

**A MULTIMODAL ANALYSIS OF TWEETS BY THE ANTI-BUILDING
BRIDGES INITIATIVES (BBI) MICRO-BLOGGERS IN KENYA**

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DECLARATION

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

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DEDICATION

I dedicate this thesis to my family for the unwavering care, love and encouragement throughout my academic journey.

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OPERATIONAL DEFINITION OF TERMS

- Handshake:** Handshake refers to the gripping of one's hand as a sign of agreement between parties that held divergent views before. The term refers to a political moment when the former President of Kenya, Uhuru Kenyatta and his antagonist, Raila Odinga put their personal and political differences aside. The duo decided to bring to an end the insults, and discordant politics so that they would work together with the hope of promoting national cohesion.
- Hashtags:** (#) is used before words and phrases to aid in the identification of specific messages to help Twitter (Currently X) content consumers to easily find a discourse that interests them.
- Jubilee:** The ruling political party in Kenya between April 9th 2013 and September 13th 2022.
- Kenyans on Twitter (KOT):** A community of Kenyan Twitter users who follow a subject of Kenyan interest closely, and express their reaction via Twitter posts, Re-tweets, likes, and other services available via the Twitter app.
- Micro-bloggers:** Also known as micro-influencers, micro-bloggers are individuals who gain popularity from exchanging short messages, images, and video links on a particular subject. They are the content creators of the Twitter micro-blogging app

Multimodality:	The conveyance of meaning through multi-modal modes of expressions such as linguistic, visual, aural, gestural and spatial elements.
Retweet:	This is a re-posting feature on X that facilitates sharing of X posts. This aids the spread and reaching a wider audience
Tangatanga:	The term was used to refer to Kenya's Deputy President, William Ruto and his brigade's endeavors to campaign against the Building Bridges Initiative
Tweeps:	They are the consumers, and the users of the Twitter app content.
Tweets:	Messages that are posted on the X platform (previously called Twitter).

ABBREVIATIONS AND ACRONYMS

ANTI-BBI	:	Anti-Building Bridges Initiative.
BBI	:	The Building Bridges Initiative.
KICA	:	Kenya Information and Communication Act.
NACOSTI	:	National Commission for Science, Technology and Innovation.

ABSTRACT

The purpose of this study was to carry out a multi-modal analysis of the emotive lexicons, syntactic structures, and conceptual metaphors that were used by the anti-BBI (Building Bridges Initiatives) bloggers in Kenya. The study addressed the following objectives: identify the nature of the emotive lexicons used in the construction of anti-BBI tweets; establish the conceptual metaphors that were used in the construction of the anti-BBI tweets; and analyze the functional elements of syntactic structures on Twitter. According to the literature on political discourse, Twitter has risen to prominence as the primary communication tool for disseminating political messages and articulating political agenda. The research was based on multi-modal analysis theory and conceptual metaphor theory. The study presented a quantitative description of the multi-modal analysis of the tweets used by the anti-BBI bloggers. The multi-modal theoretical framework and the conceptual metaphor theory was employed in the analysis of data from written tweets and visual aspects of the tweets that were used in the anti-BBI tweets. In the study, stratified constructed-week sampling was used, followed by purposive sampling techniques. A checklist was also utilized to determine the data that suits the study. The mixed research approach was applied to analyze how the multi-modal responses shaped the discourses against the Building Bridges Initiative in Kenya. The study findings showed that 79% of the tweets used emotive words to push their agenda in the anti-BBI discourse, 74% of the proponents of the anti-BBI discourse used conceptual metaphors while 54% of the tweeps focused on how syntactic structures were employed in the posting of anti-BBI tweets. Further, the key syntactic structures feature in the selected data entailed the use of ellipsis in sentence structure, substitution, and poor punctuation, use of short form as well as intra and inter-sentential emojis. The findings provided critical insights on the emotive lexicon, conceptual metaphors, and syntactic structures and their correlation to Section 5B, Part 4 KICA (2019), which forms a critical pillar in the language use and its place in boosting national integration. The recommendations drawn from the study include a need to strengthen Kenyan communities and social bonds among ethnic groups to reduce feelings of isolation and alienation that can make individuals more susceptible to polarizing discourse on Twitter. This promotes education and critical thinking skills to help individuals recognize and counter emotive discourse when they encounter it, encouraging open dialogue and respectful debate to foster understanding and tolerance among people with different views, a need to hold those who engage in emotive discourse accountable for their actions, and whether through social sanctions or legal consequences. Additionally, need for media literacy programmes that teach people how to identify and evaluate the credibility of information sources as well as helping them discern between legitimate arguments and emotive language. Within the applied linguistic field, institutions such as the Ministry of Education to develop for language planning and policy development shall use the study.

CHAPTER ONE

INTRODUCTION

1.1 Introduction

This chapter provides the background on which this study is based. It outlines the background of the study, statement of the problem, objectives of the study, research questions, research assumptions, rationale of the study, the significance of the study, and the scope along with the limitation of the study.

1.2 Background to the Study

Technological advancement has led to increased language use coupled by an increase in the use of communication tools, which subsequently shapes the use of language to communicate the desired messages. Dimitrova and Matthes (2018) argue that this has amplified communication effectiveness and efficiency, evident in the rapid passage of critical information and the desired message. Among these platforms is Twitter (currently X). X started in 2006; an era where media revolution that shaped the media ecosystem was realized (Scolari, 2025). Language use on Twitter is deemed as an effective political communication tool since it makes a topic of interest trend and its 280-word limit allows users to communicate precisely (Gligoric, 2020). The study was carried out on Twitter, which has a huge following, and it is deemed a credible source of information because many social media consumers use Twitter to express themselves. Additionally, Twitter makes a topic of interest trend with the length constraints that largely affect the structure of sentences, word forms and content gradually growing as a subject of interest.

According to Pătruț and Pătruț (2014), the use of hashtags and retweets on Twitter plays an important role in the transmission of important political discourses and reaching a

large electorate base. The use of Twitter for political discourse has led to the emergence of several revolutions across the globe. In June 2009, 98% of the tweets in Iran propagated tweets that spread unfiltered and unverified information, which led to the Twitter-linked revolutions (Masoudi, 2016). The power of political tweets was also exhibited in late 2010 and early 2011 during the Arab Spring, which was a wave of pro-democracy uproars and protests that occurred within the Middle East and the North African regions.

The early 2011 uprisings against Wisconsin's Governor were also Twitter-triggered revolutions. The uproar was spearheaded by the Governor's push to terminate collective bargaining for government workers within the state, as well as the growth of the Occupy Movement in the Fall of 2011. Amid the benefits reaped from the use of Twitter for political reasons, these examples demonstrate the consequences arising from the unregulated use of tweets for political communications. Trump's USA presidency for the period 2017-2021 was characterized by the use of Twitter for political communications, an issue that led to a myriad of complications that shaped Trump's administration (Papakyriakopolous and Goodman, 2022). The authors posit that President Trump utilized the amplifying power of Twitter to attack his opponents and dispense criticism, an aspect that led to the polarization of the country's political climate.

Wamuyu (2020) posits that social media platforms facilitate interactions, which makes it an integral part of telling stories and sharing narratives among Kenyans. Wamuyu adds that the utilization of social media has generated a lot of market and academic research, with scholars seeking to synthesize the acceptance, appropriation, and adoption of social networking sites and Apps. Using social media platforms, language

has been a central aspect of passing political messages and matters of national importance in both developed and underdeveloped countries (Riaz, 2010). The language used for political reasons has been in use for centuries, and its preference has continually grown. People from all walks of life have embraced social media platforms for entertainment, business communication, and political discourse. A study specific to the Kenyan scenario by Namboga (2009) argue that millions of Kenyans embrace the use of fast information passage strategies such as social media Apps; subsequently, language use has changed, and a ripple effect has been evident among the Kenyan political elite who solicit support for their political agenda through social media. Effective communication can only be realized after the appropriate language tools and structures are used. Due to the persuasive power and functional elements possessed by language, its use among the opponents of the Building Bridges Initiatives (BBI) is a subject of interest.

