goal was scored in previous EPL encounters to reinforce his argument that Nani scored. In the same vein, a presenter who disagrees with the one in support of the goal may refer to similar situations when a 'goal' was disallowed to justify his dissatisfaction and argue that the goal was illegitimate.

Argumentum ad hominen (Wodak 2009) fallacy, which borders on verbally attacking an antagonist's personality and character, is also another form of argument. Such arguments are meant to divert from the topic of discussion and scuttle the opponent's line of argument, especially if it is factual.

Other forms of argumentation according to Wodak (2009) include '*threatening with a stick'* instead of presenting plausible argument, where the speaker resorts to threatening his opponent(s), *straw man's fallacy* where the presenter twists his own words to distort his earlier opinion and the *'post hoc ergo propter hoc'* fallacy that relies on mixing up a temporary chronological relationship with a casually consequential one. These kinds of arguments can best be understood in their context as used in the data presentation, analysis and discussion section in this study

4. *Strategies of perspectivisation*, *framing or discourse representation* whose objective is to promote the speaker's point of view and express involvement or distance by use of devices like deictics, direct speech, discourse markers and metaphors. For instance, the use of deictic pronoun 'we' by a presenter would enable him, in an utterance 'we beat

them,' endears himself to the listeners who supports the same team with him (the 'we') and distances him from the supporters of the team that lost (the 'them'). The presenter may also directly quote a player as a means of reinforcing the topic of discussion during the talks since he would be using the player's on words. According to Stenstrom (1994) discourse markers signal a receipt of information, agreement or involvement. Thus such discourse markers in the middle of a conversation as '…yes..', '…you know..' were used by the presenters to advance or distance themselves from certain ideas during the talks.

The discursive strategies are the hallmarks in the analysis of the data. Referential or nomination strategies deal with how presenters constructed and represented in-groups and out-groups. Prediction strategies labelled social actors more or less deprecatorily or appreciatively. Argumentation was discussed in terms of to poi, that is, content-oriented warrants or "conclusion rules" that connected the argument with the conclusion. As such, they justified the transition from the argument to the conclusion. Intensification and mitigation strategies encoded the speakers' emotions, moods and general dispositions.

Due to the fact that the study was base on EPL related context, it adopted Wodak's (2009) Discourse Historical approach, which posits that discourse cannot be produced without context and cannot be understood without the context into consideration

1.11. Conclusion

This chapter has to a large extent been a prelude to the aim of this study, which is, to critically analyse the linguistic naturalization of English football Premier League by Radio Jambo. The chapter has taken us through the background of the study, statement of the problem, objectives of the study, its scope and limitations, justification and the theoretical frame work. The next chapter takes us through literature review.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

Through literature review, the study sought to explore various CDA – related studies and established how they either resonated or deviated from it. The literature review also helped the study establish the gap under investigation. This chapter goes through various CDA related studies whose main objective were to study the way social power abuse, dominance and inequality are enacted, reproduced and resisted by text and talk in social and political contexts

2.2. Studies in CDA on social and political issues

Under this section, the study reviewed literature that explores how the dominant structures in society, like the media, the majority races and politicians, construct and represent social actors, phenomena and actions in the manner in which they refer to them, the attributes they give them, the arguments they take and the perspectives from which the references, the attributions, the argumentations are made.

Van Dijk (1998) did CDA analysis in racial and cultural discrimination in conversations on radio in Netherlands. He posits that semantic analysis of meaning not only pays attention to what is explicitly expressed but also to meanings that are inferred from implicitly expressed meanings and their associated world knowledge. He argues that various types of implicitness play a prominent role in text about minorities because face

saving strategies require that speakers avoid expressing explicitly negative propositions about minorities. In his findings, Van Dijk pointed out that "foreigners" are discriminated against in conversations amongst the Dutch although the discrimination is not explicitily done as doing so would seem unconventional since the present world has condemned racial discrimination and those who are perceived as racist face both social and legal consequences. Disclaimers, semantic manoeuvers that combine an overall strategy of positive self presentation and negative other representation simultaneously, are therefore used. Van Dijk (1998) refers to the act of combining strategies that are used to realise both overall goal of negative other-description, and that of positive self-preservation as ideological square. Examples of the disclaimers by Van Dijk (1998) are:

Apparent Denial: 'I have nothing against blacks, but…'

Apparent Concession: 'Of course *some* Muslims are tolerant, but generally…'

Apparent Empathy: 'Of course asylum seekers endure hardships, but…'

Apparent Ignorance: 'Now, I don't know all the facts, but…'

 Reversal: '*We* are the real   victims in all this…'

Transfer: 'Of course *I* have nothing against them, but my customers…' (Van Dijk, 1998).

According to Van Dijk, apparent denial is the most familiar of these disclaimers. They typically begin with a denial of a negative statement about self "*I have nothing against blacks*" followed by a statement introduced by '*but*', "*but it is a fact that their way of life differs from mine*." that says or implies something negative about the other group. (The speaker was explaining why she was against the idea of her daughter marrying a black man)

The impression that may be formed on the basis of the first sentence; that the speaker is racist, thus is strategically avoided by denying that (racist) feelings of superiority are involved. Instead, the more defensible point of "difference" is mentioned. Interestingly, the speaker not so much blames the other group, but rather her own lack of adaptation despite the objection against her daughter "marrying Black".

Van Dijk (1998) study was based on implicit reference to social actors in racial discourses in the Western World, while this study focused on implicit refences made to the social actors in football discourses on Radio Jambo station in Kenya.

From a Discourse Historical Approach, Wodak and Reisigl (1999), sum up the constitution of anti-semitic stereotype image or "Feindbild" as it emerged in public discourses in the 1986 Austrian presidential campaign of Kurt Waldheim. The study addressed the problem of ant-semitic language behavior in contemporary Austria, that is, linguistic manifestations of prejudice towards Jews. Wodak and Reisigl (1999) emphasised that the anti-semitic language behaviour can, though it need not, imply explicitly held and/or articulated hostility towards Jews, but it does not imply the presence of prejudicial assumptions about Jews as a group. For example, the slogan *kill Jews* painted on the Sigmund Freud monument in Vienna clearly contained an explicit, but anonymous, imperative call for the most hostile action against Jews. However, a Jewish joke whose meaning may vary depending on the setting, participants and the function of the utterance also form part of what Wodak and Reisigl call anti-semitic

language behaviour, but only in circumstances where the joke intentionally expresses negative anti-Jewish prejudice.

Thus the 1986 Waldheim affair study shows that context of the discourse does have a significant impact on the structure, function and content of prejudice stories. Wodak and Reisigl (1999) posit that even the choice of disclaimers- if they are used at all-is dependent on the context. Thus, just like Wodak's study, the analysis and formulation of meanings from the data collected during the talks on the radio station was determined by the context in which those talks were conducted.

McGregor (2003) gives a candid CDA analysis of the Canadian Broadcasting Corporation report on a study on student violence in Nora schools. "Teachers facing fists, threats", was the headline of the report.   The author cited the numbers of teachers affected, not the statistics. At first glance, these numbers paint the exact picture the author wanted them to paint- the student violence in school is a work place issue and that   teachers need support to work in a difficult and dangerous   environment. Converting the numbers into statistics, paints a less compelling picture and revealing the statistics paints a totally different scenario, much less likely to incite people to see this as a workplace issue instead of perceiving it as a response from lonely, frustrated, neglected, isolated children seeking any kind of love and attention. From the percentage perspective, 19% had been shoved, 15% of teachers said a student had hit them, 9.8 % had been kicked and 4% had been threatened or assaulted with a weapon. A total of 1800 teachers were respondents in the survey. Better yet, a simple twist of the statistics painting a

totally different picture-sending a very different message: 96% had not been threatened for assaulted, 90% had not been kicked, 85% of teachers said they had not been hit by the student and 81% of teachers said they had not been shoved.

The author of the report made a choice to play the low numbers to make the point that students are a work hazard and ignored the higher numbers to avoid making the other point-majority students are not dangerous or a threat to life at school. The choice of words by the author therefore enabled him argue his point from his own perspective.

Just like McGregor (2003) study, this study examined how the speakers (Radio Jambo presenters) used language as a tool to front their own perspectives as far as social actors, events and actions in the English premeier league were concerned.

Figueiredo (2004) explores a specific dimension on the rape trials from the perspective of CDA. She investigates the vocabulary used in British reported appeal decisions on rape cases to depict sexual assaults. The data analysis indicates that appellant decisions on rape cases present the event in different lights, depending on how the assault has been labelled and categorized. This categorization system reflects and recreates a body of sexual myths and ideological presuppositions about how men and women behave and relate to each other, and it is this ideological frame that will determine how blame, discipline and punishment is judicially apportioned, and who will be cast in the role of "victim" and "villain".

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In a number of cases she points out, the lexical choices construct the events as "real" crimes. The offences are described as "terrible", "despicable", "horrendous", "terrifying" and "very serious". It is clear that the judges felt shocked and disgusted by the crimes and that their sympathies lay with the victims. This severe judicial attitude was reflected in the long sentences handed down to these rapists. A frequent lexical choice made by the appellant judges describes cases as "ordeal" to evaluate the event. When the event is interpreted as an ordeal, the corresponding sentence was indeed severe.

Both Figueiredo (2004) and this study examined how prediction strategies are crucial in labelling social actors more or less deprecatorily or appreciatively, the only difference being that, while the former dwelt with discourses in British courts, the latter focused on discourses about English premier league on Radio Jambo station in Kenya.

Polovina (2004) carried a study focusing on the portrayal of different ethnic groups involved during the disintegration of Yugoslavia (1991-1999) as represented by one segment of Canadian press. Through Critical Discourse Analysis of the articles that appeared on the front pages of the *Globe and Mail*, The only Canadian newspaper at the time of events being examined, the study identified and compared the representation of different Balkan participants: The armed forces, politicians and civilians. The analysis illustrates that different ethnic groups were largely presented either as "villains" or "victims" and argues that such a portrayal contributed to Western actions in the Balkans and Western acceptance of refugees. The Yugoslav army, Croatian forces and Kosovo Albanian forces were presented as legitimate while the Croatian Serb forces in Serbia

were portrayed as acting in lawless way and were thus "illegitimate". Such a portrayal was achieved through foregrounding of Serbs as the agents of violent actions and through the lexical choices used for the description of Serbian armed formations. While Croatian forces were described as fighting for 'the liberation' of 'the fatherland' against "aggressors", the lawless army was characterized as attackers of an unarmed population. Moreover, the nature of violent actions in which they were engaged in ('raping, cutting off parts of bodies, 'ethnic cleansing' and 'murdering in concentration camps') were foregrounded such that readers' emotions could not help but be outraged. The Serbs were portrayed not as an army but criminals who perpetuate unspeakable brutal acts; this combined with the portrayal of the innocent and weak Albanians victims ('bewildered refugees', "a tearful….26 years old mother of an eight-month-old boy", "105-year-old man", "women", "infants") added to the sense of anger and disgust of readers towards the Serbs. An average reader of the newspaper would feel sympathetic about the destiny of Kosovo Albanians, who are "fleeing", "dying", "hiding" and "had been tortured" by "security police units with their dogs".

Th Polovina (2004) study focused on prediction of participants by the media in a tragic conflict moment with the intention of shaping public opinion towards a particular direction. This study also intended to find out the role played by Radio Jambo presenters in shaping their listeners' opinion on events, participants and actions in English Premier League.

Ndambuki and Janks (2010) did a CDA investigation on the representation of women issues in Makueni District in Kenya. The study exploreed the mismatches between the way politicians select and represent the issues and the way women construct these issues in women groups. The study deals with the construction of women's agency by both women in women's groups as well as well as politicians and other community leaders. The focus was on women's agency based on their construction of their issues with particular emphasis on use of modality and pronouns. CDA serves as a means to uncover the subtle ways in which language reveals issues of power and ideology. They argue that both women and community leaders construct women's agency within deficit discourses that do not match either women's enacted practices or the expectations that the political and community leaders have of them. The contradiction inherent in the findings of the study is that every one constructs women as lacking in agency, yet these women act as agentive subjects. The authors argue that the way women construct themselves and are constructed by others enables us to understand their level of involvement in both the political process and social action.

The analysis of the data indicates that participants characterize themselves as a 'discourse of the suffering'. By using the plural object 'we', the women constructed themselves as "a suffering community" that needs a leader to show them the way. They do not see the power that exists when they work together collectively; instead they construct themselves in a discourse which focuses on the centrality of and individual leader. They also represent themselves in an impersonal way. They refer to themselves as "people" and use the third person plural "they" which gives women a generic reference. According to

Fairclough (2000b), generic reference is often associated with the universal and by use of the generic pronoun "they", the women construct a particular "We community" which exhibits the suffering rural women in the local and global community.

Ndambuki and Janks (2010) also focused on both active and passive voices of participants in the analysis. One speaker emphasizes her individual agency by the constant use of active verb "I". The speaker's emphasis on her individual contribution to change in the group may be interpreted to indicate a struggle to express her leadership role as one of the committee members in the women's group. The use of the passive verb "was given" construct the women as dependant on the support or handouts from others thus constructing themselves as being unaware of their rights to services such as water and healthcare. In their analysis of modality, the authors concluded that despite women taking an active role in their lives, they represent themselves in deficit terms.

Despite the fact that the women manage to take orders for their produce, the respondent laments the absence of someone to do this. The use of words "be brought money" implies that buyers should bring money rather than that the women should sell the produce. Syntactically, the women position themselves in object position rather than as subjects. Further, the use pronoun "you" constructs women as the "You-community", referencing the universal community of rural women as in deficit.

Furthermore, the politicians and other community leaders appear to perpetuate the use of deficit discourse just like the women themselves to construct women's agency. They use

plural form of the third person pronoun "they" to construct women in generic terms as poor in politics. Women were also constructed in a discourse of suffering similar to that used by the women themselves, thus creating a similarity between the way women and politician represent the former using third person plural pronoun "they". This constructs women in general terms, thus associating them with the universal conditions of poverty and inability generally in the world. This kind of representation denies women agency. Just like Ndambuki and Janks study, this study examined how the presenters constructed and represented social actors, events or actions in the English premier league either negatively or positively; the only difference being that the former focused on representation of women by women themselves and politicians, while the latter focused on the representation of social actors, events and actions in the English premier league by radio presenters.

Van Dijk (2010) analysed the speech delivered to parliament by former British Prime Minister Tony Blair on March 18, 2003 seeking parliamentary legislation for his decision to go to in Iraq. In the analysis, the speech was found to have been laced with covert meanings through presuppositions, implicatures and allusions as illustrated by the following example:

"Again I say that I do not disrespect the views of the opposition".

According to Van Dijk (2010), the sentence has several presuppositions and implicatures. First of all, it presupposes that:

1. What am saying I have said before (signaled or triggerd by 'again')

2. There are views in opposition to mine (signaled by the definite article 'the')

3. Atleast some people think I do disrespect views in opposition (because of

negation)

4. I have views (because of possessive 'mine')

The implied meaning of the sententence therefore forms positive self representation of Tony Blair as a democratic person and politician who respects views that are in opposition to his.

Van Dijk (2010) also posits that Tony Blair used allusios in his speech to give credence to his claims as illustrated by the following example:

"Resolution 1441 is very clear, it lays down a final opportunity

for Saddam Hussein to disarm"

According to Van Dijk (2010), meaning from allusion is derived from shared knowledge. It involves referring to what is already known to give credence to what is being said at the moment. Therefore, by alluding to the UN resolution 1441, Tony Blair sought to vadidate his reasons for wanting to go to war in Iraq.

Van Dijk (2010) study was based on implicit reference to social actors in political discourses in the Western World, while this study focused on implicit refences made to the social actors in football discourses on Radio Jambo station in Kenya.

2.3. CDA studies in football related issues

In this subsection, the study expored other CDA studies in football related situations and discussed how social actors, phenomena and actions were constructed in represented from a CDA perspective.

Bishop and Jaworski (2003) conducted a study that analysed the press reportage of both written texts and visual images of the football game between Germany and England during the European championship in the year 2000 (Euro 2000) in Netherlands and Belgium. The study examined how the press constructs the nation as a homogenous collective within which the (implied) reader is positioned as belonging. The article also examined the press coverage of civic disturbances involving England supporters. The study demonstrates how "football hooligans" undergo "othering" in the press through de-authentication, pejoration, homogenization, monitoration, and universalization as demonstrated by a few examples provided in this discussion. In doing so, the press is able to police the moral boundaries of what is considered normative in terms of membership within the national collective. The authors argue that the formulation of nationalism and the homogeneity and unity of the nation in the British press in relation to England-Germany football game takes the form of three main strategies: separation, conflict and typification. Separation is predominantly realized in the rhetoric 'US vis a vis THEM'; whereas conflict is largely made manifest through the use of military metaphors and war imagery, for instance, the match is referred to as 'the epic battle' between German and England. According to Bishop and Jaworski, the football is war metaphor evokes the bitter rivalry between the two nations whose roots can be traced from the World Wars.

Thus, what was supposed to be a simple sports activity was being constructed and represented as a war. The match between German and England was thus represented as afight or a confict between the two nations. The nations were represented as enemies and the respective football players as soldiers who held positions and were expected to act accordingly by defending, attacking, retreating, maneuvering and counter attacking.