With the spread of internet connections across the country and the availability of smartphones, the spread and exchange of information through social media, especially Twitter, has become easy. With just a click of a button, individuals are kept up to date and are able to contribute to trending discussions that catch their interest. The BBI was one of the areas that caught the interest of many Kenyans. Kenyans on Twitter would rush to get information by following the teams that were involved in propagating and sharing anti-BBI arguments. The KOT are exposed to a varying range of information, both correct and misleading, due to the availability of many sources, each claiming to have expertise and advanced knowledge on the topic. It is at the discretion of the Twitter user to filter information to first understand, comprehend, and interpret it before sharing it. In addition, political organizations and movements have taken note of the influential power that Twitter possesses and, to that effect, recruited influencers to not only

influence people into buying into an idea but also to use persuasive language and words to rubber stamp the convictions. This places the consumers at risk of consuming information that is well crafted to fit into a particular discourse through word play. If consumers, in these case Twitter users, are not interested in decoding the information to understand instances of exaggeration and half-truths, it is easy to spread false information that has the potential to cause national discord.

During the BBI discourse that caught the attention of Kenyans, Twitter was one of the avenues that Kenyans resorted to as a source of information on the BBI debacle. Politicians drumming up support for and against BBI also used Twitter to send convincing messages to their supporters and to lure the audiences that were undecided on the BBI issue. This begs the question of whether the language used to support or oppose the BBI dialogue played a role in dividing or uniting citizens and whether citizens understood the language used and followed the rules in place. The tweets made by politicians play an integral role in shaping the image that the public creates about them, as well as the political agenda, and the ideologies and beliefs held by the target political party (Alshahrani, 2020).

The leaders of the political parties in Kenya and the close political elite share common ideologies, and traits, which provide insights into the objectives that they seek to attain. The tweets reflect the personal and political career experiences of the tweeps, which may be evident in the manner in which the language is organized and used. Language use and organization incorporate para-textual aspects such as the photo that accompanies the post and the schemata held by the audience about the political party (Chilton, 2004). As a matter of concern, the political players tend to steer away from the real issues that they sought to address and end up making posts that seek to make

them prominent, which sell them better and probably downgrade their political antagonists (Rogers & Niederer, 2020).

Aware of the power that Twitter possesses as a provider of essential information, institutions use the App to their advantage by recruiting and using influencers to spread information and arguments. In Kenya, Section 5B, Part 4 of the Kenya Information and Communication Amendment Act (2019), regulates the use of social media by imposing laws on blogger licenses and requiring strict adherence to non-degrading and intimidating posts (Kenya Gazette Supplement No. 125, 2019). Additionally, the act seeks to ensure that the content posted online is accurate and unbiased, and posting content, that is non-prejudicial against any individual's sex, language, tribe, appearance, religious values, and nationality. In this case, the expectation is that the social media consumer should adhere to the set of non-prejudicial and appropriate language structures that are key to heightening national cohesion and incorporation (Rutenberg & Sugow, 2020). The authors add that there has been a careless, unregulated and uncontrolled use of language. This triggers the use of language that potentially triggers divisiveness and national disintegration. Although the KICA bill imposes a number of regulations on language use on social media platforms, many micro-bloggers use their linguistic prowess, and competence to play around with language on Twitter, which leads to a deviation from the regulations.

Institutions use Twitter to spread information and persuade people to buy into their ideas. However, the information shared can be sensitive, misleading, and misinforming if the consumers do not pay keen attention to the language used, which occurs if the audience misinterprets the information, which leads to the retweeting and re-sharing of wrong information. The Building Bridges initiative was a set of constitutional

amendments that were proposed in October 2019. This was arrived at following the general election of 2017 that saw annulments and a re-run of the presidential election. Displeased by the turn of events, the then president established a task-force on May 31, 2018. The task-force was tasked with serving as an advisory team on national unity, and its recommendations led to the creation of the Building Bridges initiative. The BBI, which sought to address the governmental restructuring in favor of a hybrid government, heighten the responsibilities and rights of the citizenry, address the lack of national ethos, ethnic antagonism and competition, as well as curb corruption and divisive elections (Gatumo, 2019).

As the opponents of the Building Bridges Initiative figured out the appropriate tools that could elicit the many Kenyans to oppose the BBI, language was core to realizing this goal. Notably, the political elite continually embraces the use of effective language tools to seek support from the electorate, which increases their chances for discourse polarization (Tucker, 2018). Language is a critical tool in articulating the message that politicians communicate, which calls for excellence, creativity, and strategic use of language. A number of the political elite subsequently embraced a paradigm shift from the traditional modes of communication to the utilization of Twitter to propagate their political agenda (Tucker, 2018). In all these cases, the communicators focus on the effective use of language features, choice, and the use of para-linguistic features that propagate the national discourse of the moment. Amid the BBI political squabble, a need for a multi-modal analysis of how the anti-BBI political discourse tweets were structured was treated as an area of importance in understanding language use in the Kenyan political discourses.

According to Gatumo (2019), President Kenyatta's second term was characterized by a divisive political climate, a situation that was largely attributed to voting inconsistencies, corruption, and voter bribes that allegedly occurred in the 2017 elections. The situation led to social, political, and economic woes that were settled after conflict transformation, which was done through a stringent discussion between the two protagonists (Gatumo, 2019). Thus, the hostile political climate came unexpectedly to a halt following March 9, 2018, which popularized the "handshake." Okumu (2019) argues that the "handshake" was a public pronouncement to bring to an end all the hostilities that Kenya had witnessed due to the political animosity between protagonists and antagonists, and an expression of interest that the president and leader of the opposition, Raila Odinga would find common ground to move the nation forward. The handshake is a historical moment that symbolically brought to an end the tensions and political disequilibrium that have threatened the stability of Kenya after the highly disputed 2017 elections (Okumu, 2019).

Gatumo (2019) cites that the effective performance and productivity of the government was affected by the gradual growing hostility that tore the President and his Deputy apart, a move that was not welcomed by the Deputy President. The ideals of the handshake triggered major shifts within the nation, most of which arose after the Building Bridges Initiative was launched. Onguny (2020) posits that the political group that was allied with the deputy president accused the former Prime Minister, Raila Odinga of "hijacking" the Jubilee political party's quest for his egoistic dogmatic pursuits, while the anti-protagonists of the "handshake" and the BBI were criticized for opposing the president's move to unite the nation.

Much to the protagonists' frustration, the BBI faced intense opposition, which heightened the climate of intolerance within the political sphere. The country became used to the bitter public diatribes unleashed by the president in his mother tongue, that targeted his critics and those who disagreed with his BBI quest (Githuku & Maxon, 2021). On the one hand, there are supporters of the deputy president known as the "TangaTanga Movement," who opposed, condemned, and criticized the BBI campaign and its potential implementation. The hostility posed by the BBI report and its subsequent campaigns were brought-to-an-end after the popular BBI judgment that was made by the Kenyan High Court on May 13, 2021 (Mbaka, 2021). Reporting on the court ruling, Gathii (2021) outlined that the court's ruling indicated the president's move was constitutional and termed it invalid. The ruling brought the quest for the BBI campaigns and the subsequent altering of the constitution to an abrupt end.

1.3 Statement of the Problem

An increased usage of the Twitter platform for political discourse in Kenya has influenced the manner in which language is used. This is coupled with the accessibility of the Twitter platform to different users, which facilitates the quick spread of information. Due to Twitter's capability to make a topic trend and its reputation as a credible source of information, the platform facilitates wide range of political discourse. Often times, the opposing political camps project volatile discourses using media platforms. To ensure discourses on social media do not infringe peoples' civil liberties and freedoms, Section 5B, Part 4 of the KICA (2019) was put in place. However, political discourses around the (BBI), especially by influencers on Twitter, were packaged in ways that invite scrutiny of the extent to which they conform to the letter or spirit of national cohesion and integration. The BBI discourse split Kenya into two antagonistic political formations, which continued into the disputed 2022 elections.

This study was in terms of emotive lexicons with a view to determining the degree of adherence to appropriate regulations, the choice of conceptual metaphors, and the syntactic structures used.

1.4 Research Objectives

The objectives of this study were:

- i. To identify the nature of the emotive expressions in the construction of anti-BBI tweets.
- ii. To establish the conceptual metaphors that were used in the construction of the anti-BBI tweets.
- iii. To analyze the functional elements of syntactic structures on Twitter.

1.5 Research Questions

This study was guided by the following research questions.

- i. What were the emotive expressions used to solicit support from the electorates for the anti-BBI political tweets?
- ii. What conceptual metaphors were used in the construction of the desired message, and perception of the anti-BBI tweets?
- iii. What functional elements of syntactic structures were inherent in the anti-BBI tweets?

1.6 Research Assumptions

The following assumptions listed below guided the study:-

- i. The anti-BBI micro-bloggers maximized on the use of emotive expressions in the tweets.

- ii. Conceptual metaphors that were used projected divisional connotations.
- iii. Being a current socio-media platform, Twitter is characterized by unique sentence structures

1.7 The Justification and Significance of the Study

Politicians as a conversational tool and a critical aspect in establishing use the micro-blogging services whether micro-bloggers use conceptual metaphors, syntactic structures, and emotive lexicon to ensure that they maintain and amplify online engagement. This is realized through content production structures and instant messaging that employ a myriad of linguistic tools. The dynamics that characterize the linguistic tools used in political tweets present a number of complications that may exacerbate the language barrier. According to Fung and Carter (2007), the use of online language adopts a unique writing style that encompasses the use of abbreviations, deletion of vowels, word letters substitution, emoticons, unconventional spellings and clipping which deviates from the standard rules of writing. A multi-modal analysis must be performed to provide extensive knowledge and understanding of the Twitter political discourse in order to ensure key milestones in rising above these complications is explored.

Social media platforms, particularly Twitter, have the potential to stimulate political engagements and democratic discourses among Nairobi youths (Kamau, 2014). With the increased usage of Twitter, the youth's articulation of political discourses has gained a wide consumption. Conversely, despite the attention, the comprehensiveness of language prowess, and the mastery of the use of language that was likely used in the Building Bridges Initiatives political discourse on Twitter in Kenya, little has been done on the multi-modal analysis of the anti-BBI political discourse. As a result, the study is

critical in closing the research gap on anti-BBI multi-modal analysis and providing important information in the Kenyan political tweeting landscape, which is a contemporary politicking tool.

The findings shall be useful among the political elite and the government; an arena where Twitter is used as a key transformational communication tool. According to Ndavula 80% of political candidates maintained an online presence during 2017 campaigns in Kenya, which facilitated the free exchange of ideas. Twitter is a credited as a credible communication platform, which makes the platform an important avenue for informing, linking and mobilizing the citizenry. The study shall help to identify the strategic language constructions that are critical in ensuring that the desired message is articulated and competently communicated to the target audience. The study shall also be useful among the micro-bloggers that are hired by different political parties to manage their social media accounts, since it helps identify the key language needs that emanate from the use of micro-blogging Apps. As a result, the current study provides insight into the appropriate language construction of tweets for political discourse purposes. This is central to ensuring that the required political support is realized, as well as ensuring that each message elicits the desired reactions, and shapes the attitude that was desired by the message.

Additionally, the study shall be a key pillar for the identification of the communication gaps that arise from incompetent and inappropriate language use among different micro-bloggers. This could potentially contribute to communication efficiency, and effectiveness since the accurate language communication tools that align with the communication objectives are extensively interrogated in the tweeting process. The study is useful to the institutions that monitor, control, and regulate language use by the

political elite. This is an indication that the study go a long way in boosting nation cohesion and integration since it provides offer comprehensive knowledge on language use on Twitter, which maybe a replica of a number of social media platforms, and thus, it helps in identifying and understanding how linguistic constructions are central to the anti-BBI discourse. The study provides significant insights into potential areas of civic education by institutions such as the Interdependent Electoral and Boundaries Commission, the Internal Security Ministry, and the National Cohesion and Integration Commission. The study contributes to the existing knowledge of multi-modal analysis and extends the existing knowledge.

1.8 Scope and Limitation of the Study

The study focused on studying emotive lexicons, conceptual metaphors, and syntactic structures as used by the anti-BBI micro-blogging team. An emphasis was laid on tweets by the anti-BBI team posted between October 26, 2020, and May 13, 2021. During this time, the anti-BBI discourse was at it's peak and a lot was going on in the political landscape where language use played an integral role in soliciting support for or against the BBI. Notably, any tweets made before or after the stipulated period for the study were not considered since they deemed not provide rich data according to the objectives of this study. The anti-BBI discourse was popular around the period under study with each of the two political divides seeking support for its agenda. It is notable that other aspects of Twitter discourses present research possibilities including studies on perceptions, agenda setting, and propaganda discourse. The current study avoided these aspects as they could have not only widened the scope of the work but also shifted its focus.

1.9 Chapter Summary

In this chapter, the background of the study, the statement of the problem, the objectives of the study and the research questions have been outlined. The chapter has also outlined the research assumptions, the rationale of the study, and the significance of the study. Lastly, the chapter has also presented the scope and limitations. The next chapter focused on the review of related literature linked to the study.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter delves into exploring the review of literature closely interlinked with this study as well as the theoretical frameworks that underpin the research. The literature review was a basis for studying the emotive lexicons used in the anti-BBI discourse as well as the nature of the syntactic structures and conceptual metaphors used in the anti-BBI discourse. Further, the chapter brings out the gaps in the knowledge that exist in the studies carried out by different scholars and outlines how this study intends to fill the existing gaps.

2.2 Review of Related Literature

2.2.1 Emotive Expressions in Twitter Political Discourse

Macagno and Walton (2019) posits that the meaning of emotive can be analyzed as an evaluative conclusion which is realized from inferences that are triggered by the use of terms that are represented and evaluated through the use of argumentation schemes. On the other hand, emotive expressions are the positive or negative evaluations or valences that are inherent in the meaning of a word. An affective expression is a subset of words in a language that are about effective conditions (Clore et al., 1987). In the study, a classifier-based approach to emotion lexicon construction, Das et al. (2012) posit that the properties of an emotion lexicon are the use of grammatical devices and structures such as adjectival phrases, comparative degrees, use of tense and interjections, emphasis through the use of blocks, frequencies of tenses, and low grammatical density. Words that can be used to express effective emotions include excitement and happiness, such as "Ha! Ha!" and "Great!" In addition, the love for specific tweets is expressed

through the use of words such as "lovely" and "interesting." Using emotive words tends to potentially lead the audience towards a certain decision-based system of interest since they elicit a set of emotive reactions (Stevenson, 1944).

According to Moreau et al., (2020) emotions are categorized into the valence, arousal (activation) categories and high arousal is induced by negative emotions such as anxiety and anger, and positive emotions such as joy and amusement elicit high arousal. The authors add that low arousal emotions such as low arousal elicits low arousal while positive emotions such as gratitude and contentment elicit low arousal. The growth of social media has led to the use of expressions that express affective emotions. According to Das et al. (2012), words can be classified into neutral, positive and negative emotions. Das et al. (2012) study offer background information that guide this study on how emotion lexicon constructions and the connotation of emotional words entail. In this study, the findings lead to an in-depth understanding of the terms used to express affective emotions. The present study focused on determining the emotive lexicons that were used in the anti-BBI discourse in order to determine the reaction elicited among the tweeters.

Discussed below is an example of emotive expressions.

Example 1a

Kihii cannot be our president

The word *Kihii*, among the Kikuyu language speakers, is an insult referring to an uncircumcised male. The tweep makes a divisive appeal by implying that a key presidential candidate cannot be the president in Kenya since he is not circumcised. In

this example, the tweet is highly pervasive and emotive and possess a great potential to create a rift between the two antagonist political divides.

Example 1b

**** *the larger majority really hates especially during elections. They hate*
**** *with passion due to the things they have been told about him all these*
years.

*** *ni magunia za binadamu*

In the expression the *larger majority hates* a certain political candidate due to *the things they have been told about him all these years*. The tweet seems to be saying that the said groups do not have a justifiable reason why they hate the said candidate. Notably, the expression *** *ni magunia za binadamu* (*** are human sacks) that means that they are a useless batch of individuals. The expressions identified in this tweet indicate towards a potential existence of negative emotive expressions in the Kenyan political tweeting space.

Example 1c

In *times of joy*, all of us *wished we possessed a tail we could wag* (A quote by W.H Auden).

The expression *times of joy* describes positive moments that are delightful, exciting and exceptionally good times in the life of a human being. Combined with the expression *wished we possessed a tail we could wag*, the emotion of joy is depicted as one that makes one behave in the same way that an excited dog does (wagging its tail).

Example 1d

The politician is *flying high* after a successful campaign launch.

The expression *flying high* is a phrase that means very happy, which is a positive emotion. The expression is used to indicate that the political candidate was extremely happy or overjoyed. In the quote, this is attributed to the milestone achieved upon the launching of the campaigns.

Jalbuena (2012) studied the lexical features that are common in tweets, such as the use of neutral number nouns, comparative superlatives, the past form of verbs, singulars and plurals, and proper nouns, the past participle of a lexical form of a verb, the infinitive of the lexical verb, and adverb particles and WH-verbs. According to the study, lexical features are mostly used informally on Twitter because formal lexical use for functional purposes receive little attention. Although Jalbuena's study makes critical milestones in creating an understanding of the lexical structures and forms that are commonly used in Twitter discourse, the present study's central focus was on the emotive expressions that are used in the anti-BBI tweets, which form a central aspect of this study.