Finally, typification was achieved by the use of stereotypes, representing the nation as "timeless" and "homogenous", with those who do not conform being instantly "othered". For instance, during the buil dup to the game, English supporters were involved in civic disturbances in Brussels, Belgium. The events were reported as a national "shame" and the British government is positioned as culpable for these shameful events by not having done more to deter known "football hooligans" from travelling. The study also examines how the representation of those involved in the disturbances adds to the creation of the image of the nation as homogenous by systematic "othering" that is, achieving (imagined) unity through the marginalization of the dissenting members. The study posits that the use of pronouns such as we, us Vis a Vis they, their, were crucial in articulating in-and-out groups status and negotiating inter-personal distance. The study gave examples of such use of pronouns in newspaper headlines like "we beat 'em', so can we do it, it's our turn, our boys can do it this time". The visual images carried by the press while reporting the uncivil behaviour just before the Germany vis a vis England encounter depicts those involved in the disturbances as a shame and disgrace to the English nation. One photograph in *The Independent* news paper showed a man in a polo shirt, exposed "beer belly" and shaven head with numerous tattoos; one of which is a

tattooed map of Britain and misspelt word Britian (which is foregrounded in the caption accompanying the photograph). It is postulated that in adopting the above stances with regard to the nation, the press reproduce and maintain hegemonic social relations, and in-and-out group distinctions on both inter-and intranational lines. In other words, the newspaper support and uphold a hegemonic world order of sovereign nation states, which are responsible for the behaviour of their citizens.

Bishop and Jaworski's (2003) study and this study both examined how the press constructs a homogenous collective, athough the former examined homogeneity in terms of a nation while the latter looked at the homogeneity among Kenyan fans of the English premier league.

Kuhn (2008) conducted a study aimed at exposing the discourse construction of identity in Italian print media with the specific focus on the (hyper-real) figure Gianni Agnelli-the owner of Juventus football club because of his passion for football. The study posits that identities can be constructed by use of nominations and other means. It further posits that for discourse construction of Gianni Agnelli's identity, his interest in football is not only a way of to show his involvement in sport, but also a symbol of the solidarity and loyalty existing between the Agnelli family, the players of Juventus and its fans, FIAT and its collaborators, as well as the city of Turin. The nominations *proprietario, presidente, azionista, tifuso vero* reflect Agnelli's relation to Juventus football club. Translated, Gianni Agnelli is the owner, president, shareholder and a true fan. In general, the identity created by the media for the Agnelli family is sports. The clan is represented as a family

in "lavela, losci" ("sailing, skiing") and "lo sport in generale" ("sport in general"). In media discourse, football and Juventus are represented as the family's biggest passion. Agnelli has the image of a *tifoso* ('fan') and a football expert. His presence at football games is represented as being appreciated. ' ll suo arrive al campo de allenamento […], era sempre atteso-e. desiderato-dai cronisti, sicuri di avere da hii ballute destinate immaricabilmente afave titolo'[his arrival at the training field was always expected and appreciated by the reporters since they could be sure they would hear comments from Agnelli that could make a headline].

Hallet and Kaplan (2008) conducted a study aimed at examining the role played by national soccer (football) hall of fame and museum in the US in terms of organizational self promotion and in particular, at the multimodal semiotic of the hall's website in performing that function. The goal was to examine how linguistic and visual texts are incorporated on the website as means of its discursive construction as ideological shrines of the physical places they represent. The site can be seen in critical discourse analysis perspective as enticing sports enthusiasts to undertake a pilgrimage to a holy memorial to the individuals, teams, and events they revere The soccer hall of fame is promoted as "dedicated to celebrating history, honoring heroes, inspiring the youth and preserving the legacy of the sport of soccer". The appeal to the past, present and future is couched in the actions of *celebrating, honoring, inspiring* and *preserving,* and the appeal to encourage innocent morality is couched in the semantic properties of the nominals *history, heroes youth* and *legacy.* Thus the hall is positioned as a place where those who have earned recognition can be memorialized. The study therefore concludes that through the use of a

multimodal array of lexical and visual texts, sports websites function to call fans to action, that is, to demonstrate respect and devotion.

Mariza (2009) conducted a study which examines the football commentaries of matches in which the Greek national football team competed during the European championship in the year 2004. The study focused on the discursive means that the commentators displayed with the view of constituting national identity that promoted unification and solidarity among the audience. It explores the representation of national collectivity, thau is, the footballers, their coach and fans were depicted. For instance, the footballers were presented as warriors who were on a mission to uphold the honour of their nation by 'battling' their opponents, the coach was presented as the catalyst for the national success by *believing* that he can return to Athens with the trophy, while the fans were depicted as patriotic and supportive as they were *numerous* and *enthusiastic*. Adopting a discourse historical framework by Wodak, the study concludes that the commentators showed great support for their home team thus forging points of identification with the audience. In so doing, they confirm the ideological power that media has in generating, reinforcing and disseminating identities.

This study also sought to examine how the radio presenters on *Radio Jambo* showed great support for various English premier league teams thus forging points of identification with their listeners.

Linn (2010) conducted a study aimed at finding out the role of the then upcoming 2010 FIFA World Cup in South Africa could have in contributing to nation building. The collection was from various reports in the *Sunday Times* newspaper in the UK. Through Critical Discourse Analysis, the author analysed reports on the then upcoming World Cup in a social and historical context with the objective of finding out how the articles could play a role as part of nation building process in South Africa. However, according to the author, the then upcoming FIFA World Cup might not be as successful in forging Nationhood as Rugby World Cup in 1995 did. She saw the event as meant for tourists, the black majority and for Africa, not necessarily South Africa. Some commentators argued that the event was bound to be too expensive for domestic economy, as well as undermining the real concerns in South Africa, such as health, crime, education, unemployment and housing.

Just like this study, Linn's (2010) was based on football discourses. However, her study, which collected its data from written texts, was focused on analyzing the role played by football discourses in nation building; while this study, which collected its data from oral texts, analysed how the Kenya media talk about the English premier league football using a persuasive language as means of courting the listeners' loyalty.

Ostman (2010) conducted a study that showed how local identity and ethnicity are manifested in terrace chants of three football clubs from London and how these aspects are connected to the forming of ideologies in various communities. The study conducted a CDA analysis of the language in the terrace chants of West Ham United, Mill Wall and

Tottenham Hotspurs football clubs. For instance, West Ham is deeply rooted in the working class and the fans' belonging to their working class heritage is clearly marked in their terrace chants. The connection to the Cockney vernacular, spoken in large parts of working class people in London are mentioned repeatedly. For instance, in the chant "1-0 to the Cockney boys" and "if you are proud to be a Cockney, clap your hands". Meanwhile, Mill Wall fans used chants to portray the supporters' great respect for their home ground known as The Den, situated in the south west of London. The Den is featured in many of Mill wall's supporting chants, although "let them come to the Den" is the most popular one. Although the home grounds are important to both West Ham and Mill Wall supporters, neither club express this allegiance as severely as Tottenham hotspurs. For Mill Wall and West Ham, it is rather the geographical area where respective club is active that is of paramount importance. For Tottenham Hotspurs, whose home ground is called White Hart Lane, the home ground is more important than the geographical area where it is situated. According to the study, the opposing chant is by nature not known to show identity as clear as the supportive chart, exceptions do however occur; as in anti-Tottenham chant "oh bring back my foreskin to me" made by West Ham fans in an attempt to taunt their Tottenham hotspurs counter-parts for being circumcised according to their (Jewish) religion. Tottenham hotspurs has a lot of Jewish supporters and according to the Jewish tradition; boys should be circumcised since the foreskin is viewed as unclean part of the body. In this instance, Jews, represented by Tottenham hotspurs, are excluded from the Western community due to religious and ethnic heritage.

The study concluded that the chants by the fans of the clubs were all filled with references to history, pride and other features that through the language in the chants, help establish ideologies of ethnicity and local identity within the group of supporters on the terrace stands. This study also sought to find out how the presenters on Radio Jambo established and maintained rivalries amongst their Kenyan listeners based on the various English premier league teams they supported.

2.4. Cognitive linguistics studies on the language of football

Although this study was grounded on CDA, literature review from Cognitive linguistics point of view, with specific reference to conceptual metaphor theory, was done to expound on the discussion of the findings. Metaphorical references by presenters can construct and represent football either as an esthetically pleasing human activity (Lewandowski 2009) or as war (Chapanga 2004). Kryvenko (1997) posits that social actors and phenonena in football are presented and conceptualized as animals by metaphorical reference by commentators.

Kryvenko (1997) expored the nature of conventional sports related metaphors represented by lexemes, collocations and idioms with animal concept. The data was collected from TV and radio commentaries and newspaper reports. The study found out that in commentaries on football and newspaper reports, players, coaches and phenomena are conceptualized in a hunting scenario. For instance, The *Independent* commented that 'Old Trafford (Manchester United's homeground) is rarely a good hunting ground for the away teams'. In such a scenario, football stadiums are conceptualised as jungles where

players and coaches (social actors) go hunting. They are therefore constructed and represented as wild animals out in the jungle for a *kill* (a win). In case of a draw between the teams, the commentators referred to it as *sharing the spoils,* which was conceptualised as equally sharing the product of a hunting expedition.

Kryvenko's (1997) study broadly looked at conceptualization of several conventional sports through the use of metaphor, while this study specifically focused on the manner in which conceptualization is achieved in football discourses.

Chapanga (2004) analyzed how football commentators construct football as war by use of metaphors. He argues that the players, their emotions, their character traits and actions on the pitch, the spectators' behaviour and the description of the results translate into a war scenario as a result of the commentators' use of metaphor. According to Chapanga (2004), an otherwise simple social activity is transformed into a war scenario through commentary. The study collected data from selected games in Zimbabwe over a period of eight months, the entire Zimbabwean 2004 Premier Soccer League season. The data was picked from live commentaries, brief match analysis and post match analysis of match highlights. Evidence from the data reveal a war like depiction of teams, participants, actions and events as follows:

TEAMS

Commentaries on matches involving high profile teams were marred by the war metaphor 'battle'. For instance, the clashes between Dynamos and Highlanders were described as 'battle of Zimbabwe' while those between CAPS United and Highlanders were referred to as 'battle of cities'. The war metaphor 'battle' appeared frequently with common

collocations 'explossive battle' and 'epic battle'. Thus *battling* highlighted intense, competitive fighting spirits between the big teams.

PARTICIPANTS

The participants' (social actors) traits, emotions and attributes were presented in a way that makes football a serious and aggressive activity. Most of the footballers were identified by nick names depicting combat. Prominent amongst them were 'Bomber' and 'Silent Assasin', presumed to wreak havoc, leaving behind what commentators called 'trails of destruction'. However, it was not to be as the two footballers failed to score during open play in the entire season. The 'Silent Assassin' only managed to convert one goal in a dead ball situation (a free kick) . Thus Chipanga (2004) concluded that the metaphors of war are used to make the language more interesting and to address the listener and viewer on an emotional level. Hence the notion of exaggeration in metaphor use is apparent.

ACTIONS

The commentators used verbs that invoke an element of military aggression when referring to actions of tha social actors like players. Defenders were said to 'shield' the ball, depicting players in a military combat protecting the weaker part (the ball) from the opponent. After shielding the ball, the defenders in a typical military fashon, were in the habit of 'launching' it forward for the mildfieders and strikers. 'Shoot' and 'strike' were common war metaphors used in the commentaries to express the interaction between a player and the ball.

THE EVENTS/RESULTS

The results of football end in a draw, a 'victory', or a 'defeat'. Commentators occasionally alluded to 'stalemate', or 'deadlock', thus using war metaphors to describe draw situations. Underdog teams which beat bigger teams are said to have performed a 'giant killing act'. A series of poor results by Dynamos, a former champion, is presented as 'fall of dynasty' after a spate of draws, which made the commentators nickname the coach 'King of draws'. The talk of dynasties and Kings lends credence to the argument that there is an undeniable theme of war in football. After leading the opponent for the better part of the match, a team 'surrenders' the lead to the other. Comprehensive defeat of opposition team is referred to as 'massacre', 'crushed', 'vanguished', 'dead and burried' only for the teams to emerge and play other fixtures, thereby highlighting the notion of hyperbole.

Chipanga's (2004) study resonates with this study in that it analysed how commentators talk about social actors, events and actions in football in a manner that is exaggerated as a way of appealling to their listeners' emotions. However, while Chipanga's study looked into live commentaries on both radio and television, this study examined only pre match and post match reviews on radio. Chipanga's study confined itself to Zimbabean football on the African content, while this study looked at how radio presenters in Kenya's Radio Jambo station talked about the EPL, an English phenomenon.

Lewandowski (2009) conducted a study that illustrates how metaphors are used by writers to construct and represent football as attractive and enticing human activity. The study collected that both in English and Polish from a variety of written sources such as

newspapers, online match reports, minute by minute commentaries, previews, post match analysis, player ratings, interviews with players and coaches as well as jounalists' blogs. The study found out that football can be esthetically constructed and represented linguistically by metaphorical reference. Fooball was constructed and presented as theater performance, as a test, food, machine, journey and as a building. Out standing performance by players was constructed and presented as work of art and magic. The following examples illustrate how football was esthetically represented:

FOOTBALL IS A THEATER PERFORMANCE

1. and the winger would clearly love the game to be *a dress rehearsal* for the final in eight months time (*The Guardian*))

2. Muntari was booked with minutes to go, AC Milan's Adiyah taking on *the stage* in his place (*The Guardian*)

Lewandowski (2009) posits that it is relatively easier to draw analogies between theater and football. A stadium in this case is conceptualized as a theater where fans correspond to spectators watching a performance. Hence the social actors like the winger are involved in *dress rehearsals* as he views a match that was just about to be played as a dress rehearsal of a much bigger anticipated final in eight months time. The field of play is described as a *stage* where players as a cast take to play

FOOTBALL MATCH IS A TEST

3. Far from their best-infact, a pale shadow of the side that brushed aside Portugal- they (the Germans) gave us a *lesson* in the most quality; winning when you are playing badly (*Super express*)

4. The Dutch sought an immediate reply when Kuyt *tested* with a low drive

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(*The Sun*)

5. It is difficult to find a better *professor* in Europe than the Spaniards (*The Sun*)

In examples given, a football match was conceptualized in terms of a test where a stronger team (Germany) gives a weaker team a footballing lesson. Another stronger team, Spain, is referred to as professor who by giving a display of football quality, can give a lesson to an inferior team. Strikers like Kuyt are said to test their opponents.

FOOTBALL IS FOOD

6. The return matches in the Champions League round of Sixteen on Tuesday

Night were a veritable *feast for the eyes* (UEFA)

In this example, a football match is conceived as ameal which is supposed to be consumed by the fans

FOOTBALL TEAM IS A MACHINE

7. The black stars suddenly looked *out of steam* and out of ideas as they

pummelled multiple crosses into the box.(*The Daily Mail*)

8. That 2-1 defeat was of little importance though, and at the quarter final

Stage, the Mexicans began *firing on all cylinders* again (*The Daily Mail*)

In the examples above, a football team is conceived as a mechanism which is supposed to work well and efficiently. Poor performance is described as running *out of* steam due to diminishing stamina or energy to play. Display of powerfull football is referred to a *firing all cylinders* that enables teams to play to the best of their ability.

FOOTBAL IS A JOURNEY

9. After 120 minutes, Ghana and one billion Africans thought they

had reached *the promised land* (*The Independent*)

10. That was just a minor hiccup, though, as the poles *raced towards*

Qualification (*The Sun*)

In the examples given, football completion is constructed and presented as a journey where travellors, who could be fans, players or coaches, set out to get to their destination. For Ghana's case, the destination was the 2010 FIFA Word Cup semi-finals while Poland's destination was qualification for European Championship in 2008. Thus the social actors in football are always involved in journies whose destination could be winning a trophy, avoiding relegation to a lower league or advancing to another stage of competition.

OUTSTANDING FOOTBALL PERFORMANCE IS A WORK OF ART

11. Fabregas conjures *work of art* to deny out classed Liverpool (*The Guardian*)

The Art metaphor is applied mostly to emphasize a team's or individual player's exceptional abilities. Outstanding players, like Fabregas in the example, are referred to as artists

OUTSTANDING PERFOMANCE IS MAGIC

12. The away side continued to dominate and on 17 minutes got their

Just rewards through a moment of Leo Messi and Villa *magic* (*The Sun*)

Lewandowski (2009) posits that magic can hardly be deemed as a branch of art though the metaphorical expressions which constitute its source domain yield very similar image to the one generated by the art metaphor. In the language of football, magic is used to conceptualize an outstanding, unbelievable and sometimes an expected performance or result. In the example given therefore, Messi's and Villa's extraordinary performance was described as magical.

FOOTBALL IS A BUILDING

13…bookings ruled out two *pillars* of the mildfield, Gennaro Gattuso and

Andrea Pirlo (*The Daily Mail*)

14. Guardiola must *rebuild* his central defense as suspension deprive him

of Gerald Pique and Carles Puyol (*The Independent*)

The building metaphor foregrounds such aspects as the team's structures and strength. Key players, like Gattuso and Pirlo are referred to as pillars. Meanwhile, FC Barcelona coach, Guardiola, is the team's builder. Thus the team's creation is conceptualized as bulding process while making changes to the first team line up is perceived as renovating or rebuilding the team

While Lewandowski's (2009) study dwelt with metaphorical reference to social actors, phenomena and events in written sources across the globe while this study explored the metaphorical reference from a spoken source (radio presenters) in Kenya in particular.

2.5. Conclusion

This chapter discussed various CDA related studies on social issues across the globe. The studies ranged from those that were based on representation of minority and marginalized groups like black people in the Western world and women in Africa, to those that focused on football discourse, where participants, events and actions were presented either negatively or positively depending on the writers' or speaker's perspectives.

The review explored how social actors, their actions and phenonena are referred to in various discourses and how the references construct and represent them. In the review, the study also discussed various attributes used to describe social actors, phenomena and actions in discourses as means of constructing and representing them either positively or negatively. Disclaimers, which forms ideological square (Van Dijk, 1998), are one of the key strategies in argumentations in various discourses about social actors, phenomena and actions that are used to paint them either a positively or negatively, thus collaborating Wodak and Reisigl's (1999) view that prediction has inprint of referential strategies . In the review, the study observed that how writers or speakers refer to social actors, phenomena and actions in discourses, the attributes they assign them and arguments they take depend on how they (writers and speakers) want those social actors, phenomena and actions to be perceived by their readers or listeners.

All the studies were related to this particular study in some way, either by their similarities or differences. On the basis of the literature review, the study examined the linguistic naturalization of the English Premier League in Kenya; with particular regard to Radio Jambo.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This chapter deals with the methodology, that is, the systematic and organized procedures through which the study passed in its pursuit of its aim and objectives. It looks at the research design, population, the sampling procedures, sample size and finaly it outlines how data was collected, analysed and presented.

3.2. Research design

The study adopted a case study design. According to Touliataos and Compton (1988), a case study is an in-depth analysis of an individual, a family, a culture, an organization, a programme or an event. The design may be used to confirm or challenge a theory or to represent a unique or extreme case. Although the study aimed at demonstrating the extent to which language as a tool can be used by the media to stabilize conventions and naturalize them as an advertisement gimmick for their hidden motives, Radio Jambo was chosen as the case for this study. The study adopted an in-depth analysis of the station's EPL related talks with the purpose of unmasking the real motive behind talks.

3.3. Area of study

Radio Jambo, a largely a sports station whose target listener is the common man,

has a nationwide coverage (Steadman Research,2008).

It is owned by Radio Africa Kenya Limited, a rapidly growing media company in Kenya whose other interests include six *FM* Radio stations including *KISS 100* and *Classic FM*,

two television stations (Kiss tv and Classic tv) and a daily newspaper *(The star*, 11th September 2012) .The station mostly broadcasts sports with a high level of bias for English football

3.4 Study population

According to Isaac and Michael (1995) the choice of population depends on various considerations. Among those considerations is the level of the study being conducted. For instance, they argue that a student researcher, who has a specific time frame to conduct his study, may have to study his population in reasonably shorter time. Based on Isaac and Michael (1995) argument, whereby this study was done by a student researcher, the population for this study was sixty "home stretch programmes" on Radio Jambo for a period of three months, from September to November, 2010. According to Isaac and Michael (1995), a study population is a group of individuals, objects, or items from which samples are taken for measurements. EPL-related talks are prevalent on the station most of the times but more specifically on the "home stretch programme" that runs on weekdays from three to seven in the evenings. The talks during the first hour of the programme, that is, from 4:00 PM to 3:00 PM, were specifically centered on proceedings in the EPL. The programmes are usually conducted in Kiswahili language with a few cases of code mixing with English.

3.5 Sampling procedures and sample size

According to Silverman (2006)), sampling is a technique of estimating population parameters from only a few items. The study purposively selected Radio Jambo FM for collection of data. The station was purposively sampled because it is has a nation wide coverage and it broadcasts mainly sports with the common man being its target audience (Steadman 2008). The choice of sample size is often as much a budgetary consideration as a statistical one and by budget, all resources-time, space, and energy, apart from money are considered (Roscoe, 1975; Alreck & Settle, 1995). According to Isaac and Michael (1995), small sample sizes of ten percent of the study population are justifiable when the research involve in-depth case study. The study thus selected six programmes (ten percent of the sixty) as a sample size.

The first programme that formed the population was randomly picked on 1st September 2010, and then the sample was systematically created by picking on the tenth programme on 14th September 2010 as the first sample, and then every tenth one thereafter up to the sixtieth. Therefore, the second programme was picked on 28th September, 2010, the third on 12th October, 2010, the fourth on 26th October, 2010, the fifth on 5th November, 2010 and the sixth on 19th November, 2010.

3.6 Data collection

The data was collected by compiling a corpus from the sampled texts on Radio Jambo's "Sports homestretch" program. Tape recorders were used to record the texts on radio cassette recorder. The talks were translated from Kiswahili to English using equivalency

theory of translation. According to Malmkjaer (2005), the theory's major tenet is that the source text and the target text share some kind of sameness. Thus equivalence is described as a state of being equal or interchangeable in value or significance, or having the same effect or meaning. The study used the theory when translating from Kiswahili, the source language, to English, the target language, in that the translations were not necessarily word for word accurate, but they shared the same significance or effect.

3.7 Data analysis and presentation

The data was analyzed qualitatively against the requirement of the research questions as well as the four discursive strategies provided by Wodak's Discourse Historical Approach to CDA. Thus the reference made to the social actors, phenomena and events, the attributes given to them, the argumentation by the presenters and the perspiectives taken by the presenters as they named, described and argued about the social actors, phenomena and events on the EPLwere analysed and discussed vis a vis the theoretical framework and the literature review. In other words, not only were the discursive strategies identified and analysed, but also the context in which they were used were discussed. Thus the historical context in which the EPL related talks were uttered by the participants on the Radio station informed data analysis. The findings were presented in textual discussion.

The EPL-related talks were transcribed using the following Jefferson (1984) notations:

i. (.) Indicate a brief pause, usually of less than 0.2 second

ii. (2). A number in parenthesis indicate the in seconds, of a pause.

iii.   (…) Indicate hestation

iv.   <u>Underline</u> indicate emphatic stress

v.   (,) Indicates a temporary rise or fall in intonation

vi.   (>>) Indicate interruption

vii.   … Indicate omitted material

The presenters were abbreviated as P1 (first presenter), P2 (second presenter), and P3 (third presenter) whose names are Toldo kuria, Diamond Okusimba and Gathuki Mondo respectively. Only two of the three presenters ran the show at one given time.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSION

4.1. **Introduction**

This chapter deals with presentation, analysis and discussion of the data. It focuses on the nomination of social actors, objects, events and actions, describes the characteristics, qualities and features attributed to the social actors, objects, events and actions, analyses arguments in the EPL talks and finally, explains the perspectives from which these nominations, attributions and arguments were expressed by the presenters. The data was presented, analysed and discussed basing on the tools of analysis provided by Wodak's (2009) Discourse Historical Approach to CDA.

4.2. Lexical and syntactic choices in reference to social actors, phenomena and actions

The nomination/referential strategies entail labelling of social actors, objects, events and actions to obtain their discursive construction (Wodak and Reisigl, 1999). The presenters constructed and represented in-groups and out-groups in the premier league by use of linguistic strategies like; membership categorization, deictics 'we', 'you', tropes such as metaphors and verbs that denote process and actions.

4.2.1. Social actors

The much talked about social actors by the presenters were the players, managers and referees. For instance, during the debate about the match between Manchester United and Tottenham Hotspurs, the first presenter says:

P.1'*kwani wataka kusema huyu Gomes ni ng'ombe tu kabisa*

(Are you saying that Gomes is **(as stupid as) a cow?**)

The first presenter 'wonders' whether Gomes-Tottenham Hotspurs goalkeeper (a social actor) 'ni ng'ombe' (is (as stupid as) a cow). Wodak (2009) asserts that the discourse historical methodology not only analyses the implicit prejudiced utterances, but also identifies and expose the codes and allusions contained in the prejudiced discourse. According to kryvenko (1997), football commentators construct and present players as animals using metaphorical refences. Such presentation thus package the players as aggressive preditors in what Kryvenko (1997) describes as football as a hunting scenario. However, the presenter's reference to Gomes as a cow in this context does not depict him as an aggressive wild animal but as a foolish domescated one.Therefore, the presenter tactfully framed the metaphorical reference of the Tottenham Hotspurs goalkeeper in form of a question instead of directly asserting so. He was keen not to portray himself as explicitly abusive.Van Dijk (1998) also refers to such implicit strategies as face saving ones that require the speaker to avoid explicitly expressing negative propositions that would possibly boomerang. The reference was informed by the controversial decision made by the goalkeeper that resulted in his team conceding the easiest of goals against Manchester United (also referred to as United in the ensuing discussions). In so doing, the presenter elicited emotional reactions from his listeners depending on which side of the divide they fell .

While talking about the much anticipated encounter between Manchester City and Arsenal, the first presenter in refers to the former as 'mabwenyenye' (bourgeois) while Arsenal players are being referred to as 'chipukizi' (youngsters).

P.1. *kesho moto utawaka (2) moto utawaka (.)mabwenyenye wa Man City wanamenyana na chipukizi wa Asenali (.) sisemi kitu (.) lakini liwe liwalo (.)Asenali watachapa million..ah…billionaires*

(Tomorrow there will be fireworks (2) fireworks (.) the **bourgeois** at manchester City will be battling with the Arsenal **youngsters** (.) can't say anymore (.) but come rain come sunshine (.) Arsenal will beat the million..ah…**Billionaires)**

The references 'bourgeois, youngsters and billionaires' were informed by the fact that Manchester City had expensively assembled a new squad of players bought by its new wealthy owner from the Middle East. Before then, the club had been a middle-table one whose ambition was merely to maintain its Premier League status by avoiding relegation to the lower leagues. But after getting a rich owner and some of the best footballers in the world, City had started challenging the earlier established teams in the league, Arsenal being one of them.

On the contrary, Arsenal was known to go for little known young players, and then nurture them until they mature into amongst the best in the world (The *Sunday Nation*, March 28, 2010). That is the reason behind the "youngsters" reference. The presenter therefore intends to construct "us" vis a vis "them" dichotomy amongst fans.The 'us' in this context being the arsenal fans whose team is known to patiently nurture young talent into world reknown football players, while 'them' are the Manchester City supporters who seemed to want to gain fame through 'short cuts'. The presenter uses Van Dijk's (1998) notion of 'ideological square' that is characterized by a positive self-presentation

and a simultaneous negative other-representation that leads to the us vs. them dichotomy. By refering to Manchester City as 'mabwenyenye'(bourgeois)**,** the club was negatively represented as Jonny-come-late gatecrashers out to use the newly acquired wealth to buy their way into the top cream of the premier league while Arsenal was positively represented as youngsters, 'chipukizi' who work hard to make their way through the ranks. The "billionaires" reference by the same presenter is also meant to construct City in the same negative light.

The first presenter further aroused the "us vis a vis them" ditochomy among the the fans by the way he retorted to the second presenter's view that Manchester City was a difficult team to beat. Thus he said:

> **P.1** *(>>) shauri yenyu kama hamukutoboa defence yao (.) nakuambia*
> *Wallcot Bajaj akiwa pale right wing (.) Nasri awe pale attacking midfield*
> *(.) kama ni kidogo sana Man City watauma nne (.) ukweli City sio timu hivi*
> *hivi hivi lakini nikiangalia form ambayo tuko nayo (.) na vile tulidraw nao*
> *last season (.) nadhani hapo ndipo tutapick*

> *(*If you could not penetrate their defense (.) that's your own palaver (.) let
> me tell you (.) when Wallcot **Bajaj** is in the right wing (.) Nasri in the
> attacking midfield (.) the least goals Manchester City will be scored are four
> (.) the truth is that Manchester City is not a weak team (.) but looking at **our**
> current form (.) and the way we drew with them last season (.) I think
> **we** will pick from there.)

The presenter identifies himself with Arsenal by the use of collective pronoun 'our" in his description of Arsenal's form at that moment. He further asserts that "The way we drew with them last season. I think we will pick from there". Bishop and Jaworski (2003) study on the football match between Germany and England found out that the use of the

pronoun 'we'and 'us' by the English press was meant to construct and present the Nation as a homogenous one, while 'othering' those who do not conform by use of pronouns 'they' and 'their' and therefore articulating in-and-out-group status and negotiating inter-personal distance. The choice of the collective pronoun "we" was therefore meant to construct unanimous feeling of togetherness among the Arsenal fans, the presenter supposedly being one of them.

The presenter further refers to Theo Wallcot, an Arsenal attacker, as 'BAJAJ'- a Chinese model of motor bike that is popular with Kenyan motor bike taxi operators because of its perceived speed. Wodak (2009:235) posits that "Discourse is not produced without context and cannot be understood without putting context into consideration". Wodak (2009) argues that such approach is important especially in the analysis of allusions which relate to background knowledge and cannot really be understood without taking this knowledge into account. Therefore, the metaphorical reference of Wallcot as BAJAJ constructed and presented the striker as a machine (Lewandowski 2009) that is supposed to work well and efficiently. The player was thus positively packaged as an efficient, fast moving goal scoring machine.

Arsenal's reputation for recruiting and nurturing young players into great football stars was nonetheless sneered at by the third presenter. The presenter says:

> **P.3.** *Kusema ukweli (.) hao kindergarten walijaribu (2) lakini bado farasi ni wawili tu (.) hao watoto hawaendi popote*

(Sincerely speaking (.) those **kindergartens** (kids) tried this time round (2) but it's

(Premier league title challenge) still a two horse race (.) those **kids** won't go
Anywhere)

The 'kindergarten' reference to Arsenal players coupled with "Those kids won't go anywhere" is an example of negative other presentation by the presenter meant to stir the long held popular belief by Arsenal's detractors that the players are too young and too inexperienced to win trophies. Lewandowski's (2009) posits that football commentators use metaphors that construct and represent the sport as a test, whereby the participants, like players and coaches, are packaged as if undergoing an evaluation process. Thus, by referring to Arsenal as *'kindergaten'* and *'kids'*, the presenter painted an Arsenal team of very young and inexperienced players still in elementary school of football,despite the fact that they had comprehensively beaten Manchester City. Thus the presenter watered down any suggestion that it (Arsenal) had come of age and could therefore win the premier league. Consequently, the presenter negatively constructed and presented Arsenal as a young and inexperienced side that is still learning the game of football.

The reference to Rooney, a Manchester United striker, as *'kifaru' (rhino*) and *'sharp shooter'* by the first presenter constructed and represented the player as an animal (Kryvenko 1997) and a soldier (Chapanga 2004). The presenter posited that:

> **P.1.** *Wayne Rooney(2) Wayne Rooney ameleta tabu pale Man U(2) Rooney(2)*
> *England top scorer (.) top scorer for Man U(.) Rooney(.) kifaru(.) sharp*
> *shooter… amesema anataka kutoka Man U*
>
> (Wayne Rooney (2)Wayne Rooney has brought trouble at Manchester United
> (2) Rooney (2) England top scorer (.) the rhino (.)sharp shooter (.) has

said he want to quit Manchester United)

By referring to the player as a *rhino,* the presenter constructed and presented Rooney as a wild ferocious animal that does a lot of damage, thus creating a hunting scenario, where social actors like football players are conceptualized as animals in the jungle, where only the fittest survive (Kryvenko 1997). Rooney was therefore packaged as a deadly player whose opponents must dread. Meanwhile, the sharpshooter reference conceptualized the player as a soldier in the battlefront by evoking the image of a lethal marksman in war. According to Chapanga (2004), football, which is supposed to be a simple social activity, is transformed into a war scenario through commentaries.When looked at in the broader sense, one can therefore conclude that the EPL is not just a football league, it is both a battle for the fittest and war; it is composed of 'rhinos' and 'sharp shooters' like Rooney who will waste no chance in finishing off their opponents by menacingly scoring goals.

the first presenter claims that Rooney had voiced his intention of quitting Manchester United because he felt that they had failed to buy players who are good enough to make Manchester United a force to reckon with. The presenter thus says:

> **P.1**(>>) *Yeye mwenyewe anasema si pesa (.) anasema akiangalia tajiriba ya Manchester United (.)shetani wekundu aka red devils(.) akiangalia tajiriba yao na yake (.) wameanza kuwachana (.)anasema wale watu wameanza kwingia Man U si watu wa class yake(.) anasema (.) "mimi nilikuja hapa kushinda vikombe (2)halafu munanilatea Chichalito.. Bebe(.) munaanza kuzusha tajiriba yangu" (.) na wacha nikwambie Okusimba…*

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(He (Rooney) says the issue is not about money (.) he says that when he looks
at Manchester United's pedigree (.) the red devils (.)when he looks
at their pedigree and compare it with his (.) they are no longer
compatible (.) he says "I came here to win trophies (2) but you are
bringing me the likes of Chichalito (.)Bebe (the two players were
Manchester United's lattest signings) (.) you've started lowering my
Pedigree" (.) and I tell you Okusimba…)

Therefore the 'sharp shooting rhino' was demanding for equally combative and sharp
players to partner him in the English Premier League battle field.

After Chelsea's shock defeat to lowly rated Sunderland, the first presenter who identifies
himself as a Chelsea supporter, uses the collective "we" to mop up support for his team.
He therefore asserts:

> **P.1.** *Sio madharau (2) baada ya tuchapwe na Sunderland*
> *tulikuwa hapo juu (.) baada tudraw na Villa tulikuwa*
> *hapo juu (.) baada tuchapwa na Man City tulikuwa*
> *hapo juu (.) na Liverpool vile vile (2) inamaanisha*
> *hapo juu hatubanduki*
>
> (it's not contempt (2) after being beaten by Sunderland **we**
> remained at the top (of the premier league table) (.) after
> drawing with Aston) Villa (.) **we** remained at the top (.) after
> being beaten by Manchester City **we** remained at the top (.)
> the same thing at happened with Liverpool (2)it mean **we** can't
> be toppled)

According to Bishop and Jaworski (2003), the use of pronouns like *'we'* achieve imagined unity through the marginalization of the dissenting members.The phrase "we at Chelsea" is meant to construct a base of supporters who have not been shaken by the unexpected defeat. The idea being to reinforce the feeling of resilience among Chelsea supporters despite the setbacks they had encountered through several successive defeats. The presenter thus implied that the premier league title is for Chelsea to lose and that even if they lost more games in future, they would still retain the title. He, therefore, constructed Chelsea as the eventual premier league winners despite the setbacks that were bound to occur like the defeat by lowly rated Sunderland.