Kušen et al. (2017) studied the NRC, DepecheMood, and EmoSentNet word-emotion lexicons on a group of Facebook and Twitter messages. The study included the use of an algorithm that used natural language processing tools and a slew of heuristics that mimicked how humans naturally analyze the emotions depicted in written texts. The study found significant highlights in the use of word-emotion lexicons on Facebook and Twitter. Despite its contribution to the understanding of word-emotion lexicons use in Twitter, the study did not provide an account that is specific to the Kenyan political context. The present study focused on determining the emotive expression used in the anti-BBI political discourse in Kenya, which is not based on machine language learning structures.

Persson (2017) carried out a study on the Twitter hashtag #kämpamalmö during an anti-fascist demonstration that took place in Malmö, Sweden in 2014. The findings indicate that the use of emotional language allows participants to form collectives and different participants utilize emotional language to relationship and negotiation purposes. While the current study shares a similarity with Persson (2017) in that both are politically inclined and were conducted on Twitter, the difference is deeply ingrained in the geo-spatial nature of the studies; in the fact that the current was conducted within the Kenyan political sphere.

Koto and Adriani (2015) studied a hashtags-based emotion-lexicon for Twitter sentiment analysis in Indonesia. The hashtag feature was used to extract tweets that contained specific emotion labels in English. These hashtags help to filter the sentimental words, which boost the intensifier, and the recognition of the tweets within the subjective domains. The study indicated that sentimental words were central to boosting intensifiers. Koto and Adriani's study reflect the usage of hashtags to acquire critical information and the place of hashtags in tweet mining, which forms a critical base in the present study that was specific to the anti-BBI discourse in Kenya. Notably, the use of the hashtag plays a significant role in identifying the emotional expressions for the present study.

A study carried out in Kenya by Mworira (2015) found that language use among Kenyans on Twitter exhibits major deviations from the grammatical language rules that occur at the graphological, phonological, morphological, syntactical, lexical, and semantic levels. Although the study exemplified that tweeps in Kenya do not adhere to the formal lexical structures, and thus, the lexicons tend to be non-standard, a focus on the anti-BBI political discourse was not exemplified. This arises from the need to

communicate within a word restricted social media platform. Mworira (2015) study demonstrates the nature of language use among tweets within the Kenyan context, an aspect that shapes the present study. The present study adds to this discourse by examining the syntactic structures that are specific to the anti-BBI political discourse.

In addition, Bandhakavi *et al.* (2021) argue that texts used on social media platforms such as Twitter contain unique symbols that result in non-standard spellings, punctuation, and capitalization; patterns of repetition; and characters for which the aforesaid lexicon tends to have little or no coverage in the anti-BBI political discourse. The study encompassed the use of computational tools such as text-to-text speech synthesizers to understand the fascinating trends in the nature of the lexicon landscape on Twitter. The lexicon on Twitter is considered to emanate from the word limit, which constrains the magnitude of expression of ideas and dissemination of information to the target audience. Bandhakavi *et al.* (2021) attained critical milestones in exposing the nature of the lexical structures, the present study focuses on the emotive lexicon aspects of tweets that arise from intentional and calculated language use.

Younes and Altakhaineh (2022) studied the metaphors and metonymies that were used in memes to depict COVID-19 on Jordanian social media websites. The results indicated the social media website users in Jordan to depict COVID-19 in a bid to create awareness and educate the masses on the severity of the COVID-19 virus used different mono-modal and multi-modal metaphors and metonymies. The findings of this study helped us understand how the internet meme is used to spread important messages to a specific audience.

2.2.2 Conceptual Metaphors in Twitter Political Discourse

Conceptual metaphors can be described as understanding an abstract domain of experience in terms of a concrete domain. The conceptual metaphors are both processes and products, since the cognitive process of understanding the domain is the process aspect of the metaphor, while the resulting conceptual pattern becomes the product aspect (Kövecses, 2016). Oanh (2019) cites the characteristics of conceptual metaphors as the use of positive and negative emotion-igniting language, the use of deliberate neutral terms, the use of emotionally charged vocabulary and intensifying adverbs.

Oanh (2019) further cites that the use of adjectives that give an overall emotive strain as positive, neutral, or negative, the use of positive and negative emotion-igniting phrasal verbs, and the use of intensifiers that directly affect the emotional component of a sentence by capitalizing on the actual meaning. Essentially, a conceptual metaphor simply says something in a manner that gives the recipient the task of mapping the source domain to the target domain and deducing the intended meaning with the mapping largely founded on induced schemas. Kövecses (2016) adds that understanding conceptual metaphors involves a systematic mapping between two conceptual domains. The present study integrated a systematic mapping of the conceptual domains used in the anti-BBI discourse in Kenya.

The examples below outline conceptual metaphors in the English language:-

Example 2a

Hatutaki madoadoa deadline imefika

The term *madoadoa* is a Kiswahili word that means stains or spots. The term was conceptually used to refer to minority communities living within a certain geographical region. The desired communication is realized upon the creation of visual images that

metaphorically reinforces the verbal message. In this case, the phrase *Hatutaki madoadoa* was meant to mean we do not want spots (people from a certainly profiled community) amongst us. Further, the tweep writes *deadline imefika*, which means the deadline is here or your time with us has elapsed. The whole tweet unfolds around unwanted spots and stains that must be gotten rid of. The message contained in example 2 a is disparaging and exposes the target community to ethnic-based violence. The tweet implies that if left unregulated, the Kenyan Twitter space can potentially trigger national disintegration.

Example 2b

Love is blind

For the conceptual metaphor in Example 2 b above to be realized, the visual images of individuals who are blind are created in the mind of the audience. The metaphor is used to mean that being in *love* with a person incapacitates the lover's ability to see each other's faults since they are blinded from the truth and therefore cannot see. Consumed by *love*, the parties involved ignore some truths that could be disparaging and harmful to their relationship.

Example 2c

Time is money

The metaphor is used to mean that *time* is a treasured resource. To get the desired meaning, the source domain is mapped to the target domain, *money*. This gives the implication that individuals should not waste this rare resource.

Example 2d

Anger is fire

In this case, *anger* is the source domain that is mapped to the target domain *fire*. To get the desired meaning, the audience needs to understand the behavior of fire. *Fire* can be beautiful to look at and pleasantly serves humanity. However, adding a lot of fuel gets it out of control and makes it dangerous. The meaning of the conceptual metaphor outlined in example 2d above is that uncontrolled *anger* can be highly dangerous and can lead to devastating consequences.

Lackoff and Johnson (1980) argue that a conceptual metaphor establishes cognitive links or mappings between a myriad of concepts or conceptual structures about different domains, and thus, a metaphor is understanding and experiencing one kind of thing in terms of the other. The authors argue that the cultural changes emanate from the integration of metaphorical concepts, and the loss of the previous metaphors. For example, the metaphor *time is money* has led to the westernization of cultures across the globe.

According to Lackoff and Johnson (1980), conceptual metaphors are categorized into imagistic metaphors where one conventional image is related to another by assessing the similarity of the images using mapping knowledge from the source and target domains. Understanding conventional images is highly determined by the schemas held about the image and the category at the conceptual level (Ferrando, 2017).

Example 2e

The *COVID-19* is a *killer virus*

The target domain would be that contact with the *COVID-19* virus can be life-threatening and, in some cases, fatal. It spurs an image of something that kills and ruthlessly ends the life of another thing.

The second category is the structural conceptual metaphors which are the metaphors that encompass the theoretical configuration of a specific concept or an entire domain in terms of each other (Ferrando, 2017).

Example 2f

Love is blind.

In the example highlighted above, *blind* is a concept that is directly mapped onto the target domain of *love*. From the statement, love is understood in terms of blindness or an inability to see, implying that lovers are unable to see each other's flaws and weaknesses. The third category is orientation conceptual metaphors: The orientation metaphors organize a system of aspects based on grounds of spatial orientation. The metaphor interpretation is founded on the individual's perceptions and experiences of the world around them (Ferrando, 2017).

Example 2 g

Joy is up, and frustration is down!

The phrase is based on emotional and thought patterns that provide guidance. While a happy stimulus makes the person feel high, and thus, up, frustrations bring an individual down.

Fourthly, the ontological metaphors are representations of abstractions like feelings and opinions as things that are concrete like persons, and objects (Ferrando, 2017). According to Vu (2015), the conceptual domain of material or tangible things helps us extract abstract experiences and ideas out and see it as objects or concrete substances.

Example 2 h

Bereavement is a harvester.