So far, most references to the players we have come across were aimed at positively constructing outstanding persons with enormous talents. However, the first presenter painted a different picture of Berbatov, the Manchester United striker, when he refers to him as '*murembo*' (a beauty):

P.1. *Huyo murembo wenu ameangukia tu hayo mabao (.)*
Kwanza alipata Liverpool kama inalala league ikianza akaweka hat trick
(.) akaangukia Birmingham nne (.) Black pool na mbili (.) mbona
hawezi funga miamba kama Chelsea (.) Man U (.)Man City (.)Arsenal

(that **beauty** of yours just stumbles on goals (.) he first stumbled on
a down casted Liverpool at the beginning of the season (.) then scored
scored a hat trick (.) he stumbled on Birmingham with four goals (.)
Black pool with two (.) why can't he score against **pillars** like <u>Chelsea</u>
(.) Manchester United (.) Manchester City (.) Arsenal)

Ndambuki and Janks (2010) posit that women have generally been constructed as the weaker sex in various discourses in society. Keen to point out the remotest of weakness in their 'opponents', Kenyan fans of the premier league who do not support Manchester United have been heard dismissing the striker as a "lady". This connotation is informed by what the fans describe as Barbatov's feminine looks. By referring to Barbatov as a "beauty", the presenter negatively constructs a weak player who is not able to cope up with the rigors and vigor of the premier league. He thus contemptuously waters down the striker's success for Manchester United; Barbatov was the league's top scorer by then, the purpose being to further flare up the rivalries among the league's fans, thus conserving and reproducing the rivalry.

The first presenter also positively constructed the so called the big teams by referring to them as *'miamba'* (pillars). According to Lewandowski (2009), such is an example of constructing football teams as buidings. In such scenarios, the soccer as a building metaphor foregrounds such aspects as a team's structure and strength. Key players are described as pillars and coaches are perceived as builders of their teams. By referring to the big teams as pillars, the presenter thus constructed and presented the teams as strong and outstanding. One may take note of the fact that the presenter, in naming the teams he sees as 'pillars' in English football, foregrounds Chelsea with a stress. Arsenal comes last in that order. Those conversant with the premier league would easily undersand that the presenter implied that Chelsea is the physically toughest team one can possibly face in the league. The likes of Manchester City and Manchester United come second to it while Arsenal is ranked last in that order because it is known to play "soft" sleek passing

football; sometimes with no goals to show for it. This accusation against Arsenal is what its critics quickly points at as the reason for its lack of trophies in the recent past.

The first presenter also positively self-represented Arsenal as a sharp and vicious team by referring to it as '*the Gunners':*

> **P.1.** (>>) *ukiniambia Yaya nakuambia atakutana na*
> *Fabregas (2) yes Fabregas amerudi (.) Wallcot amerudi (.) Nasri*
> *yuko pale katikati na miujiza zake (.) City wakipiga mbili (.) Asenali*
> *wataweka nne (.)Gunners watawamaliza*
>
> (If you tell me about Yaya let me tell you he will meet
> Fabregas (2) yes Fabregas is back (.)Wallcot is back (.)Nasri is in
> Midfield with his **miracles** (.) if City (Manchester City) scores two Arsenal
> will get four (goals) (.)the **Gunners** will see them off)

The reference of the gunners conceptualized football players as soldiers at war, gunning down their opponents. According to Chapanga (2004), commentators give teams, players and coaches nicknames that depict war. By referring to Arsenal as 'the Gunners', the presenter packaged the team as an army who 'guns down' their opponents in war: It is an army of solders in a battle field who finishes off their opponents by playing swift attacking football, thus killing off games. By constructing Arsenal as a vicious team ready to attack Manchester City, the presenter created a sense of anxiety and anticipation amongst the listeners. They are made even more eager to see whether Arsenal will indeed gun down their next opponent (Manchester City). Undermining Chelsea, is being described as 'kushika mukia wa chui' (touching a leopard's tail) by the third presenter in

reaction to the first presenter's suggestion that Chelsea might lose a top four slot in the league when he says:

P.3. '*Wewe (2) wewe (2) wewe usichezee mkia wa chui!*'

(You (2) you (2) you **don't touch a leopard's tail!)**

The hunting scenario Kryvenko's (1997) was again illustrated when Chelsea was packaged as a leopard, a very vicious wild animal, to ward off claims that it would not defend its EPL trophy. The football teams as an animal metaphor constructed and represented Chelsea as team capable of defending its premier league title in the EPL jungle.

Arsenal manager, Arsene Wenger, is positively represented as 'professor" by the first presenter while his players are referred to as being 'ripe' when he asserted that:

P.1. *Wale watoto wa professor Wenger wameiva (.)walichazea Man city game ya kushangaza pass zao zilikuwa mouth watering (.) Nasri scored a breath taking goal (.) Song was in awesome form (.) Asenali imeiva na ikaivika. hii league ni kama imeenda*

(**Professor** Wenger's kids are **ripe** (.)they played mindboggling
football against Manchester City (.) their passing was mouth watering …
Nasri scored a breath taking goal (.) Song's form was awesome (.)Arsenal is
in an awesome form (.) the title is as good as gone)

By metaphorically referring to the Arsenal manager as a professor and the players as ripe, they (the manager and players) are conceptualized in terms of a test and food respectively (Lewandowski, 2009). The manager was constructed and packaged as a guru in managing and coaching football, who was bound to teach Manchester City a footballing lesson. His players' style of play was conceptualized as sumptuous ripe fruit,

that is, so sweet and enticing. In order to dismiss such positive presentation of the Arsenal manager, the second presenter constructs the negative-other representation of the coach when he refers to him as a miser by use of the following presuppositions:

> **P.2.** *Ile kitu najua kwenye premier (.) kama manager anakua mkono gamu (.) Hataona kitu (2) wacha tutaona huyo professor wako atakuwa wapi <u>May</u> (.)Time will tell*
>
> (What I know about the premier league (.) if the manager is **a miser** (.) he can't win anything(2) **let's wait and see where the professor will be in <u>May</u>** (.) time will tell)

He goes on to negatively construct Wenger as a loser when he doubts if the manager will win anything by the end of the season by positing that "let us see where the professor will be in May'. (At the end of the premier league season).Thus according to the presenter, Wenger will once again fail to clinch the premiership title.

The first presenter refers to Drogba, Chelsea's most prolific striker, as "a thirty two year old man".

> **P.1** *Hata Drogba this time pia ako down (.) hafungi(.) ni kama miaka imemuzidi (.) mzee wa thirty two hawezi strike poa (.)sijui nani atakua top scorer this season*
>
> (Even Drogba (a Chelsea striker) is not at his best this season (.) he's not scoring (.) it's like he has seen better moments .. **a thirty two year old man** can't be a good striker … I can't tell who will be this season's top scorer)

The negative-other representation of the Chelsea striker is again exemplified by the presenter. According to him, the once dependable striker had seen his better days.

4.2.2. Reference to phenomena

The Nomination entails the characteristics attributed to objects, phenomena and events in the English Premier League.

The most talked about phenomena and events are the premier league clubs and matches. For instance, the match (event) between Manchester City and Arsenal was metaphorically referred to by the first presenter as fireworks as shown below:

> **P.1.** *kesho moto utawaka (2) moto utawaka (.)mabwenyenye wa Man City wanamenyana na chipukizi wa Asenali (.) sisemi kitu (.) lakini liwe liwalo (.)Asenali watachapa million..ah…billionaires*
>
> (Tomorrow there will be fireworks (2) fireworks (.) the **bourgeois** at manchester City will be battling with the Arsenal **youngsters** (.) can't say anymore (.) but come rain come sunshine (.) Arsenal will beat the million..ah…**Billionaires)**

By referring to the match as fireworks, the presenter positively constructed and represented it as a spectacular phenomenon worthy the attention it was attracting on the radio station. Thus, the presenter intended to generate and intensify his listeners' interest in the then on-going talks about the match on Radio Jambo. Meanwhile, The second presenter sought to positively represent Manchester City's system of play (event) by describing it using a Kiswahili idiom. That is, they were playing 'mchezo wa kukata na shoka'; loosely translated to scintillating football. He thus posited:

> **P2.** *basi mimi ninaona mchezo wa Man City ni wa kukata na shoka (.) Nikiangalia defence yao (.) midfield na striking (.) wako juu ya Asenali (.) ukiona Silva*

(.) Adebayo(r.) Baloteli (.) Yaya Toure amerudi (.) sioni…

(As I see it Manchester City is playing mouth watering football (.)when
When I look at their defense (.) midfield (.) and striking (.) they are better than
Arsenal (.)look at Silva (.) Adebayor (.) Baloteli (.) Yaya Toure is back
(.) I don't see…)

Such is an example of packaging outstanding performance by teams or players as a work of art (Lewandowski 2009). According to Lewandowski, the football is art metaphor is mostly used to emphasize a team's or individual player's exceptional abilities. Such teams and players are conceptualized as artists. The presenter hence packaged Manchester City as a team made of artists of football who play *scintillating* soccer. Both presenters thus constructed the encounter between the two teams as a massive phenomenon of art, which the listeners must follow on the radio station.

After the previously much talked about Arsenal vs. Manchester City encounter, the first presenter positively constructed the former's style of play (event) by referring to it as *mindboggling (ball ya kuchanganya akili).* He thus said:

P.1. *Wale watoto wa professor Wenger wameiva (.)walichazea Man city game ya*
kushangaza pass zao zilikuwa mouth watering (.) Nasri scored a breath
taking goal (.) Song was in awesome form (.) Asenali imeiva na ikaivika. hii
league ni kama imeenda

(**Professor** Wenger's kids are **ripe** (.)they played mindboggling
football against Manchester City (.) their passing was mouth watering …
Nasri scored a breath taking goal (.) Song's form was awesome (.)Arsenal is
in an awesome form (.) the title is as good as gone)

When an event or phenomenon is mindboggling, then it must be beyond the wildest of dreams. Therefore, according to the presenter, Arsenal's style of play was well beyond that of Manchester City or any of their other premier league rivals. The fact that Arsenal had beaten Manchester City by three goals to nil on their (City's) own home ground must have informed the presenter's construction of Arsenal's style of play as awesome. One of the goals scored by Nasri, Arsenal's attacking midfielder, is referred to as *breathtaking* by the same presenter. The premier league games were in general being positively represented as never say die affairs that one should not dare miss. Indeed the first presenter reinforces this view by claiming that the second presenter should have missed doing or attending to other things over the previous weekend but not miss following the proceedings of the EPL when he posits that *"you could have missed a wedding...missed a big promotional offer..missed a cute hair cut...but should not have missed to watch those games over the weekend"* in the following example:

P1. *... Diamond unasema haukuona game mingi za weekend lakini <u>nakwambia</u> hata kama ni harusi ungekosa (.) kama ni toleo kubwa dukani ungekosa (.) kama ni mtindo murwa sana kwenye kinyozi ungekosa (.) lakini haungekosa kuona game za weekend*

(… Diamond you said you missed most of the games over the weekend (.) but <u>let me tell you </u>(.)**you could have even missed a wedding** (.) **missed a big promotion offer** (.) **missed a cute hair style in the barber shop** (.) but you should not have missed those games at the weekend)

Despite Arsenal's victory over Manchester City, the second presenter still described the contention for the premier league title metaphorically as a *"two horse race"*. Thus implying that there are two other teams that are better placed to win the premier league than Arsenal. Such is an example of football teams as animal metaphor, (Kryvenko, 1997), where football competition is conceptualized as horse racing. He therefore posited that:

P2. *Kusema ukweli hao kindergarten walijaribu (.) lakini bado farasi ni wawili tu (.) hao watoto hawaendi popote ...*

(Sincerely speaking those kindergartens (kids) tried this time round (.) but it's (Premier league title challenge) still **a two horse race** (.) those kids won't go Anywhere)

The presenter further asserts that Arsenal (those kids) *"won't go anywhere"*. Wodak (2009) posits that discourse cannot be produced without context and cannot be understood without putting the context into consideration. From the ensuing conversations between the presenters, and the general talks in the premier league discourses, the presenter's two horse race reference implied that the competition for the title was between Manchester United and Chelsea. So despite the display against Manchester City by Arsenal, the presenter negatively represented the win as a one off incident and Arsenal as too a young and inexperienced team to offer competition to the "two horses". Arsenal was thus constructed and presented as a too young and inexperienced out-group as far as the premier league title contention was concerned

The first presenter invokes Manchester United's nickname, The red devils (*shetani wekundu)* when referring to the team by positing that:

> **P.1**(>>) *Yeye mwenyewe anasema si pesa (.) anasema akiangalia tajiriba ya*
> *Manchester United (.)shetani wekundu aka red devils(.) akiangalia*
> *tajiriba yao na yake (.) wameanza kuwachana (.)anasema wale watu*
> *wameanza kwingia Man U si watu wa class yake(.) anasema (.)*
> *"mimi nilikuja hapa kushinda vikombe (2)halafu munanilatea Chichalito..*
> *Bebe(.) munaanza kuzusha tajiriba yangu" (.) na wacha nikwambie*
> *Okusimba…*

> (He (Rooney) says the issue is not about money (.) he says that when he looks
> at Manchester United's pedigree (.) **the red devils** (.) when he looks
> at their pedigree and compare it with his (.) they are no longer
> compatible (.) he says "I came here to win trophies (2) but you are
> bringing me the likes of Chichalito (.)Bebe (the two players were
> Manchester United's lattest signings) (.) you've started lowering my
> Pedigree" (.) and I tell you Okusimba…)

Chapanga (2004) observe that commentators refer to players and teams by use of nicknames that depict them (players) as dangerous and destructive ones who leave trails of destruction. The refence to Manchester United as the red devils packaged the team as a lethal and destructive phenomenon. In so doing, the presenter constructed Manchester United as a dangerous team capable of destroying its opponents. One may take note of the fact that the presenter made that reference at a time when Rooney, a Manchester United's top striker, had publicly cast doubts over United's ability to win trophies. Therefore, when the reference is considered in its context (Wodak 2009), the "red devil"

reference was therefore aimed at countering Rooney's hugely unexpected claims. According to the presenter, Manchester United was still a force to reckon with, Rooney's unexpected remarks notwithstanding.

After a premier league weekend of mixed fortunes and not so expected results, the first presenter describes the weekend's events and outcomes as '*miujiza*' (miracles) when he claimed that:

P.1. *Okusimba (2) weekend hii miujiza ilifanyika*

(*calling his counterpart presenter's name)* Okusimba (2) this weekend
miracles happened) .

Lewandowski (2009) posits that commentators construct and present footballing events like results as magic, by the way they metaphorically make reference to those events. The football as magic metaphor is used to conceptualize an outstanding or unbelievable and sometimes unexpected performance or result. The presenter thus presented the previous weekends events (results) in the EPL as miracles (magic). Some of The "miracles" being referred to were the victories by Liverpool and Manchester United. Before that weekend, Liverpool had posted a number of defeats and draws. Likewise, Manchester United had not won a game away from their home ground from the beginning of the season. Manchester United and Liverpool were considered among the elite football teams in the premier league. As a result, winning games for them was supposed to be the norm, not an exception. By referring to the wins as miracles, the presenter intended to portray the two

as having lost their premiership pedigree. He was in essence deconstructing the big club identity (in-group) associated with the two clubs and thus in the process suggesting that the smaller teams, the one that are being referred to as "others", by the second presenter, posed a great challenge to the traditionally established teams. The suggestion is however rebuffed by the third presenter who dismisses the smaller teams, the ones he referred to as "others", as posing no challenge to the status quo by claiming that:

> **P.3** *Sioni big for zikishuka (.) hizi timu ninaita others (2) hizi others zinashinda game moja kubwa kama ile ya Chelsea halafu zinashindwa na kudraw game kama tano hivi tena ndio zishinde (.) ndio maana ziko tu huko down sana*

> (I don't see the big four being shaken (.) these teams I call **others** (2) these others (.) they win one big game like that of Chelsea then they loose and draw about five games they again get a win (.) that's why are at the tail end the (premier league) table)

By referring to the small teams as 'others' the presenter conserved the traditionally established identities of big (in-group) and small (out-group) teams in the league, thus assuring the listeners, who mostly supports the former, that their teams would not lose their traditional top slots in the league.

The big four refence to the top premier league clubs by first presenter is a case of membership categorisation. The presenter asserted that:

> **P1.** *Kuna mtu alikuwa akiongea juu hapa juu ya miracles (.) sijui atasema nini leo (.) Sunderland inaingia Stanford bridge na inakamata mtu three nil (.) yes (2) tatu kavu (.) hizi big four ziko mashakani*

(someone was recently speaking of miracles (.)I don't know what he will say
today (.) Sunderland comes to Stanford Bridge (Chelsea's home ground) …
and beats someone (Chelsea) three nil (.) <u>yes</u> (2) three nil (.) these **big four**
are in trouble)

Van Dijk (1988) posit that membership categorization involves recognizing of people as certain members of society, and how this recognizabilty is a resource for members in their dealings with each other. The 'big four' reference is an allusion to the big five reference to the African lion, elephant, buffalo, leopard and rhinoceros.The reference thus evokes a hunting scenario, (Kryvenko 1997), whereby the clubs are conceptualized as dominant animals in a jungle. Thus, by positing that **'the big four are in trouble'**, the presenter deconstructs the in-group identity associated with the top clubs because of the poor results they had posted. He therefore represents the league as so exciting that not even the traditionally established teams could afford to be complacent.

After Rooney's unexpected declaration of his intention to quit Manchester United, the first presenter posited that there were *'samaki wengi wakubwa'*(so many big fish) after him and therefore, Hogson, the Liverpool manager was at great odds in succeeding to take him to Liverpool. The first presenter thus said:

P1. *Hogson amesema angependa kununua yeye (.) lakini anakiri mabig*
Fish Wanaomuwinda ni wengi
(Hogson (Liverpool manager) has said he would like to buy him (.)
but he admits that there are so many **big fish hunting him**)

Although Liverpool was still among the so called big four, its form at that moment was wanting and was therefore beginning to lose its privileged premier league status. The big fish being referred to metaphorically in this case were the clubs with money and pedigree to attract a talented player like Rooney. Generally, the "big four" and "big fish" references were meant to conserve the traditional big teams' identity. These are the in-groups who had experienced the joy of success by winning trophies. The smaller teams were out-groups who merely play the role of filling numbers in the competition.

4.2.3. Reference to actions.

This sub-section looked at how the presenters referred to various actions in the league and how the reference constructed and represented the actions either positively or negatively.

The reference to various actions in the English Premier League by Radio Jambo presenters was also not random but ideologically patterned. For instance, the first presenter's assertion that Manchester City *'watamenyana'* (will be battling) Arsenal is case of depicting the act of playing football as war, (Chapanga 2004), where commentators make use war metaphors when describing football matches, thus transforming what is supposed to be a simple social activity into a war scenario. The presenter uses the verb that denotes process; *battling*, to refer to the match (action). Thus, according to the presenter, the two premier league outfits will not just be playing a game of football, but they would be "battling"; in so speaking, the presenter represented the match as so competitive that it could only be described in terms of war. Players do not just play but they go for "battle". The listeners were therefore being psyched to prepare to witness the "fight" between Manchester City and Arsenal. The league was being constructed and represented as a tough one that involves teams battling.

Arsenal's ball passing is also being referred to as by the presenter as "nail biting". Such reference is an example of football as food metaphor (Lewandowski, 2009), whereby the action of playing football of high quality is conceptualized as a sumptuous meal. The EPL was thus packaged as so entertaining that one could hardly afford to miss following

the action packed games with teams involed in the processes of battling, hammering goals and displaying nail biting passes as further posisted by the presenter when he says:

P.1 *(>>) shauri yenyu kama hamukutoboa defence yao (.) nakuambia Wallcot Bajaj akiwa pale right wing (.) Nasri awe pale attacking midfield (.) kama ni kidogo sana Man City watauma nne (.) ukweli City sio timu hivi hivi hivi lakini nikiangalia form ambayo tuko nayo (.) na vile tulidraw nao last season (.) nadhani hapo ndipo tutapick*

*(*If you could not penetrate their defense (.) that's your own palaver (.) let me tell you (.) when Wallcot **Bajaj** is in the right wing (.) Nasri in the attacking midfield (.) the least goals Manchester City will be scored are four (.) the truth is that Manchester City is not a weak team (.) but looking at **our** current form (.) and the way we drew with them last season (.) I think **we** will pick from there.)

According to the first presenter, the referee's decision to send off a Manchester City's player (action) during their clash with Arsenal was *'usaliti'* (betrayal). The presenter thus posited that:

P1. *Mimi kama ningekuwa referee (.) kama ingekuwa mbaya sana … nigepeana Yellow (.) but ile ilikuwa kitu ya kupeana tu free kick na kusare hivyo (.) Huo ulikuwa usaliti*

(If I were the referee (.) the worst I could have done is to show a yellow (card) (.) but that was a case of only awarding a free kick and leaving it like that (.) That was a betrayal (by the referee))

Van Dijk (1998) posits that semantic analylis of meaning not only pays attention to what is explicitly expressed but also to meanings and their associated world knowledge. As a result, speakers tend to use implicatures, presuppositions or allusion. Thus by referring to the decision as an act of betrayal, the presenter presupposes that Arsenal was a weak team that could not beat Manchester City under normal circumstances; It could only therefore succeed in doing so in situations like the one that occurred during the clash, when the referee "favoured" it by 'an act of betrayal' when he sent a Manchester City player off.

The action of pursuing Rooney by other premier league clubs after his declaration of the intention to quit Manchester United is being referred to by the second presenter as *'kunyakua na kunyemelea'* (grabbing and stalking". He says:

P2. *Sasa nani anaweza nyakua Rooney (.) nani ananyemalea yeye?*

*(Whom do you think can **grab** Rooney (.) who is **stalking** him*?)

The verbs *'stalk'* and *'grab'* were used to refer to the top clubs' actions, another example of a hunting scenario, (Kryvenko 1997) being being constructed and presented by the presenter. The clubs pursuing Rooney are conceptualized as preditors after their prey (Rooney). The references represented the clubs as opportunists with hawk eyed predatory instincts out to pounce on the opportunity to get the prolific striker. The premier league clubs were thus constructed as alert and always on the lookout for the opportunity to improve their squads. The first presenter reinforced such a perception by claiming that

the Liverpool manager would have loved to buy Rooney but he (the manager) was aware of the fact that there were so many big clubs "hunting him". He thus said,

P1. *Hogson amesema angependa kununua yeye (.) lakini anakiri mabig fish Wanaomuwinda ni wengi*

(Hogson (Liverpool manager) says he would love to buy him (.)
   but he concedes that there are so many big fish hunting him)

The presenters therefore constructed and presented actions in the premier league as the law of the jungle affairs where only the strongest; in this particular case the clubs with strongest financial muscle, and thus the ability to buy the best players, could survive (win the priemier league trophy.

According to the first presenter, Sunderland 'ilinyonga' (stifled) Chelsea by beating it three goals to nothing, thus depicting the football result as a giant killing act (Chapanga 2004). The presenter thus asserted that:

P1. *Kuna mtu alikuwa akiongea juu hapa juu ya miracles (.) sijui atasema nini leo (.) Sunderland inaingia Stanford bridge na inanyonga mtu three nil (.) yes (2) tatu kavu (.) hizi big four ziko mashakani*

(someone was recently speaking of miracles (.) I don't know what he will say
   today (.)Sunderland comes to Stanford Bridge (Chelsea's home ground) (.)
    and **stifles** (beats) someone (Chelsea) three nil (.) yes (2) three nil (.) these
   big four are in trouble)

Sunderland, according to the premier league ratings, was the underdog, but it soundly beat Chelsea, one of the premier league giants, on its own home ground. According to the presenter, the action was nothing other than stifling. In other words, the presenter deconstructs the big team identity associated with Chelsea and represents it as just another ordinary premier league team. Such representation was bound to elicit mixed reactions from the listeners depending on which side of the devide they belonged.

4.3. Characteristics attributed to social actors, phenomena and actions

This section looked at how the presenters decribed social actors, phenomena and actions in the premier league and how those descriptions constructed the persons, phenomena and actions either positively or negatively; thus eliciting varying reactions from the listeners.

The attribution strategies were aimed at either positively or negatively constructing and representing social actors, events and actions in the premier league. It is important to note that most of the referential strategies employed by the presenters as earlier presented and discussed in this study also served the purpose of representing social actors, events and actions either appreciatively or deprecatory as much as they dwelt on building in and out groups, thus confirming Wodak and Reisigl's (1999) observation that referential strategies bear the inprint of prediction.

 The second presenter questioned the integrity of the match officials (social actors) in the league when he questioned the competitiveness of the referee who handled the Manchester United vis a vis Tottenham Hotspur Match by presupposing that "The referee did not know what he was doing". The presenter claimed that:

> **P2***. Ile kitu naweza sema ni kwamba Gomes hakucheza na referee (.) lakini ile kitu Naamini ni kwamba referee hakua anajua kitu anafanya (.) Nani alikua akule Red kadi (.) kushika boli makusudi inaudhi….*

> (what I can say is that Gomes did not follow the referee's instructions (.)but what I believe is that the referee did not know what he was doing (.)Nani was supposed to be shown a red card (.)handling the ball deliberately

is despicable)

Thus, the presenter used predication (Wodak 2009) strategy of evaluative attribution of negative traits of the referee to cast doubts on the validity of the result of the game, which United had won by two goals to nil; thus implying that United won unfairly. However, the first presenter disputes his counterpart's move by collocatively positing that the referee was "a trained person". The collocation positively represented the referee as a professional capable of unquestionably performing his duties. He thus argued:

P1. *Yule referee ni mtu ako trained (.) alijua kitu alifanya*
(.)Nani alifunga upende usipende

(that referee is **a <u>trained</u> person** (.) he knew what he
did (.) Nani scored whether you like it or not)

The presenter goes on to explicitly compare Nani's controversial decision to kick the ball into Tottenham Hotspur's goal when the goal keeper had put it on the ground for a goal kick as "just the same as grabbing a back pass" when he posited that:

offside huwa kama ball imetoka kwa teammate (.) lakini kama imetoka
kwa opponent haikuwangi offside …ni kama vile unaweza grab back pass

(offside occurs if the ball has been passed by a teammate (.) but if it's from
an opponent it's not offside (.) **it's just like grabbing a back pass**)

He therefore constructed The Manchester United striker (a social actor) as an alert and intelligent player. The presentation of the same social actor (referee) in two different lights; with the first presenter painting him negatively, while his counter-part number two portraying him positively, was meant to stir passionate feelings and reactions from the listeners; those in support of the goal and those opposed to it, with the objective of making the EPL related talks on the station captivating.

Just before the encounter between Manchester City and Arsenal, the second presenter described the former's defense as "imporous". The presenter said that:

> **P2.** _Haitoboki (2) De Jong pale defensive midfield ni mwamba kama sisi_
> _tulishindwa…_
> (It's imporous (2) De Jong is a pillar in the defensive midfield …
> If we…..

The use of the adjective 'imporous' is an example of positive self- representation strategy (Wodak, 2009) that positively represented City as a strong team; while at the same time employing negative other representation (Wodak, 2009); to represent Arsenal as a weak opponent by mepaphoricaly describing them as "kids". Thus Manchester City was constructed as a solid and tough team that was difficult to beaten by an imature Arsenal team composed of "kids". The presenter reinforces his point of view when he metaphorically refers to De Jong, City's defensive midfielder, as 'a pillar'. Such is an example of footballers as a building metaphor (Lewandowski 2009) that describe key players as pillars to the team because of their perceived strength and power on the pitch.

After Arsenal beating Manchester City in the encounter, the first presenter described Arsenal players as 'ripe' to dispel the second presenter's earlier construction of Arsenal as the underdogs. The football as food metaphor (Lewandowski 2009) as earlier discussed conceptualize players, coaches and the action of playing football in terms of sumptuous meals. By describing the players as ripe, the presenter packaged them as mature and ready to fight for the premier league trophy. However, the second presenter was still keen to represent Arsenal as the eventual losers when the league eventually comes to an end. He thus stated:

> **P.2.** *Ile kitu najua kwenye premier (.) kama manager anakua mkono gamu (.) Hataona kitu (2) wacha tutaona huyo professor wako atakuwa wapi <u>May</u> (.)Time will tell*

> (What I know about the premier league (.) if the manager is **a miser** (.) he can't win anything(2) **let's wait and see where the professor will be in <u>May</u>** (.) time will tell)

By stating that *"What I know about the premier league..if the manager is a miser..he can't get anything…let us wait and see where that professor will be in May".* The presenter implies that Arsene Wenger, the Arsenal manager, known not to go for expensive football superstars, will not build a strong enough team to sustain the vigorous premier league title chase. He was therefore negatively represented him as a stingy manager who was unwilling to spend money to buy good players that could make his team a true premier league title contender.

The managers of the elite premier league clubs (social actors) are positively represented as alert and quick at taking every available opportunity to improve their squad of players by the second presenter when he describes their pursuit of the then disillusioned Manchester United's striker Wayne Rooney as *"stalking"*. Such description creates a hunting scenario (Kryvenko 1997) in that the managers are conceptualized as preditors after prey. By use of the verb *stalking*, a verb that denotes process, he positively represents the managers as calculating social actors who descretly take initiatives to improve their squads; thus enhancing their chances of clinching the premier league title. The first presenter also reinforces such point of view by metarphorically positing that "*There are so many big fish hunting him*". The big fish being talked about in that case were the top premier league managers who went out *"hunting"* Rooney with the hope of luring him to their clubs. Meanwhile, the first presenter uses implicatures and presuppositions to negatively depict Rooney as a greedy, pompous but ineffective player not worthy the attention he generates. The presenter thus posits:

P1 <u>*Rooney*</u> *(2) Rooney (.) mwenye hivi juzi alijigamba kwamba players wenye Man U wananunuwa sio wa class yake (.) akateta anaenda mpaka akaongezewa doo (.) ati mpaka saa hii amefunga bao moja!*

("Rooney (2) Rooney (.) the one who recently claimed that the players that

Manchester United is buying are not of his class…**he complained until**

His wages were increased..and then up to this moment he has only

Scored <u>one goal.)</u>

The presenter thus presupposes that despite Rooney's pomposity and despise for his teammates, he could not do anything to prove himself the great player that he thought he

was. The presenter also implies that Rooney's show of disaffection with Manchester United was only driven by the desire to blackmail the latter into raising his wages. According to the presenter, Rooney *"complained until his wages were increased"*. The listeners were supposed to take note of the fact that Rooney did not change his mind and remain at Manchester United because new better players were brought in (this was the reason he had given as driving him from the club) but because his wages were increased. The presenter is therefore representing Rooney as in genuine, greedy person. He further posits that "*up to this moment he has only scored one goal*". In so doing, he represents the player, a social actor, as ineffective and not worth the money and fame he posses. Manchester United manager's reputation was also put under scrutiny when the second presenter describes him as an *'old man'*.

> **P2.** *Huyu mzee unaweza guess kwa nini anasema hivyo?*

> (can you guess why this old man (Ferguson) says so? (That Rooney is
>   injured))

 Having been at the helm of Manchester United for over twenty years, the presenter thus implied that it was time for the veteran manager to relinguish his position to someone else.

The stereotype associated with Arsenal (a social actor) as a team composed of inexperienced young boys was reinforced by the second presenter when he says:

> **P2.** *Kusema ukweli hao kindergarten walijaribu (.) lakini bado farasi ni wawili tu*
>   *(.) hao watoto hawaendi popote ...*

> Sincerely speaking those **kindergartens** tried this time round (.) but it's

(Premier league title challenge) still a two **horse race** … those **kids** won't go Anywhere…

Although the presenter implicitly admits Arsenal's good performance against Manchester City (another social actor) when he says that "*the kindergarten tried this time round*", he goes on to comment that "*those kids won't go anywhere*". The comment thus waters down any positive impression one may have formed of Arsenal from the presenter's earlier apparent admission of Arsenal's better performance. On the contrary, the first presenter uses the adjective '*youngsters*' to positively represent Arsenal as a team that is composed of young and energetic players capable of beating Manchester City.

The English Premier League is represented as a charged and intriguing phenomenon by the first presenter when he describes the then forthcoming match between Manchester City Arsenal metaphorically as "*fireworks*". Although the metaphor was used to describe that particular match, in a broader sense, it packages the premier league encounters (actions) as intriguing and never say die to affairs that are fascinating to follow. The presenter also posits that Manchester City would be '*battling*' with Arsenal. The verb *battling*, which denotes process, constructed the premier league matches as fierce fights. Chapanga (2004) argues that commentators use the battle metaphor to describe big matches that involves fierce rivals. In so doing, football is constructed and packaged as a fierce and agrresive activity that draws a lot of emotions. The listeners were thus being psyched by the presenter to prepare for a fierce and agrresive encounter between Manchester City and Arsenal. After the game, which Arsenal won by three goals to one,

the presenter packaged Arsenal as the eventual premier league champions with the implicature *'the title is as good as gone'*:

P1. *Wale watoto wa professor Wenger wameiva (.) walichazea Man city game ya kushangaza (.) pass zao zilikuwa mouth watering (.) Nasri scored a breath taking goal (.) Song was in awesome form (.) Asenali imeiva na ikaivika. hii league ni kama imeenda*

(Wenger's kids are ripe (.) mindboggling football against Manchester City (.) their passing was mouth watering (.) Nasri scored a breath taking goal (.) Song's form was awesome (.) Arsenal is in an awesome form (.) **the** (EPL) **title is as good as gone)**

He therefore implies that by comprehensively beating City, Arsenal had shown that it was good enough to go on and win the title. The objective of such implicature was to elicit heated debate among rival premier league fans that were listening to the programme as they called in to share their views. Generally, the presenter described the encounter (actions) between the two teams (social actors) by use of such adjectives as *awesome*, *nail biting* and *mind boggling*. He goes on to posit that '*one could have missed important events like weddings, big promotional offers, or cute hair cut, but not the premier league games*'. His allusion to miracles in his description of that weekend's events in the premier league when he claimed that *'weekend hii miujiza ilifanyika'* (this weekend miracles happened) further represents the happenings as so unbelievable that one could not afford to miss. Such is an example of constructing and presenting outstanding performance by individual players or teams as magic (Lewandowski 2009). The followers of the social actors, events and actions in the premier league on Radio Jambo were therefore being given reasons why they should keep on listening to the station.

Manchester United and Chelsea (social actors) were positively represented as the elite clubs of English football when the second presenter metaphorically describes the chase for the premier league title as a *two horse race* between the two. Thus the two horse race metaphorical refence conceptualized the two teams as horses in a racing competition (Lewandowski 2009). The presenter thus constructed the two as elites of the EPL in the race of clinching the premier league title. The presenter posited so despite the fact that Arsenal had shown their prowess by empathically beating Manchester City, another premier league title contender by three goals to one. He therefore implied that Arsenal and Manchester City are not in the race for the championship.

By representing Manchester United and Chelsea as the only genuine contenders for the title, while dismissing Arsenal as *kids* and pretenders to the throne, the presenter's intention was to ignite mixed feelings and reaction amongst the listeners depending on their inclination. The stereotypical representation of Arsenal as an inexperienced young team by the presenter when he refers to Arsenal players as *kid*s is meant to further disgruntle Arsenal fans. The presenter is therefore bent on stirring passionate emotions among rival fans.

Various actions in the premier league are described either appreciatively or derogatorily depending on the presenters' point of perspective. For instance Nani's *'handling'* of the ball during Manchester United's game against Tottenham Hotspurs is described by the second presenter as *despicable*. The adjective depicts Nani's action as unfair and dirty antic in the game. The referee's decision to send off (action) a Manchester City player

during their encounter with Arsenal is described as a *betrayal* by the first presenter. Thus referee's action was negatively represented by the presenter as dishonest. It was a strategic move by the presenter meant to water down Arsenal's win over City by portraying it as dubious; having been aided by the referee's 'poor' decision.