Bereavement is likened to a person who harvests after probably sowing and taking care of the crops. Metaphorically, the statement means that amidst the grief associated with the loss of a loved one, individuals can gain new perspectives by letting go the past.

These conceptual metaphor categories are central to this study, and thus, the study seeks to employ the metaphorical categories. The categories discussed above were adopted for this study. Lakoff and Johnson's (1980) metaphor categories created an understanding of different categories of data analysis and exploration, which went a long way in arriving at the study's findings.

Ramanathan et al. (2018) studied the conceptual metaphors used in Malaysia's national election by the Prime Minister Dato' Seri Najib Razak (henceforth, Najib) and the Indian Prime Minister Narendra Mod. The findings point out that the premier utilized metaphors in their tweets to create the notions that they wanted and encourage the civilians to cast votes in their favor. The study indicated that metaphors played an important role in boosting national unity and integration, as evident in the metaphor that "politicians are nation constructors, citizens are laborers, and the nation is an edifice." The present study analyzed the use of conceptual metaphors in anti-BBI tweets used in Kenya to objectively create an understanding of how conceptual metaphors are used in the Kenyan Political landscape.

A study by Lumwamu (2019) indicated that metaphors were extensively used in the International Court, with the metaphors highly secluded within the linguistic, cognitive, and pragmatic levels. Within the linguistic level, metaphors were evident within the

expressions, such as expressions of election justice, and expressions of animate traits. The metaphors in the International Criminal Court's political discourse depict a need to trigger sympathy and a sense of suffering. The politicians who were taken to the ICC sought sympathy from the public that would make them feel appreciated, and make them innocent. However, although Lumwamu's study addresses one of the scenarios where metaphors were comprehensively used to address one of the most recent significant political discourses in Kenyan history, the metaphorical uses within the BBI landscape are different from the 2005 constitutional campaigns, and thus, they need to be studied independently. The present study was a significant contributor to the existing knowledge on the use of conceptual metaphors in Kenyan anti-BBI political discourse.

2.2.3 Syntactic Structures in Twitter Political Discourse

Syntactic structures are the organization of words, phrases, and clauses within a sentence, which is core to the functionality and meaning of a linguistic construction (Koopman et al. 2013). Miller (2008) outlines that the properties of syntactic structures adhere to morphosyntactic structures, phrase structures, and general content description rules. The word syntactic structure is derived from a combination of syntax, which refers to the accurate ordering of words in a particular phrase or linguistic string and "structure" refers to a pattern that the linguistic symbols follow to appropriately give some meaning (Chomsky, 2009). However, for the purposes of this study, syntactic structures entirely studied through an in-depth focus on the functional elements as opposed to the Chomsky generative grammar. Essentially, modes as schemes for making meaning were treated as key aspects of this study. Faced with space constraint dynamics, tweets and posts align with functional perspectives, and do not adhere to grammatical rules.

According to Adami (2015), O'Halloran (2008), and Baldry and Thibault (2006), they applied and developed Halliday's systemic-functional grammar to multi-modal texts by focusing on modes as central to meaning making rather than sign-makers' expressions within social processes. Functional grammar interpretations of texts, systems, and linguistic structure elements by Halliday. Halliday (1994) posits that the analysis of functional language use is based on three elements: the "ideational" (understanding the environment), the "interpersonal" (the creators of the clause and the target audience), and the "textual" or "mode" (the form in which the clauses are presented). The systemic functional is highly concerned with mapping irregularities embedded in the functional use of images versus writing that exist in wide usage of novel datasets, which allows for the investigation of structural relations such as themes and focus in influencing discursive functions.

Example 3a

Completely unacceptable! It is just not right. This is *now dangerous...someone remind ***** that Kenya is a country for all of us. Live where you want and vote your choice freely. This is why you need Azimio la Umoja.*

This tweet deviates from the traditional sentence structure where Subject + Verb+ Object. Although comprehensive and carrying a lot of information, the sentence are short and precise which evidences the feature of reduction. In this case, the tweep centralized on the shortening strategies, which facilitated the passing of the desired message within the set Twitter-word -limit-constraints. The adoption of the sentence structures discussed above helps to communicate a message that triggers political polarity.

Example 3b

**** na ****ni wasaliti wamemua kuturudisha Misri so President *****should act with Wisdom na apeane kwa yule aliye yimwa Haki 2007. Wananchi wa taifa hili wamefisadika na wanapiga kura kwa misingi ya ukabila now it's time the dragon to be slaughtered.

The tweet comprises of complex sentence structure that does both adhere to the standard grammatical rules. The tweep seemingly utilized the set space to pass the message that he desired while giving little or no attention to the demands that creates a negative impression about the dragon that needs to be slaughtered.

Feng (2013) studied functional grammar and its implications for English teaching and learning, with the study's findings indicating that EFL students see functional grammar as a way of viewing meaning and forms as related within different options that exist in the English language. The students tend to confuse formal and informal languages due to their experiences with the English language at home. The study indicated that functional grammar is more useful if used to teach intermediate and advanced literacy students since it possesses excellent analytical capabilities, and is founded on basic knowledge. The present study analyzed the functional elements of syntactic structures.

Vosoughi (2015) carried out an automatic detection and verification-based approach on the role that language played in exploring the spread of malicious and accidental misinformation on social media in real-world emergencies. The findings show that the sentence complexity was minimal, and the use of emoticons and abbreviations were highly used. Although the current and Vosoughi's (2015) study are related in that both address the nature of sentences used in Twitter, the difference in the two studies is embedded in that the current study is a multi-modal study.

Lalandais and Frere (2017) studied how syntactic types of subordinate clauses vary depending on informational weight, with the study being rooted in a multi-modal discourse analysis perspective. This was central to examining whether several subordinate structures expressed the desired background information. The findings indicate that restrictive relative clauses, appositive relative clauses, and adverbial clauses can be easily differentiated based on the background of their communication input. Also, the findings showed that the restrictive clauses had the highest modal density. The present study seeks to determine the functional elements of the syntactic structures in the anti-BBI tweets.

A linguistic analysis carried out Tasente (2021) in President Trump's tweets indicates that the former president of the U.S did not segment his tweets at the syntactic level and he used long sentences and complicated clauses. This trait affected the comprehension levels of the readers negatively. In comparison, Hillary Clinton's tweets contained short paragraphs with a clearer syntactical structure and strict adherence to grammar rules, making them easy to follow and comprehend. Tasente (2021) study offers great insights into the nature of abuse of grammatical rules in the construction of grammatically correct syntactical structures, and their effects on the political message to be passed. Despite its realizations, the scope of the study differs from what this study seeks to accomplish, and thus, the present study seeks to fill a geopolitical and geospatial information gap.

Nyaga (2013) studied the code switching in political speeches by focusing on identified presidential campaigns in Kenya between 2012 and 2022. The study findings point out that the campaigns encompassed three types of code switching, namely, tag switching, intrasentential and intersentential. The goal of code switching was to appeal to a

protagonist's ethnic group and express authority. However, although Rosalind's study was specific to the Kenyan political context, the current study took a different focus by concentrating on the political tweets made by the antagonists of the BBI discourse in Kenya.

A study carried by Carrington (2004) on the online communications on the texts and literacies of the Shi Jinrui language showed that the texting patterns exhibited a decline in spelling and grammatical standards, acronyms (e.g., *LOL* for 'laugh out loud'), emoticons (e.g., ☺ instead of 'I am happy'), and accent stylizations (e.g., slang terms such as *gonna*). Additionally, Carrington (2004) found that online communications are characterized by nonconventional spellings (e.g., *gudnite*), homophones (e.g., *gr8* and *c u*), shortenings (e.g., *pic* as in 'picture'), contractions (e.g., *thx* for 'thanks'), and omission of punctuation. Carrington's (2004) study focused on the online communication but the current study narrowed down to Twitter in the Kenyan political scene.

In Masroor's (2019) study on the how Twitter political discourses by politicians orient the polarization and ideological ideals of Pakistan, the research found that through the use of linguistic features, the politicians used the cognitive binary of presenting one 'self positively and negative presentation of the other. This played a role in attaining political dominance and legitimization of the actions that control public opinion. Notably, the analytical framework of Masroor's (2019) was based on Hallahan's framing theory but the current study engulfs a multi-modal approach.

Goroshko and Poliakova (2018) explored the persuasiveness in political discourse on Twitter with the results indicating that political internet-communication is deeply characterized by the usage of short sentences, elliptical sentences, oxymoron,

metaphors and rhetorical questions. Although this work informs the understanding of how syntax is used on Twitter, it is rooted on the psycho-linguistic approach and the current study is based on multi-modality.