In conclusion, social actors (mostly players, managers and teams), phenomena and actions were constructed either positively or negatively by the presenters with the sole purpose of eliciting and sustaining heated debates on the EPL during the 'Homestretch' programme on Radio Jambo.

4.4. Argumentation by the presenters

The presenters mostly framed their arguments in forms of topoi; which were in numerous cases fallacious. Wodak (2009) define *topoi* as content-related warrants or 'conclusion rules' which connect the argument or arguments with the conclusion or stand point. They argue that argumentative strategies aim at justifying both negative and positive representations. The presenters' points of view were informed by the need to both justify and legitimize certain events and actions or vilify the persons, actions or events that they did not agree with. The arguments were aimed at eliciting varying reactions from the listeners depending on their take on the various persons, events or actions being argued about.

During the heated debate over the controversial goal scored by Nani in Manchester United's clash with Tottenham Hotspurs, the first presenter sought to justify and legitimize the goal by defending the referee's competitiveness. He argued that:

> **P1.** *Yule referee ni mtu ako trained (.) alijua kitu anafanya (.)Nani alifunga..*
> *Upende usipende.*
> (That referee is a <u>trained</u> person man (.) he knew
> What he was doing (.) Nani scored whether you
> Like it or not.)

The presenter's claim "that referee is a trained person" is followed by a warrant, "he knew what he was doing" which leads to the conclusion (Wodak, 2009) that "Nani scored whether you like it or not". The presenter therefore justifies the validity of the goal by ,basing his arguments on the referee's supposed qualification. He implies that the referee's decision is unquestionable. This is an example of *topos* (Wodak, 2009) of

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authority whereby the decision of those in authorities- in this case the referee-is used to justify the validity of the action. That is, allowing of the controversial goal to stand. Thus the presenter asserts that the referee's decision to award the goal was final whether one liked it or not. Such argument is what Wodak (2009) refers to as fallacious arguments with the misplaced appeal to deep respect and reverence of the authority (the referee in this case). The presenter does not therefore feel obliged to give any tangible reason as to why his claim about the validity of the goal is justified apart from the "fact" that the referee was a qualified person whose decision was final. Such argument was bound to elicit mixed reaction from the listeners. The presenter further fortifies his view that the goal was valid by employing *a Topos* of comparison (Wodak, 2009) by comparing the circumstances under which Nani scored the goal to that of a player intercepting a back pass. He thus posits:

> **P1.** *offside huwa kama ball imetoka kwa teammate (.) lakini kama imetoka*
>
> *kwa opponent haikuwangi offside (.)ni kama vile unaweza grab back pass*
>
> **(** offside occurs if the ball has been passed by a teammate (.) but if it's from
> an opponent it's not offside (.) it's just like grabbing a back pass)

He further compares the actions or inactions of Tottenham Hotspurs players which resulted to the controversial goal to a situation where a player scores an own goal by asserting that "*yes..it's like you have scored yourself an own goal*". The *Topos* of comparison is being used by the presenter to argue his case that the goal that had generated a lot of debate over its legitimacy was indeed valid. The presenter is very

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conscious of the controversy that was generated by the goal and thus by arguing strongly

for it, he was very much aware of the heated debate such argument would elicit.

The second presenter "twists his own words" over his (presenter's) in his opposition to

the goal scored by Nani when he retorts that:

P2. *mimi nimesema Nani alitoka offside position (2)kuna tofauti kati ya kuwa*
offside na kutoka offside position

(I have said Nani came from an offside position (2) there is a difference between

being offside and coming from an offside position).

The presenter indeed engages in a straw man fallacious argument (Wodak, 2009) by

twisting his own words to distort his earlier opinion that Nani was in an offside position.

He had doubted the validy of the goal from the very beginning of the debate by insisting

that Nani was in offside position and resorts to the twisted argument after being

challenged by a caller on the radio station. The varying views held by presenters over the

controversial goal were therefore meant to elicit a heated debate over the issue. While the

first presenter attempted to justify the legality of the goal and therefore appeasing

Manchester United's fans, his counterpart's argument in opposition to the goal was

intended to blend with the rival fans: and in the process fueling the debate.

While talking about the then forthcoming encounter between Manchester City and

Arsenal, the first presenters' argument was meant to justify the attention accorded to the

match in particular, and the English Premier League in general. He thus posits that:

P1. *kesho moto utawaka (.) moto utawaka (.)mabwenyenye wa Man City*

wanamenyana na chipukizi wa Asenali(.) sisemi kitu (.) lakini liwe liwalo
(.) Asenali watachapa million..ah…billionaires

Tomorrow there will be fireworks (.) <u>fireworks!</u>

the bougiourses at Man city will be battling

with the Arsenal youngsters (.) can't say anymore..

but come rain come sun shine (.)Arsenal will beat

the million (.) Billionaires.

First, the presenter claims that there would be fireworks the following day. The claim is followed by a warant "the bougiourses at Man City will be battling with Arsenal youngsters" and he concludes that "come what may, Arsenal will beat the million…billionaires". The presenter engages in a typical fallacy which involves "threatening with a stick" (Wodak, 2009) instead of using plausible arguments. Instead of the presenter telling his listeners why he thought Arsenal would win, he resorts to intimidating those listeners who might harbour different views about the possible outcome of the match. The presenter threatens the anti-Arsenal fans with a "fireworks" display by Arsenal. According to the presenter, the outcome of the encounter was therefore a premeditated massive win for Arsenal. He indeed does not see any reason for substantiating his claim (of a massive win for Arsenal). The presenter's intention was to flare up mixed reactions from his listeners depending on their points of view about the match. He therefore takes refuge in a fallacious argument which does not compel him to convincingly argue for Arsenal win over Manchester City.

The first presenter's fallacious arguments about the match does not end there. He apparently admits that Manchester City was a strong opponent when he posits that *"the truth is that Manchester City is not a weak team"* and points to the draw the two teams had the previous season as the evidence that Arsenal will beat Manchester City.

> **P.1** *(>>) shauri yenyu kama hamukutoboa defence yao (.) nakuambia Wallcot Bajaj akiwa pale right wing (.) Nasri awe pale attacking midfield (.) kama ni kidogo sana Man City watauma nne (.) ukweli City sio timu hivi hivi hivi lakini nikiangalia form ambayo tuko nayo (.) na vile tulidraw nao last season (.) nadhani hapo ndipo tutapick*
>
> *(*If you could not penetrate their defense (.) that's your own palaver (.) let me tell you (.) when Wallcot **Bajaj** is in the right wing (.) Nasri in the attacking midfield (.) the least goals Manchester City will be scored are four (.) the truth is that Manchester City is not a weak team (.) but looking at **our** current form (.) and the way we drew with them last season (.) I think **we** will pick from there.)*

If arsenal could pick up from the draw, then what could possibly prevent Manchester City from doing so! Note that the presenter's admission of Manchester City's strength is only implied in the statement "…*Manchester City is not a weak team*": He does not explicitly acknowledge Manchester City's ability.

Meanwhile, the second presenter argues that Arsenal would not win any trophy because the manager was mean. He therefore claims that:

> **P2.** *Ile kitu najua kwenye premier (.) kama manager anakua mkono gamu (.)*

Hataona kitu (.) wacha tutaona huyo professor wako atakuwa wapi <u>May</u> (.)
Time will tell

What I know about the premier league (.) if the manager is a miser (.) he
can't win anything (.) let's wait and see where the professor will be in <u>May</u>
… time will tell

Despite the fact that Arsenal had comprehensively by beaten Manchester City by three goals to nill, the second presenter still advanced such argument. He diverted from the topic of discussion, which was the famous win by Arsenal, to launch an attack on Arsene Wenger, the Arsenal manager, by branding him a miser. He therefore adopted an *argumentum ad hominem* (Wodak, 2009) fallacy which borders on verbally attacking an antagonist's personality and character. The presenter was advancing the commonly held views that the Arsenal manager does not buy expensive football stars, but relied on a young inexperienced team. The objective of this argument was to negatively project Arsenal as the losers in the long run because according to him, the win would not count for anything since the manager was too mean to buy players that were capable of maintaining the tempo. He thus intended to water down any credit Arsenal may have registered as a result of the win over Manchester City.

The same weekend that Arsenal beat Manchester City, there were other encounters where both Liverpool and Manchester United also won their games. As a result, the second presenter tells his counterpart that:

P1.... *Diamond (.) unasema haukuona game mingi za weekend lakini <u>nakwambia</u>*

hata kama ni harusi ungekosa (.) kama ni tole kubwa dukani ungekosa (.)

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kama ni mtindo murwa sana kwenye kinyozi ungekosa (.) lakini haungekosa

kuona game za weekend

    Diamond (.)you said that you didn't watch most of the games

    over the weekend (.) <u>but let me tell you</u> (.) you should have

    missed a wedding (.) missed a big promotion offer (.) missed

    a cute hair style in the barbershop (.) but you should not

    have missed to watch those games over the weekend.

Such argument is an example of the fallacy that encompasses populist appeal to masses of people or mobs (Wodak, 2009). The presenter constructed and presented the premier league games as captivating events that one could hardly afford to miss. He thus justifies the tension created and the attention paid to the proceedings in the league by the radio station. According to him, the premier league games are so spectacular that one could hardly afford to miss.

The second presenter's argument was meant to construct and reproduce the 'big four' mentality associated with the top four clubs in the premier league, thus making games involving any of these clubs a must "listen to". The presenter thus argues that:

    P2. *Sioni big four zikishuka (.) hizi timu ninaita others (.) hizi others zinashinda*
        game moja kubwa kama ile ya Chelsea halafu zinashindwa na kudraw game
        kama tano hivi tena ndio zishinde (.)ndio maana ziko tu huko down sana

(I don't see big four being shaken (.) these teams I like calling others (.)

these <u>others</u> (2) they win one big game like that of Chelsea (.) then they

lose and draw about eight games before they again get a win (.) that

is why they are at the tail end of the table.)

The fact that the presenter advanced the argument after a 'shock' win for Sunderland over Chelsea shows that the intention was to dismiss any suggestion that the premier league 'status quo'-where the so called the big four occupies the top four slots-was under threat. Since the 'big four' were the teams with massive following, the presenter's intention was to assure the listeners that 'their' favourite teams would still prevail. Although the presenter reluctantly admits that one of the 'outsider' teams could sneak in and take the fourth spot, he argues for Chelsea to remain at the top when he posits that:

P2. *baada tuchapwe na Sunderland (.) tulikuwa hapo juu*

(.) baada tudraw na Villa (.) tulikuwa hapo juu (.) baada ya kuchapwa na na Man City (.) tulikuwa hapo juu (.) na Liverpool vile vile (2) inamaanisha hapo juu hatubanduki

(after we were beaten by Sunderland we were at the top (.)

after we drew with Aston Villa we were at the top (.) after we

were beaten by Manchester City we were at the top (.)the same thing

with Liverpool (2)it means we can not be toppled from the top).

Such argument is an example of the "*post hoc ergo propter hoc*" (Wodak, 2009) fallacy (that is, A before B therefore B because of A) that relies on mixing up a temporary chronological relationship with a casually consequential one. The fact that Chelsea had

lost and drawn matches but still remained at the top of the premier league table at that moment was no guarantee that it would always remain at the top. Athough the presenter acknowledges Arsenal's good form at that moment, he argues that they cannot win the premier league, but still disagrees with the idea that they could miss out on the top four slot. He thus posits that:

P2. *kuchua league nayo hawawezi (.) lakini kutoka kwa top four itakuwa ngumu (.) kama hawachukui three (.) basi wataangukia four*

(winning the league for the team is impossible (.) but

dropping from the top four is difficult (.) if they can't take

position three (.) then position four will be their consolation.)

.

The second presenter's argument represented Manchester United as a formidable team unmoved by quit threats by some key players like Rooney. He thus posits that:

P2. *Lakini kwondoka kwa Rooney sio mwisho wa Man U (.) nakumbuka Ronaldo akienda watu walisema Man U imeisha (.) hata Cantona alipoenda (.) Van Nestroy (2) Beckam (2) lakini wapi (2) club kama ni kubwa (.) Players wataenda na wengine watakuja*

But Rooney's departure is not the end of Manchester

United (.) I remember when Ronaldo left people said its

dead end for Manchester United (.) even when Cantona

left (people claimed so) (.)Van Nestroy (2)Beckham (2) but

nothing happened (2)when a club is big (.) it's just big (.)

players will leave and others will come.

The argument was thus meant to construct and reproduce Manchester United as a strong and consistent club and therefore if Rooney was to quit, it would still be a force to reckon with and would still remain an elite premier league club

4.5. Perspectives taken by the presenters

According to Reisigl and Wodak (1999), perspectivisation involves speakers expressing or concealing their involvement in discourse, and to position their point of view in the description, narration or quotation of relevant events or utterances. By so doing, the speakers express involvement or distance themselves, depending on their point of view over the persons, events or actions being talked about.The presenters promoted their points of view and expressed involvement or distanced themselves from various EPL related discourses on the Radio station through the use such linguistic devices like deictic, direct, indirect or free indirect speech, quotation marks, discourse markers and metaphors.

The second presenter distances himself from allegations that the referee who was in charge of the match between Manchester United and Tottenham Hotspurs had been compromised by allegedly quoting the referee himself telling Nani that "*they have sent eight…you will get three…let the ball be taken to the centre".* (In football, when a goal is scored, the ball is taken to the centre of the pitch for a re start.) By purporting to be directly quoting the referee speak to Nani, the presenter avoids being held responsible for making the allegation. From the context of the particular argument over the 'controversial' goal scored by Nani, the presenter had explicitly expressed his discontent with it. He therefore implicitly supports the bribery allegations against the referee but is careful enough not to openly say so. As a result, his point of view is camouflaged in the supposed referee's conversation with Nani.

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The first presenter advanced his point of view that the English Premier League was an enticing phenomenon when he describes the then anticipated encounter between Manchester City and Arsenal as *'fireworks'*. The metaphor was used to advance the argument that the EPL is an extremely pulsating phenomenon worth the attention it commanded. In other words, the presenter aims at persuading his listeners to keep on being apprised with the happenings in the EPL on the radio station. The presenter's reference to Manchester City as *'bourgeois'* was aimed at promoting his point of view that Manchester City was an expensively assembled outfit whose point of reference can only be the newly acquired wealthy status after being bought by a rich oil merchant from the Middle East. According to him, all about Manchester City is their wealth, not football. He proceeds to use the discourse marker "*yes!*" to emphasize his argument that Arsenal will prevail over Manchester City. He thus posited:

> **P1.** *ukiniambia Yaya nakuambia atakutana na*
>
> *Fabregas(.) yes (2) Fabregas amerudi (.) Wallcot amerudi (.) Nasri*
>
> *yuko pale katikati na miujiza zake (.) City wakipiga mbili (.) Asenali*
>
> *wataweka nne (.) Gunners watawamaliza*
>
> If you tell me about Yaya let me tell you he will meet
>
> Fabregas (.) yes (2)Fabregas is back (.) wallcot is back (.) Nasri is in
>
> Midfield with his miracles (.)if City (Manchester City) scores two Arsenal
>
> will get four (goals) (.) the gunners will see them off.

According to Redeker (1999:365):

> Discourse markers are linguistic expressions used to signal the
> relationship of an utterance to its immediate context, with the
> primary goal of bringing to the listener's attention a particular
> kind of linkage of the upcoming utterance with the immediate
> discourse context.

Thus discourse marker "yes" used by the presenter, with stress, was a prelude to his emphatic argument that Arsenal were bound to beat City. Stenstrom (1994:146) further posits that a conversation is "much less likely and less personal without discourse markers signaling a receipt of information, agreement or involvement".The presenter therefore uses the discourse marker as a prelude to his ensuing argument that Arsenal was in a far much better shape and form and would thus beat Manchester City. The discourse marker is also used by the presenter to show total agreement with those who share similar sentiments.

In an attempt to distance himself from his counterpart number two's suggestion that City's defense is inpenetratable, the first presenter posits that "*you have already played them*". The deictic '*you*' is used by the presenter to distance himself from that kind of argument by painting it as coming from a Manchester United fan; since the second presenter had declared his support for Manchester United. Meanwhile, the second presenter fronts the argument that United is a superior team by claiming that *"if we (united) could not beat them.."*

> **P2.** *haitoboki (.) De Jong pale defensive midfield ni mwamba (.) kama sisi tulishindwa…*
> (It's inpenetratable (.) De Jong is a pillar in the defensive midfield (.)
> If we could not beat them)

Although he was interrupted by the first presenter before he could finish his statement, one could easily tell that his argument was that if United could not penetrate City's defense, then Arsenal stood no chance. The first presenter still fronts his assertion that

Arsenal would win by use of deictics *'we'* and *'our'* repeatedly as a means of reinforcing his point of view. He thus asserts:

> **P1.***lakini nikiangalia form ambayo tuko nayo (.)na vile tulidraw nao*
> *last season (.) nadhani hapo ndipo tutapick*

> (but looking at our current form (.) and the way we
> drew with them last season (.) I think we will pick up
> from there")

The second presenter reinforces the notion that Arsenal was an inexperienced young team posing no threat in the premier league title race by referring to them as *kids* and positing that the premier league challenge is *a two horse race*. When looked at from a broader context, given the fact that he had already declared his support for United, the presenter, by use the *two horse race* metaphor, implied that the fight for the title was between Manchester United and Chelsea; the then defending champions. According to him, Arsenal's win over City was just a one off incident that would eventually not count.

As earlier discussed in sub section 4.3 and 4.4 of this study, Rooney's declaration of his intention to quit United elicited varying reactions from EPL fans. While United's fans received the news with mixed feelings, some claiming it was a good riddance, others felt dejected; those against Manchester United received the news with jubilation.