Boot et al. (2019) studied how character limit affects language use in tweets and the results indicated that character limit change was made of traits such as shortenings, contradictions, symbols, unconventional and numerals that affects the use of language. This study was useful to the current study since it bears information that is critical to shaping significant information on language use in Twitter.

Zubiaga et al. (2014) on the use of syntactic in twitter indicate that Twitter has four main stabdrads that include user mentions such as mentioning another Twitter user and using of the at-sign, replies that incorporates the use a user can reply to another user by adding the at sign. Zubiaga et al. (2014) defines retweets as a reshaping of another person's tweet, the retweet copies the original message and hashtags as group tweets into conversations based on topics, they represent the main point of the tweet.

In a study titled a corpus-pragmatic approach to negation in electoral tweets, Albu and Capuano's (2023) research findings indicate that the Twitter political discourses are entirely characterized by a shift from the formal register to a more flexible and colloquial form, use of short formats and highly interactive structures evident in elliptical structures. In addition, the author argues that the use of non-verbal verbal negation with the full form not, the telegraphic ways of expressing verbs and the non-conventional punctuation with negative markers and non-standard negative structures.

Gervasio and Karuri (2019) carried out a study on how language was used to mark identity in social media by Chuka University students with the findings showing that

students code mix English and Kiswahili and come up with words that communicate their message. The findings indicated that the study group combine English and Kiswahili morphemes to make a single word which makes a complete sentence with a subject, verb and object or a subject and a verb. In these sentences, tense and number are correctly marked, which points out to an adherence to the rules of syntax.

2.3 Summary of Review and Gaps Identified

Language use in political discourse has been richly studied. Studying the emotive lexicons of discourse, Clore et al. (1987) argue that either the emotive lexicon can be positive or negative, as evident in the manner in which words are used. The study addressed the question on what quantifies an emotive lexicon as either positive, neutral or negative and does not delve into exploring the emotive expression with the Twitter political discourse. In this study, the findings indicate how the use of emotive expressions in the Kenyan political discourse influences the polarization of the country.

Studying syntactic structures, Kaufman and Kalita (2010) posited that syntactic structures in tweets are characterized by highly irregular syntax and created localized translation replicas that are deeply embedded in the smaller tweet subsets. This addresses the question on the irregularities of the syntax used by tweeps. The current study examined how the adoption of the linguistic virtual sphere within the political Twitter discourse is influenced by the deviation of the traditional syntactic rule to communicate the desired message within a constrained online environment. Vosoughi (2015) studied the use of linguistic featured spreading of malicious and accidental misinformation on social media in real-world emergencies. This study was centralized on the use of an automatic detection and verification approach of the rumors on Twitter in situation that were perceived as potential triggers of harm to the society. The findings

show that the sentence complexity was minimal, and the use of emoticons and abbreviations were highly used. In this work, the focus was laid on the use of a multi-modal approach to discuss the discourses perceived to be of great importance to the political stability of Kenyan in the recent history.

2.4 Theoretical Framework

The analysis of the data selected for use in the identification of the nature of the emotive expressions in the construction of anti-BBI tweets and analysis of the functional elements of syntactic structures on Twitter in this study was grounded on the Multi-modal theory, and the Conceptual Metaphor theory. The Conceptual Metaphor Theory was used to establish the nature of the conceptual metaphors that were used in the construction of the anti-BBI tweets. The Multi-modal theory framework is credited to the works of Halliday (2011), who developed systematic functional linguistics on which the multi-modal theory is rooted.

2.4.1 The Multi-modal Theory

The multi-modal theory is an inter-disciplinary approach that seeks to offer guidance on how communications and representations that go beyond the use of language alone can be understood. The theory is gradually gaining prominence with the advancements in language systems to adapt to the dynamic presented by new technologies, expertise and media. Under the multi-modal theory, a myriad of resource systems are combined within specific context to give a meaning. Thus, as opposed to the mono-modal studies that focused on a single mode, the multi-modal theory is extensively useful in studies where the data is sourced from combined modes such as the written mode, gestures, videos, images and speech. The key theory that the study was premised is the Multi-

modal theory with the main modes being the written mode and the visual mode evident in the use of memes and emojis.

The proponents of the multi-modal theory argue that myriad sign systems other than language are potential sources of meaningfulness. Various scholars have contributed to the creation and development of the multi-modal theory. According to Murphy (2023), multi-modality dates back to the earliest years of anthropology in North America. Murphy (2023) posits that from an intellectual perspective, there existed a growing recognition where “non-verbal” communicative channels mattered to people. Notably, these nonverbal communicative channels are subject to similar social and cultural forces that shape language. Thus, multi-modal conventions are central to how communities mark and maintain identities (Bezemer and Jewitt, 2010).

Scholars such as Ervin Goffman (1974), Haviland (2003) and Erickson (2004) have explored meaning making using multiple mode. Kress and Van Leeuwen (2020) carried out investigation that led to the development of significant principles of multi-modal communication, which subsequently improved the theory. According to O’Halloran (2011), multi-modality analysis of discourses is a novel paradigm that explores the extent to which language use is utilized through the combination of language and resources that include images, scientific symbolism, gestures, actions, sounds, and music. In this case, meaning is realized through analyzing different modes of communication. The representational, interactive as well as textual meaning that can be done at content analysis level, social semiotics and conversation analysis levels (Bo, 2018). Essentially, the use of Twitter in political discourses allowed the scholar to study different modes such as studying the written tweets, photos, listening to the audio

clips, GIFs, and video, and the use of reaction symbols such as likes, and dislike that are key to understanding the intended communication.

According to Levine and Scollon (2004), the key terminologies of the multi-modal theory include mode, which are the communication methods that play an integral role in conveying the desired information. Essentially, traditional shaping extensively influences a mode, and the meaning is purely determined by individuals. The modes of the multi-modal theory can either be written, performative arts, or spoken aspects of communication. Modes include written and visual communication channels. Secondly, medium- This is the product of the modes that have been chosen. The third terminology is the semiotic resources. Kress (2011) argues that semiotic resources are used to organize the understanding of the world that surrounds us. Thus, semiotic resources play an important role in the making of meaning, and thus, these are the acts, tools, and artifacts that are utilized for functional purposes. Lastly, the modal affordance are the materials, and the cultural concepts that comprise a specific mode. It triggers the question of the mode that best suits a specific scenario. The concept is closely interrelated with the material, cultural, and historical usage of the modes.

Wang and Liu (2022) studied syntactic structure in twitter using the dependency grammar framework. The results of the study indicated that many of the tweets are easy to comprehend, an aspect that is influenced by the least effort. The researchers' note that compared to traditional fiction, twitter exhibits more syntactically complex sentences that are extremely short in length. Wang and Liu (2022) related the syntax complexity to the creative linguistic features that are shaped by contextual, and syntax factors. Wang and Liu's (2022) findings provide a critical foundation on which this

study was conducted to determine whether the same results in the linguistic analysis of Twitter syntactic structures through the Multi-modal theory used in this study.

According to Matthiessen (2007), multi-modal discourse analysis allows for the analysis of different semiotic systems such as texts, pictures, graphology and graphitic and the manner in which they interact to shape the desired meaning. The author argues that multi-modal discourses encompass the use of multiple semiotic resources to realize socio-discursive appeal through visuals, textual along with other non-linguistic aspects, and their interaction in the visual composition.

The Multi-modal theory was used in the analysis of the data selected for this study, namely the written text and the visual texts/composition. The theory served as a critical guiding framework for the manner, and extent of data collection, and interpretation. Additionally, the theoretical frameworks provided the appropriate scope of the study, which is a key aspect of arriving at the accurate data.

2.4.2 The Conceptual Metaphor Theory

According to Lackoff and Johnson (1980), the concepts, languages, and actions that humans engage in are metaphorically structured, and thus, speaking and acting are reliant on the conceptual framing of the physical realities. Further, the author stresses that is based on cross-domain correlations in our experience, which give rise to the perceived similarities between the two domains within the metaphor.” This exists in the mapping of the source, from where the metaphorical expressions are drawn, and the target domain, which is the conceptual domain that the audience seeks to understand. Metaphors centrally aid in the understanding of abstract concepts of the world.

Lackoff and Johnson (2008), conceptual metaphors are categorized into orientation metaphor: This category of metaphor encompasses spatial relationships, which include front/back, in/out, front/back, on /off, deep/shallow and central or peripheral. On his part Vu (2015) cites that a system of ideas is organized in the relation and interaction in space like up-down, inside-out, front-behind, shallow-deep, and center-periphery as discussed in the example below.

Example 4a

I am feeling *down*

The word *down* is an orientation metaphor where down is used to signify a state of sadness.

The second category is the ontological metaphors where the abstract metaphor is mapped onto the concrete thing/aspect.

Example 4 b

Love is a physical force

In the example, *love* is mapped onto a *physical force* such as a storm or a wild wind that give the impression that love is a strong and intense feeling that can possibly sweep individuals off their feet.

The third category is the structural metaphors where a complicated concept is provided in terms of another. This facilitates the presentation of the abstract metaphors in terms of the concrete metaphor. An example of a structural metaphor is discussed in example 4c.

Example 4c

Time is money

In this example, the concept of *time* is viewed as a metaphor initiating the understanding of *time* as *money*, which is a rare and scarce resource that needs to be handled with the decency and the importance that it deserves.

According to Zhang (2021), "reality in metaphors" is based on the construction of human experience through the conscious and unconscious use of metaphors. Conceptual metaphors face the challenge that they cannot always be mapped from the source to the target dominance, and thus, it is crucial that the validation that guides the interpretation of the metaphors is arrived at. In the present study, a validation to eradicate the possibility of metaphorical unrepresentativeness, and metaphoric fuzziness was addressed using a checklist.

Deignan (2005) posits that the key tenets of the conceptual metaphor structure human thinking and knowledge; and are thus, central to abstract language. Deignan adds that metaphors are founded on physical experiences and are ideological in nature. The metaphorical reasoning is founded on the source domain inference structures, which are utilized for the domain reasoning via neural mappings (Clark, 2015). Kövecses (2016), studied the "standard" conceptual metaphor theory along with some outstanding issues of the theory. The author pointed out that metaphors tend to be less pervasive in real discourses, the mapping of the source and the target domain is largely dependent on the source, which maps conceptual materials that belong to the main meaning focus, and the metaphor's mapping occurs from concrete to abstract domains. This study focused on a context outside the Kenyan anti-BBI political discourse, which is the central focus of the current study.

2.4.3 Conceptual Framework

INDEPENDENT VARIABLES

DEPENDENT VARIABLES

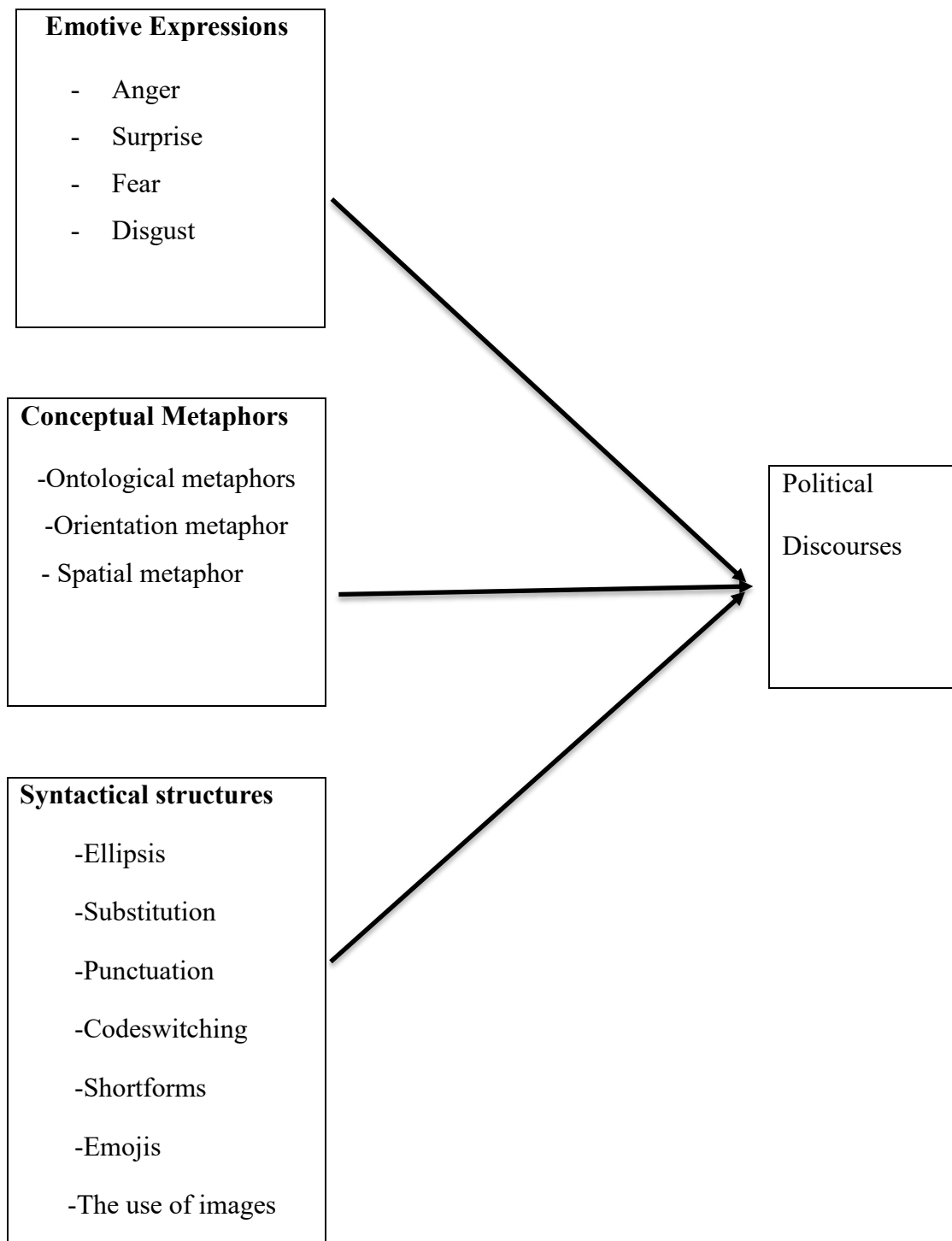


Figure 2.1: Conceptual Framework

2.5 Chapter Summary

The chapter has reviewed literature related to emotive lexicons, conceptual metaphor and syntactic structures in Twitter political discourse. The chapter has also discussed the theoretical frameworks, with the Multi-modal theory explored in-depth. Lastly, the chapter has also outlined the conceptual framework. The following chapter delves into analyzing the methodology used in carrying out the study.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter focuses on the research methodology used in carrying out the study. The chapter included: research design, description of the research area, population and sampling, description of the research instruments, piloting of the research instruments, data collection techniques, data analysis techniques and outline the ethical considerations that was used in this study

3.2 Research Design

The study was based on the use of mixed research design. Creswell (2014) cites that a mixed-research method utilizes both the quantitative and qualitative analytical procedures in one study. The mixed research design is credited for its significance in boosting elaboration. Elaboration refers to a researcher's ability to gain a better understanding of the phenomenon using a variety of different methods, which one single method would not be able to accomplish (Gibson, 2017). Feilzer (2010) the use of mixed research approach infers that the qualitative and quantitative approaches are not only compatible but are also complementary for producing the knowledge that is perceived as scientifically and societally important. Guided by this argument, the study adopted the use of mixed research design because the multi-modal analysis encompasses the use of reviewing written tweets, and the audiovisual content.

Quantitative and qualitative studies encompass purposeful sampling, analysis of texts, representation of information in figures and tables and a personal interpretation of the findings of the study (Creswell, 2014). The study purposively sampled tweets posted by the anti-BBI micro-bloggers. From an array of tweets under the selected hashtags,

the desired tweets were purposely be arrived at. According to Creswell (2014), the quantitative and the qualitative research design focus on data collection in the field where the problem occurs. The author accentuates the collection of data through the examination of documents, and de-emphasizes on the need to interview the participants, and the use of questionnaires.

3.3 Target Population and the Location of the Study

The study was conducted within the Twitter online sphere since it is a study that seeks to study the tweets made by the anti-BBI micro-bloggers. Therefore, the tweets made by anti-BBI micro-bloggers formed the target population for this study. Bichang'a (2020) posits that the political leader, who pioneered the anti-BBI discourse, informs and directs public opinion on myriad issues affecting the society. In addition, in this study, the population refers to all hashtags and tweets on anti-BBI for the period between October 26th, 2020 to 13th of May 2021.