In an attempt to vividly present the 'reality' that Rooney was quitting ManchesterUnited, the first presenter used direct speech to purportedly echo Rooney's own statement about his desire to quit. The presenter claims that Rooney said,

P1. *"mimi nilikuja hapa kushinda vikombe halafu munanilatea Chichalito (.)*
Bebe (.) munaanza kuzusha tajiriba yangu" (.)na wacha nikwambie
Okusimba…

("I came here to win trophies but you are now bringing me the likes of

Chichalito (.)Bebe (.) you've started bringing down my pedigree").

By using the direct speech, the presenter seeks to reinforce the belief that Rooney would definitely quit since he had used Rooney's own words, not his (presenter's). Any doubting Thomas would find it difficult to oppose that view because it was the player's own words that the presenter echoed. Since he had already expressed his support for Arsenal in different contexts in EPL related talks, the deliberate effort to emphasize the belief that Rooney would quit could only be aimed at disappointing ManchesterUnited's fans while appeasing Arsenal's with the news that their bitter rival's most prolific talisman was quitting. The presenter further purports to echo Rooney's own words to put across the point that the player has differed with sir Alex Ferguson, ManchesterUnited's manager. Thus he claims that Rooney had said that (uses direct speech) *"how can I be having an injury and play for England?...what kind of injury is this?..it's like Ferguson has got his own ideas"*:

P1. *ndio Rooney anauliza (.)"niko na injury na naichezea England?*
(.) hii ni injury gani?" (.) ni kama ferguson ako na mabo yake

(That's why Rooney is asking (.) "how can I have an injury and play for England?
(.) What type of injury is this? (.) It's like Ferguson has got his own reasons")

the direct speech is meant to heighten the feeling of the looming departure. The 'fact' that sir Ferguson has resigned to Rooney's 'inevitable' departure is further reinforced by the presenter who once again purports to echo the Manchester United manager's own words about the expected departure. He claims that sir Ferguson had said that, *"I said to Rooney…you might leave if you want to…but one thing I want you to do is to respect this club"*. The use of the direct speech by the presenter in all these incidents was to emphasize the 'fact' that United's most prolific striker was bound to leave. Therefore, the fans of the rival teams were being assured of a weakened United.

After Chelsea registering several defeats, including a three nil one to the lowly rated Sunderland on its own home ground, as earlier discussed in 4.2.1 of this thesis, there were doubts about its ability to defend the title. As a result, the second presenter who had expressed his support for Chelsea, uses the deictic '*we*' to vehemently distance himself from such line of thought. The manner in which he uses '*we*' is meant to categorically argue for Chelsea's ability to retain the top spot. He thus argues that:

P1. … kabla tuchapwe na Sunderland tulikuwa hapo juu
(.) baada tudraw na Villa tulikuwa hapo juu (.) baada tuchapwe na
na Man City (.) tulikuwa hapo juu (.) na Liverpool vile vile (2) inamaanisha
hapo juu hatubanduki

"…..before **we** were beaten by Sunderland were at the top (.) before
we drew with Aston villa **we** were at the top (.) before **we** were beaten
by Manchester City **we** were at the top (.) the same thing with
Liverpool (2) it means **we** can't be toppled from the top"

The repeated use of 'we' was meant to emphasize Chelsea's capability to remain at the top thus dispelling any doubts whatsoever about the same.

The perspective a presenter would take was therefore aimed at either persuading or dissuading the listener into adopting or rejecting particular references, attributes or arguments being fronted by the presenters during the talks.

In conlusion, this chapter presented, analysed and discussed the data according to the research objectives. The analysis found out that references made and attributes associated with the social actors, phenomena and actions and the argument made by the presenters were aimed at painting the social actors, phenomena and events either positively or negativily according to the presenters' perspectives.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter provides the summary of findings of the study based on its objectives. It also offers a conclusion derived from the fingings and finally gives recommendatios after the conclusion.

5.1. Summary

This study focused on how language as a persuasive tool is used by dominant structures in society to reproduce, maintain and sustain dominance and hegemony. In that regard, the study adopted Wodak's (2009) Discourse Historical Approach analytical tools of CDA to examine how *Radio Jambo* persuasively talked about the social actors, phenomena and actions in the English Premier League in order to maintain and sustain its listeners' interest in the proceedings of the EPL. The study analysed how the radio presenters linguistically naturalized the premier league through the nominations of social actors, phenomena and actions, the predication of the latter, the arguments fronted by the presenters and the perspectives taken by the presenters in their nominations, predication and argumentations. Radio Jambo was purposevily sampled as it is largely a sports radio station whose target listener is the common man. It also has a nation wide coverage, thus the findings of the study could be generalized to all Kenyan fans of the English Premier League.

The presenters constructed and represented in-groups and out-groups by way of nominations. Such linguistic tools like membership categorisation devices like us Vis a Vis them dichotomy, deictics like pronoun 'we', nouns and verbs used to denote process and actions and metaphors were used. For instance, some teams were 'othered' by being referred to as "others", and thus being constructed and represented as out-groups which were not expected to pose a challenge to the premier league title contenders. Meanwhile, the title 'contenders' were represented as in-groups by being referred to as 'the big four'. Such representation was aimed at conserving the traditionally established identities of big and small teams in the league, thus assuring the listeners, who mostly support the former, that their teams will not lose their traditional top slots in the league. The references were used to construct and represent persons, phenomena and actions involved in the English Premier league either positively or negatively, with the aim of stirring and enlivening debates about those persons, phenomena and events on Radio Jambo's ' Home Stretch' programme.

The attributions by the presenters were aimed at labeling social actors, phenomena and actions in the premier league either appreciatively or derogatorily by use of linguistic devices like stereotypical, evaluative attributions of negative or positive traits, explicit predicates, adjectives, collocations, explicit comparison, similes, metaphors, allusions presuppositions and implicatures.

The presenters took divergent views on the persons, phenomena and actions in the premier league, in that if one of them took a positive stand about a social actor,

phenomenon or action, the other one would take a negative stand about the same. By constructing the same social actors, phenomena and actions both positively and negatively, the presenters again elicited heated debates among the listeners.

The presenters employed arguments aimed at justifying and legitimizing their perceptions about various occurrences in the premier league. They framed their arguments in forms of topoi, which were mostly fallacious. The arguments were fronted to either justify and legitimize certain events and actions or vilify persons, events or actions the presenters did not agree with. The fallacious arguments indeed elicited passionate reactions amongst the listeners, depending on whether they agreed or disagreed with the presenters' views.

The presenters sought to promote their points of view and express involvement or distance themselves from various EPL related talks through the use of such linguistic devices like deictic, direct or free indirect speech, quotation marks and metaphors. In so doing, they intended to either persuade or dissuade the listeners into adopting or rejecting certain attributes and arguments about persons, phenomena and events in the premier league.

5.2. Concluson

Through nominations, the presenters constructed and represented in-groups and out-groups amongst the social actors in the English Premier League. Various phenomena and actions were also constructed and represented either postitively or negatively by the way the presenters referred to them. For instance, the premier league title contenders were

referred to as the big four, while the rest of the teams were referred to as others. Players whose football skills were, according to the presenters, excellent, were referred to as miracle performers (magicians) while those who played poorly were metaphorically referred to as cows, that is, very stupid.

The attributions made by the presenters were aimed at labeling social actors, phenomena and actions in the league either appreciatively or deprecatorily. However, cases of negative attribution were minimal. The presenters mostly packaged and presented social actors, phenomena and actions in the English Premier League as captivating and interesting.

The presenters also advanced arguments that were aimed at justifying and legitimizing their points of view, however fallacious. The fallacious arguments which were not based on facts but on flimsy reasons like the supposed qualification of match officials and coaches, previous happenings in the premier league matches that were used to either justify or dismiss various claims and even the presenters' supposed experience were advanced to stroke the EPL fans emotions and passion.

And finally, the perspectives taken by the presenters were meant to lure the listeners into either accepting or rejecting the nominations, attributions and arguments that went on during EPL related talks.

The nominations, attributions, arguments and perspectives taken by the presenters were used to make the talks on Radio Jambo as lively as possible; and in the process gaining and retaining the listeners' interest in the proceedings of the EPL on *Radio Jambo*

5.3. Recommendations

The out-groups and in-groups presentation of the social actors, phenomena and actions created the us vis a vis them dichotomy amongst the EPL followers on Radio Jambo. Thus the presenters should take note of the fact that the way they refer to social actors, phenomena and events in their talks on radio influences their listeners' perception of the same.

The attributes associated with the social actors, events and phenomena packaged the proceedings in the EPL either as an enticing social activity or as an aggressive, vicious one. Thus the presenters should note that such packaging influence their listeners' attitude towards the happenings in the EPL.

The argumentation fronted by the presenters was not necessarily factual but mostly emotional ones. The presenters should note that such fallacious arguments could negatively affect the listeners.

The perspectives taken by the presenters in nomination, predication and argumentation about the social actors, events and actions in the EPL was meant to draw their listeners into their (presenters) point of view. Thus the presenters should also take note of the

influence they have on their listeners as they refer to, describe and argue about social actors, events and phenomena on the EPL.

5.4. Suggestion for further studies

1. This study explored how the media in Kenya has linguistically naturalized the English Premier League, a foreign phenomenon, to the extent that Kenyan football fans treat it as theirs. It is therefore necessary to find out whether the naturalization of a foreign football league has affected the attitude of Kenyan football fans towards local football.

2. The study confined itself to broadcast media, specifically radio. Similar studies in print media may find out if the Kenyan print media has also embraced the foreign football league, thus influencing the readers' attitude towards local football.

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APPENDICES

Programme 1. Tuesday, 14th September, 2010, from 3:00 PM to 4: PM.

(The topic of discussion was a controversial goal scored by Nani, a Manchester united winger, against Tottenham Hotspurs)

1. **P1.** <u>kwani</u> *wataka kusema huyu Gomes ni ng'ombe tu kabisa (.) ni ng'ombe?*

   (Are you saying that Gomes is (as stupid as) a cow (.) is he a cow?)

2. **P2.** *Ile kitu naweza sema ni kwamba Gomes hakucheza na referee (.)lakini ile kitu*
      Naamini ni kwamba referee hakua anajua kitu anafanya (.) Nani alikua akule
      Red kad i(.) kushika boli makusudi inaudhi….
       (what I can say is that Gomes did not follow the referee's instructions (.) but
       what I believe is that the referee did not know what he was doing (.)Nani
       was supposed to be shown a red card (.) handling the ball deliberately
       is despeakable….)

3. **P1.** *Yule referee ni mtu ako <u>trained</u> (.) alijua kitu anafanya*

    that referee is a <u>trained</u> person (.) he knew what he
    Was doing (.) Nani scored whether you like it or not

4. **P2.** *musikilizaji wangu (.) maoni yako ni yapi?(.) unakubaliana na Tondo kwamba*
      Ile kitu Nani alifanya ni haki?

   My listener (.)what is your take on this?(.)do you agree with Tondo that
      what Nani did was fair?

5. **P2.** *(laughs) twi..twi…sms pap! (.) ndio referee akaona akamuambia*
      Nani(.) "wametuma nane (.) utapata tatu (.) wacha boli ipelekue katikati

    twi.,twi…SMS pap!when the referee saw(the message)he told Nani
     "they have sent eight (.) you will get three (.) let the ball be taken to

the centre" (in football, when a goal is scored, the ball is taken to the

centre of the pitch for a restart)

6. P1. *offside huwa kama ball imetoka kwa teammate (.) lakini kama imetoka*

kwa opponent haikuwangi offside (.)ni kama vile unaweza grab back pass

(offside occurs if the ball has been passed by a teammate (.) but if it's from

an opponent it's not offside (.) it's just like grabbing a back pass)

7. P2. *kwa hivyo unaweza kuwa offside lakini ball ikitoka kwa opponent ni sawa tu?*

(So one may be in an offside position but if the ball came from an opponent it's

Just okay?)

8. P1. <u>*ndio*</u> *(2) ni kama mutakua mumejifunga own goal*

(<u>Yes </u>(2) it's like you have scored yourselves an own goal)

9.P2. *Tondo (.) leo umenifunza kitu sijawahi jua(.) lakini lazima niconfirm kwengine*

(Tondo (.) you have today thought me something I had never known (.) but I

must confirm elsewhere.)

10. P2. <u>*yaani*</u> *unajaribu kumaanisha nini?(.) what are you trying to insuniate?*

(What are you trying to imply?(.)what are you trying to insinuate?)

11. P2. *(>>) nani alisema ilikuwa offside?*

(Who said it was offside?)

12. P2. mimi<u> </u>nimesema Nani alitoka offside position (.) kuna <u>tofauti </u>kuwa offside

na

kutoka offside position

(I said Nani came from an offside position (.)there is a <u>difference</u> between being
offside and coming from an offside position.)

13. P2. kwa hivyo wewe unaona kwamba bao lilikuwa sawa

(So you agree that the goal was okay)

Programme two. Tuesday, 28th September, 2010 from 3:00 PM to 4:00 PM.
(*The topic of discussion was about a much published match between Manchester City*
and Arsenal. The publicity was due to Manchester City's then revamped outfit after being
bought by a rich oil merchant from the Middle East)

13.P1. *kesho moto utawaka (.) moto utawaka (.) mabwenyenye wa Man City*
wanamenyana na chipukizi wa Asenali (.) sisemi kitu (.) lakini liwe liwalo
(.) Asenali watachapa million..ah…billionaires

(Tomorrow there will be fireworks (.) fireworks (.) the bougiourses at
manchester City will be battling with the Arsenal youngsters (.) can't
say anymore (.) but come rain come sunshine (.) Arsenal will beat the
million..ah…Billionaires)

14.P2. *kwani umekuwa ukila nini week hii (.) unasupport Asenali?*

(What have you been eating this week? (.) you are supporting Arsenal!)

15.P1. *si ati nini (.) mimi sina kinyongo wala chuki (.) nasema tu ukweli*
Vile upo

(It's not like there is anything in particular (.) am not malicious neither

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Am I jealous (.) am just stating the facts as they are)

16.P2. *basi mimi ninaona muchezo wa Man City ni wa kukata na shoka (.) Nikiangalia*
defence yao (.) midfield na striking (.) wako juu ya Asenali (.) ukiona Silva
(.) Adebayor (.) Baloteli (.) Yaya Toure amerudi (.) sioni…

(As I see it (.) Manchester City is playing mouth watering football (.) when
When I look at their defense (.) midfield (.) and striking (.) they are better
Arsenal (.) look at Silva (.) Adebayor (.) Baloteli (.) Yaya Toure is back
(.) I don't see…)

17.P1. (*>>)* ukiniambia Yaya (,) nakuambia atakutana na
Fabregas (.) <u>yes</u> (2) Fabregas amerudi (.) Wallcot amerudi (.) Nasri
yuko pale katikati na miujiza zake (.) City wakipiga mbili (.) Asenali
wataweka nne (.) Gunners watawamaliza

(If you tell me about Yaya (,) let me tell you he will meet
Fabregas (.) <u>yes</u> (2) Fabregas is back (.) wallcot is back (.) Nasri is in
Midfield with his miracles (.) if City (Manchester City) scores two Arsenal
will get four (goals) (.) the gunners will see them off.)

18.P2. *Toldo (.) defence ya Man city haitoboki*

(Toldo (.) Manchester City's defense is inpenetratable.)

19.P1. *I believe nyinyi mumeshaa cheza nayo*

(I believe you have already played them)

21.P2.   <u>*haitoboki*</u> *(.) De Jong pale defensive midfield ni mwamba (.) kama sisi*

tulishindwa…

(It's inpenetratable (.) De Jong is a pillar in the defensive midfield (.)

If we could not…)

22.P1. (>>) shauri yenyu kama hamukutoboa defence yao (.) nakuambia

Wallcot akiwa pale right wing (.) Nasri awe pale attacking midfield (.)

kama ni kidogo sana Man City watauma nne (.) ukweli City sio timu hivi

hivi hivi lakini nikiangalia form ambayo tuko nayo (.) na vile tulidraw nao

last season (.) nadhani hapo ndipo tutapick

If you could not penetrate their defense (.) that's your own palaver (.) let

me tell you (.) when Wallcot is in the right wing (.) Nasri in the attacking

midfield (.) the least goals Manchester City will be scored are four (.) the

truth is that Manchester City is not a weak team (.) but looking at our

current form (.) and the way we drew with them last season (.) I think

we will pick from there

Programme three. Tuesday, 12th October, 2010 from 3:00 PM to 4:00 PM.

(The *topic of discussion was about the declaration by Wayne Rooney, a Manchester*
United striker, that he wanted to quit the latter)

23.P1. (*calling his counterpart presenter's name*) Okusimba!

24.P2. *iko nini?*

(What's the matter?)

25.P1. *nikubaya (.) nakwambia* <u>*nikubaya*</u>

(It has become worse (.) am telling you (.) it has become <u>worse)</u>

26.P2. *Ni nini?*

(What is it?)

27.P1. Wayne Rooney…

28.P2. uhh

29.P1. *Wayne Rooney (.) ameleta tabu pale Man U (.) Rooney (2) England top*

      scorer (.) top scorer for Man U (.) Rooney sharp shooter (.) amesema

      anataka kutoka Man U

      Wayne Rooney (.) has brought trouble at Manchester United (.) Rooney (2)

      England top scorer (.) Rooney sharp shooter (.) has said he want to quit

      Manchester United

30. P2. <u>Ati?</u>

    (What?)

31. P1. *Umesikia (.) anataka kuhama Man U*

    (You've heard (.) he want to quit United)

32. P2. <u>Pesa</u> (2) <u>pesa</u> (2) <u>pesa</u>

    <u>Money</u> (2) <u>money</u> (2) <u>money</u>

33. P1. *Yeye mwenyewe anasema si pesa (.) anasema akiangalia tajiriba ya*

    Manchester United (.) shetani wekundu aka red devils (.) akiangalia

    tajiriba yao na yake (.) wameanza kuwachana (.) anasema wale watu

    wameanza kwingia Man U si watu wa class yake (.) anasema (.)

    "mimi nilikuja hapa kushinda vikombe (.) halafu munanilatea Chichalito

    (.)Bebe (.) munaanza kuzusha tajiriba yangu" (.) na wacha nikwambie

    Okusimba…

    (He says the issue is not about money (.) he says that when he looks at

    at Manchester United's pedigree (.) the red devils (.) when he looks

    at their pedigree and compare it with his (.) they are no longer

    compatible (.) he says "I came here to win trophies (.) but you are

    bringing me the likes of Chichalito (.) Bebe (the two players were

Manchester United's new signings) (.) you've started lowering my
Pedigree" (.) and I tell you Okusimba…)

34. P2. Ahhh!

35. P1. *Nakumbuka mara the last time muchezaji alianza kuongea namna hiyo (.)*
some time back kwa hii premie league alihamia Chelsea (.) alianza
kusema (.) "mimi ninataka kushinda vikombe na nyinyi munaniletea
watoto (.) who is Fabregas? (.) clichy ni nani? (.) ati Abu Diaby!"

(I remember the last time a player started talking like that in this Premier League
moved to Chelsea (.) he started saying that "I want to win trophies but you
are bringing me kids (.) who is Fabregas? (.) who is Clichy? (.) Abu
Diaby)

36. P2. *But kama ni hivyo (.) ni Ferguson alianza kuprovoke Rooney (.) mara Rooney*
Ako na injury…

(But if it's like so (.) then it's Ferguson (Manchester United's manager) who
started provoking Rooney (.) claiming that Rooney is nursing an injury…)

37. P1. (>>*) ndio Rooney anauliza (.) "niko na injury na naichezea England?*
(.) hii ni injury gani" ni kama ferguson ako na mabo yake

(That's why Rooney is asking (.) "how can I have an injury and play for England?
(.) What type of injury is this? It's like Ferguson has got his own motives")

38. P2. *Huyu mzee unaweza guess kwa nini anasema hivyo?*

(Can you guess why this old man (Ferguson) is saying so? (That Rooney is
injured)

39. P1. *Mimi sijui (.) lakini Ferguson anasema Rooney hata akitaka kwenda anafaa*
Apee club hiyo heshima. Ferguson amesema hivi "I told Rooney you may
leave if you want to (.) but one thing I want you to do is to respect this club"

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(I don't know (.) but Ferguson insists Rooney must respect Manchester United
even if he want to leave (.) this is what he (Furguson) said "I told
Rooney you may leave if you want to (.) but I want you to respect this club")

40. P2. *Sasa nani anaweza nyakwa Rooney (.) nani ananyemalea yeye?*

(Whom do you think can grab Rooney (.) who is stalking him?)

41. P1. *Hodson amesema angependa kununua yeye (.) lakini anakiri mabig fish*
Wanaomuwinda ni wengi

(Hodson (Liverpool manager) says he would love to buy him (.)
but he concedes that there are so many big fish hunting him)

42. P2. *Lakini kwondoka kwa Rooney sio mwisho wa Man U (.) nakumbuka*
Ronaldo akienda watu walisema Man U imeisha (.) hata Cntona alipoenda
(.) Van Nestroy (.) Beckam (.) lakini wapi (.) club kama ni kubwa (.)
Players wataenda na wengine watakuja

(But Rooney departure is not the end of Manchester United (.) I remember when
Ronaldo left people said it was dead end for Manchester United (.) even when
Cantona left (people claimed so) (.) Van Nestroy (.) Beckam (.) but nothing
happened (.) when a club is big it's big (.) players will leave and others will come)

Programme four. Tuesday, 26th October, 2010 from 3:00 PM to 4:00 PM
(*The discussion was about the previous weekend's encounters involving top clubs*
like Manchester United, Arsenal, Manchester City and Liverpool)

41. P1. *Okusimba (.) weekend hii miugiza ilifanyika*

(*calling his counterpart presenter's name)* Okusimba (.) this weekend miracles

happened

42. P2. <u>Miujiza</u>?

<u>Miracles</u>?

43. P1. *<u>Ndio</u> ! (.) miujiza (.) miujiza ilifanyika*

<u>Yes</u>! (.) miracles (.) miracles happened

44. P2. *Hebu niambie (.) kwani nini ilifanyika (.) weekend hii mimi niliona tu game moja ya premier…*

(Will you tell me (.) what exactly happened? (.) I only managed to watch one Premier league game this weekend…)

45. P1. *(>>) muujiza wa kwanza (.) Liverpool ilishinda! (Both laughs) Muujiza wa pili Diamond*

The first miracle (.) Liverpool walishinda (*both laughs)* the second miracle Diamond (.)

46. P2 Ahh!

47. P1. *Man U walishinda away!*

(Manchester united won an away game!)

48. P2. *Yaani Man U wakishinda away ni miujiza?*

(Is it a miracle for Manchester United to win an away game?)

49. P1. *(Ignoring the question) muujiza wa tatu Diamond (.) mimi ndio naingia Tuu mtaani kuwatch game ya Asenali na Man city (.) Napata City wamepewa Red card hata kama game haijaanza!*

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(The third miracle Diamond (.) I had just arrived in the neighbourhood to watch
to watch the game between Arsenal and Manchester City (.) only to find out
that Manchester City had been shown a Red card even before the game started!)

50. P2. *Wewe kama shabiki wa kandanda (.) uliona ilikuwa Red au haikuwa?*

As a football fan (.) do you the Red card (shown to a Manchester United
Player) was deserved or not ?

51. P1. *Mimi kama ningekuwa referee (.) kama ingekuwa mbaya sana (.) nigepeana*
Yellow (.) but ile ilikuwa kitu ya kupeana tu free kick na kusare hivyo (.)
Huo ulikuwa usaliti

(If I were the referee (.) the worst I could have done is to show a yellow (card)
(.) but that was a case of only awarding a free kick and leaving it like that(.)
That was a betrayal (by the referee))

52. P2. Hakuna vile ungekuwa referee wewe (.) <u>hakuna</u> (2) sema tu vile ilikuwa (.)
Ilikuwa red au nini? (.) Musikilizaji wangu (.) ilikuwa red au laa ?

There is no way you could have been the referee (.) <u>no way</u> (2) just state it
The way you saw (.) was the red (card) deserved or not (.) my listener (.)
Was the red (card) deserved or not?

53. P1. *Diamond (.) kusema tu ukweli (.) wewe ni shabiki wa mpira (.) Song*
alikuwa akifanya nini kwa kiwanja mpaka mwisho wa game (.) kwani
hizi red card zilikuwa za Man city pekee? Musikilizaji wangu mupendwa(.)
wadhani Song angefaa amalize hiyo game

(Sincerely speaking Diamond (his co-presenter) you are a football fan (.)
Why did Song (Arsenal's defensive midfielder) play until the end of the game?
(.) were the red cards only reserved for Manchester City (players) only?

My dear listener (.) do you think Song deserved to finish the game?)

54. P1. *… Diamond unasema haukuona game mingi*
za weekend lakini <u>nakwambia</u> hata kama ni harusi ungekosa (.) kama ni toleo
kubwa dukani ungekosa (.) kama ni mtindo murwa sana kwenye kinyozi
ungekosa (.) lakini haungekosa kuona game za weekend

(… Diamond (.) you said you missed most of the
games over the weekend (.) but <u>let me tell you</u> (.) you may have even missed
a wedding (.) missed a bi promotion offer (.) missed a cute hair style in the
barber shop (.) but you should not have missed those games at the weekend)

Programme five. Friday, 5th November, 2014 5th November, 2010 from 3:00 PM to 4:00
PM.
(*The talks revolved around the "shock three nil defeat of Chelsea to lowly rated*
Sunderland at Chelsea's own home ground. Arsenal's win over Manchester City was also
talked about)

55. P1. *Kuna mtu alikuwa akiongea juu hapa juu ya miracles (.) sijui atasema nini leo*
(.) Sunderland inaingia Stanford bridge na inakamata mtu three nil (.) <u>yes</u>
(2) tatu kavu (.) hizi big four ziko mashakani

someone was recently of miracles (.) I don't know what he will say today (.)
Sunderland comes to Stanford Bridge (Chelsea's home ground) (.) and beats
someone (Chelsea) three nil (.) <u>yes</u> (2) three nil (.) these big four are in
trouble

56. P2. *Sioni big for zikishuka (.) hizi timu ninaita others (.) hizi others (.) zinashinda*
game moja kubwa kama ile ya Chelsea (.) halafu zinashindwa na kudraw game
kama tano hivi tena ndio zishinde (.) ndio maana ziko tu huko down sana

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(I don't see the big four being shaken (.) these teams I call others (.) these
others (.) they win one big game like that of Chelsea (.) then they loose and
draw about five games they again get a win (.) that's why are at the tail end
the (premier league) table)

57. P1. *Mimi niko na hakika by the end of the season (.) hizi timu unaita others*
(.) hizi others zako (.) moja yao itakuwa kwenye top four

(Am very sure by the end of the season (.) these teams you call others (.)
these others of yours (.) one of them will be in the top four)

58. P2 *Kwa sababu Fletcher amesema hivyo ?*
(Is it because Fletcher (a Manchester United player) has said so?)

59. P1. *Nakubaliana naye*
(I agree with him)

60. P2. *Number one (.) two (.) three (.) hazitachange (2) ile kitu najua ni jambi*
la wageni ni number four

(Number one (.) two (.) three won't change (.) what I know to be a shed for
the visitors is number four)

61. P1. *Raundi hii (.) vile game zinaendelea (.) others zitaingia top four na*
kuchange hiyo tradition

(This time round (.) with the turn of events (.) (The so called) others will get
the top four and change that tradition)

62. P1. *Unamaanisha sisi Chelsea ndio tuko assured position yetu pale juu (.)*
Hao wengine wajipange ?
(Do you mean it's only we at Chelsea who are assured of our top position (.)
the rest should beware? (of the threat posed by the small teams)

63. P2. *Tondo (.) wacha madharau*

(Tondo (his co-presenter's name) (.) stop being contemptuous)

64. P1. <u>*Sio madharau*</u> *(.) baada tuchapwe na Sunderland (.) tulikuwa hapo juu*
(.) baada tudraw na Villa (.) tulikuwa hapo juu (.) baada tuchapwe na
na Man City (.) tulikuwa hapo juu () na Liverpool vile vile (2) inamaanisha
hapo juu hatubanduki

(<u>it's not contempt</u> (.) after being beaten by Sunderland (.) we remained at
the top (of the premier league table) (.) after drawing with (Aston) Villa (.)
we remained at the top (.) after being beaten by Manchester City (.) we
remained at the top (.) the same thing happened with Liverpool (2) it means
we can't be toppled from the top)

65. P2. *Musikizaji wangu (.) hebu nisaidie (.) huyu Tondo anamaanisha nini?*
(My listener (.) can you help me (.) what is Tondo insinuating?)

67. P1. *Kwa hivyo unaona ya kwamba kwenye big four Arsenal ndio ita drop? (.)*
Tondo (.) unaonaje

(So you see Arsenal dropping from the top four? (…) Tondo (…) how do you
See it)

68. P2. *Arsenal (,)!* <u>*Ndio*</u> *(2) kuchua league nayo hawawezi (.) kwa*
sababu ina wenyewe (.) lakini kutoka kwa top four itakuwa ngumu (.) kama
hawachukui three (.) basi wataangukiia four
(Arsenal (,)! <u>Yes</u> (2) for them (.) winning the league is
impossible (.) because it (the premier league title) already has it's owners (.)
but dropping from the top four will be difficult (.) if they can't take position
three (.) then position four will be their consolation)

69. P1. *Wale watoto wa professor Wenger wameiva (.) walichazea Man city game ya*
kushangaza (.) pass zao zilikuwa mouth watering (.) Nasri scored a breath
taking goal (.) Song was in awesome form () Asenali imeiva na ikaivika. hii
league ni kama imeenda

  (Wenger's kids are ripe (.) mindboggling football against
  Manchester City (.) their passing was mouth watering (.) Nasri scored
  a breath taking goal (.) Song's form was awesome (.) Arsenal is in an
  awesome form (.) the title is as good as gone)

70. P2. *Kusema ukweli hao kindergarten walijaribu (.) lakini bado farasi ni wawili tu*
  (.) hao watoto hawaendi popote

  (Sincerely speaking those kindergartens (kids) tried this time round (.) but it's
  (Premier league title challenge) still a two horse race (.) those kids won't go
  Anywhere)

71. P1. <u>Wewe</u> (…) hao watoto wako sawa

  (<u>You</u>! Those kids are in great form)

72. P2. *Ile kitu najua kwenye premier (.) kama manager anakua mkono gamu (.)*
  Hataona kitu (…) wacha tutaona huyo professor wako atakuwa wapi <u>May</u> (.)
  Time will tell

  (What I know about the premier league (.) if the manager is a miser (.) he
  can't win anything (.) let's wait and see where the professor will be in <u>May</u>
  (.) time will tell)

73. P1. *Sasa kwa big four (.) nani anawezatoka? (.) Chelsea ?*

(So who can drop from the top four? (…) Chelsea?)

74. P2. *(,) <u>Wewe</u> (.) <u>wewe</u> (.) <u>wewe</u> (.) usicheze na mkia wa chui!*

(<u>You</u> (.) <u>you</u> (.) <u>you</u> (.) don't touch a leopard's tail!)

75. P1. [*Laughs*] mkia wa chui! (.) wacha tuone huo mukia <u>May</u>

The leopard's tail (.) let's see that tail in <u>May</u>

Programme six. Friday, 19th November, 2010 from 3:00 PM to 4:00 PM

(The talks were about the top scorers at that particular period of the EPL season)

76. P1. *Nikiangalia top scorers (.) Babatov ndio anaongoza (.) iko Nasri pale (.)*
Tevez pia amepachika mabao mob (.) Torres ameweka pia (.) na najiuliza
(.) si hii premier league kuna striker anaitwa Rooney (.) ama ametrans….

(When I look at top scorers (.) Babatov (a Manchester United striker) is
leading (.) there is Nasri (Arsenal's attacking midfielder) there (.) Tevez
(Manchester City striker) has also scored a number of goals (.) Torres
(a Liverpool striker by then) has too scored (.) but I keep on asking myself
(.) doesn't this Premier League have a striker known as Rooney (.)
did he trans…)

77. P2. *(>>) what are you insinuating? (.) mtu akiwa injured….*

(What are you insinuating? (.) if someone is injured….)

78. P1. *injured (2) Rooney amekuwa injured kwanzia august mpaka*
Saa hii ?

(Injured! (2) has Rooney been injured from august (when the EPL
season began) up to this moment? (November)

79. P2. *Mimi sitetei yeye (.) lakini si ati kila season lazima yeye ang'are*

(Am not defending him (.) but it is not a must that he must be in a startling form
every season)

80. P1. _Diamond (2) Diamond (2) Diamond (2) sasa unajoke (.) Wayne Rooney!_
(.) Rooney mwenye hivi juzi alijigamba kwamba players wenye Man U
wananunuwa sio wa class yake (.) akateta anaenda mpaka akaongezewa
doo (.) ati mpaka saa hii amefunga bao moja!

((_calling his co-presenter's name repeatedly_) Diamond (2) Diamond (2)
Diamond (2) you are now joking (.) Wayne Rooney (.) Rooney (.)
The one who recently claimed that the players Mancheater United is buying
are not of his class (.) he complained until his salary was increased (.)
and then up to this moment he has only scored a single goal!)

81. P2. _Rooney ataamuka tu (.) wakina Wallcot walianza na mioto sasa wako wapi?_

(Rooney will just rediscover his form (.) the likes of Wallcot (Arsenal winger) were
breathing fire at the start (of the season) (.) where are they?)

82. P1. _Hata Drogba this time pia ako down (.) hafungi (.) ni kama miaka_
imemuzidi (.) mzee wa thirty two hawezi strike poa (.) sijui nani atakua
top scorer this season

(Even Drogba (a Chelsea striker) is not at his best this season (.) he's not
scoring (.) it's like he has seen better moments (.) a thirty two year old man
can't be a good striker (.) I can't tell who will be this season's top scorer)

83. P2. _Kusema ukweli (.) I have a soft spot for Man U (.) lakini Babatov although_
anaongoza (.) sioni akifaulu (.) huyu jamaa hatabiriki

(Sincerely speaking (.) I have a soft spot for Manchester United (.) but
although Babatov is leading (.) I don't see him succeeding (to be the top
scorer) (.) that guy is unpredictable)

84. P1. *Huyo murembo wenu ameangukia tu hayo mabao (.)*

    Kwanza alipata Liverpool kama inalala league ikianza akaweka hat trick

    (.) akaangukia Birmingham nne (.) Black pool na mbili (.) mbona

    hawezi funga miamba kama Chelsea (.) Man U (.) Man City (.) Arsenal

    (That beauty of yours just stumbles on goals (.) he first stumbled on

    a down casted Liverpool at the beginning of the season (.) then scored

    scored a hat trick (.) he stumbled on Birmingham with four goals (.)

    Black pool with two (.) why can't he score against pillars like <u>Chelsea</u>

    (.) Manchester United (.) Manchester City (.) Arsenal)

85. P2. *Mimi nilikuwa nafikiri bao ni bao (.) kumbe uzito wa bao unalingana na*

    timu yenye player amefunga (.) Diamond (.) kumbe wewe ni genius wa

    rules za football

    (I have always thought that a goal was a goal (regardless of the team scored

    against) (.) you mean the value of a goal depends on the team a player

    scored (against) (.) Diamond (.) you are a genius on football rules)

86 .P1 (*Laughs)* yeye ni fala

    (He (Babatov) is useless)

87. P2. Unaweza sema chochote upendacho (.) but Babatov saa hii ndio top scorer

    (.) akina Drogba na Tevez watasalimu umuri

    You may say what you want (.) but right now Babatov is the top

    scorer (.) the likes of Drogba and Tevez will hand in the towel.