3.4 Sample size and Sampling Techniques

Twenty tweets were selected for each of the anti-BBI specific hashtags. The proportionate stratified sampling method, followed by the purposive sampling method was used. The data was first divided into strata depending on the hashtag before the data is further sampled using the purposive method. The proportionality of the tweets was based on the use of purposive sampling. The researcher picked the tweets that have evidence for the affective lexicon, syntactic structures, and conceptual metaphors. The importance of the proportionality of the tweets was to ensure a balance so that the study does not have one objective having more tweets than the other objectives. Additionally, adopting 20 tweets for each hashtag gives an opportunity to exhaustively study the tweet's features.

3.5 Inclusion and Exclusion Criteria

The tweets that were used in this study were made in the October 26th, 2020 to the 13th of May 2021 period. The tweets bore the hashtags #BBINonsense, #RejectBBI, #StopBBI, #NotoBBI, #BBIMustFall, #KomeshaBBI and #BBIniScam. The language used in the tweets was either Sheng, Swahili or English. The focus for the research purely on the emotive lexicon, syntactic structures, and the conceptual metaphors used in the anti-BBI. Conversely, the study excluded any other linguistics aspects that did not meet the above criteria.

3.6 Research Instrument

A checklist (Appendix I) was adopted for this study. The checklist contains the traits against which the objectives were evaluated. The key features determined the eligibility of conceptual metaphors, emotive lexicon and the syntactic structures in propagating the discourses against the BBI. The checklist was the most suitable research tool since it highlighted the key features and elements that helped in attaining complete and accurate details for the study.

3.7 Piloting the Instruments

Prior to the process of collecting data, piloting was carried out in a bid to test content validity of research instruments. Pre-tests are preliminary evaluation of data collection instrument which aids in determining the suitability of the data selected for the planned study. This gives room for researchers to make critical adjustment to the research instrument (Hilton et. al, 2020). The linguistic features of the data were assessed against the features captured in the checklist. This procedure aided in the identification of issues with the research instrument such as features that were more inclined toward the grammaticality as opposed to the use of linguistics features. The issues noted from the

pilot study were listed down and the features restructured to improve the exploration of the objectives of the study.

Primarily, the tweets chosen for the piloting were assessed against the features highlighted in the checklist to ensure that the features addressed the problem that the study seeks to discuss. This assisted in the identification of features that focused on the grammatical accuracy of the sentences and phrases along with the item's overall inability to function appropriately. The issues that were noted during the piloting were accurately noted and adhered to before the data that was selected for the study was used. Following the observations made during the piloting procedure, some features initially integrated in the checklist were omitted; others, edited and new one that align with the study objectives were added. This was treated as an important aspect of the study since the researcher treated the conducting of the piloting process as central to ensuring that the research tool's quality was improved and the reliability and the validity of the tool maintained.

3.8 Validity and Reliability of Instruments

Sallis (2021) posits that reliability refers to "the consistency of how well we measure something," while validity refers to how well we measure what we plan to measure (Mohajan, 2017). The results of the pilot study were used to make adjustments on the data collected to achieve validity and reliability before data collection.

3.9 Data Collection Techniques and Procedures

Nueman (2014) posits that data collection encompasses collecting empirical evidence to acquire insights, and understanding on the desired subject. This significantly helps get the appropriate responses on the study that is carried out. In this study, the checklist was used to help to capture the conceptual metaphors, emotive lexicon, and syntactic

structures features that characterize the anti-BBI discourses. The checklist was used in the extraction of data to determine the specific elements that qualified the suitability of the selected data. Tweets that were initially categorized as raw data's aptness for this study was arrived at by assessing the tweet against the elements captured in the checklist under each linguistic structure. The data that was foregrounded as relevant for this study was systematically recorded numerically under the identified hashtags.

3.10 Data Analysis Methods and Procedures

For data analysis and presentation, the study employed both the qualitative and quantitative methods. The data was categorized through proportionate stratified sampling method, followed by the purposive sampling method. After categorization, the data items included lists of emotive words, conceptual metaphors, and syntactic structures that were examined for patterns captured in frequency tables. The data aided in determining the extent to which divisive language is used on Twitter. The selected items were also studied in their contexts of use to elicit meaning, connotations, and reactionary sentiments from the target audience. In this way, the analysis was integrating aspects of qualitative approaches to provide a more complete account of the issue under study. The study encompassed the examination of anti-BBI tweets using a checklist developed by the researcher.

The analysis started with the examination of relative frequencies and the statistical emergence of the emotive lexicon's expressions, syntactic structures and conceptual metaphors. A checklist was used to provide guidance on the features that each potential data contained. Here, a tweet-by-tweet analysis within the selected study period was carried out to determine the eligibility of the data used for each objective.

This enabled the researcher to critically analyze the tweet language features evident in the anti-BBI political discourse in Kenya. Thus, multi-modal theory approach enabled a multifaceted analysis of the features used by anti-BBI tweeps. This provided the researcher with an opportunity to maintain a high degree of objectivity and the adoption of tweets that are free from any existing preconceptions relating to the context.

For example, under the objective that seeks to identify the nature of the emotive lexicons in the construction of anti-BBI tweets, the checklist helped in the identification of the words and terms that evoke sentiments that triggered a specific reaction among the consumers of the tweets. The comprehension of the specific units of analysis was determined by the meaning attached to the units. For example, a certain tweet had the emotive word *expensive shit* is and *increasing prices* and *scam*.

The emotive words appeared on social media on how the parliamentarians passed taxation and increased bills. The political elite would later complain how expensive shit is and how s/he is opposed to increasing prices, creating an understanding of the unintended consequences of the finance bill, which creates a favorable platform for the BBI, which that audience perceives the BBI as another swindle because it seeks to increase the number of MPs and taxation.

Under the second objective, it sought to establish the conceptual metaphors that were used in the construction of the anti-BBI tweets. The suitability of the tweets for this specific objective was first assessed following a determination on whether they possess the traits captured in the checklist provided in Appendix I. Below is an example of one of the tweets that fits the study:

Extract 1: Tweet 52#2

Nyoka ametoka, we now have report.

The term "*Nyoka ametoka*" (The snake is out) is a conceptual metaphor that was used to refer to the release of the BBI report.

Lastly, under the third objective, which focuses on analyzing the functional elements of syntactic structures on Twitter, the suitability of the tweet was determined by its possession of traits that include the form of linguistic and grammatical structures/constraints, arbitrary form meaning mappings, and adherence to syntax rules.

Extract 2: Tweet 58#2

From tomorrow, expect some hot air pressers, dismissing the court as "Kangaroo Courts"

Also, some pea-brained influencers shall begin running funny hashtags here on twitter, attacking the persons of the legendary High Court Judges.

Example 3: Tweet 58#2 reflects a deviation from the syntactical rules, which is evident in the tweet above. In the first sentence, grammatical rules were not followed since a full stop was not used to punctuate and the use of commas is not in line with standard grammatical rules.

If the tweet adhered to the set syntactical structures, it should have read;

From tomorrow, expect some hot air pressers that dismiss the courts as "Kangaroo Courts." In addition, some pea-brained influencers shall begin running funny hashtags on Twitter that attack the judges of the High Court.

Essentially, since the tweets follow functional grammar rules, making them ideal for communication passages. The readers of the tweet understand the desired message, despite its lack of adherence to the stipulated grammatical and syntactic rules.

3.11 Ethical Considerations

Research ethics in modern day studies has become an inevitable practice. According to Pritchard (2021), in particular, research ethics aim to uphold the values of beneficence (doing no harm), respect for human people (participants), justice, and the confidentiality of research subjects. Similarly, researchers are required to prioritize the ethical issue surrounding the planning, conducting and reporting stages of the study (Kothari and Gaurav, 2014). The ethical issues outlined by Kothari and Gaurav (2014) should be closely followed in a bid to protect the interest of the public, the topic of the research, and the wellbeing of the researchers. In this study, the Kothari and Gaurav (2014) prioritized the key ethical should concerns during the planning, execution and reporting of research which was done by adhering to the national academic legal requirements, and protecting the rights and privacy of the micro-bloggers. The ethical concerns that prioritized in this study shall adhere to the research legal requirements in Kenya. Thus, the researcher shall obtain a research permit from the National Commission of Science, Technology and Innovation (NACOSTI) before indulging in data collection process.

In addition, the researcher put into considerations the requirements set for Master level student researches set by Machakos University's requirements prior to carrying out the study. Following the institutional assessment and ethical clearance, the student received an introductory letter prompting progression to application of authorization to carry the study from NACOSTI. Additionally, as part of the ethical practices that the researched perceived as central to the use of public data, caution should be exercised to avoid names of people who are projected adversely in the Tweets. In this regard, code names were used. Additionally, twitter handles' privacy and anonymity were exercised.

3.12 Chapter Summary

The chapter has provided a comprehensive discussion on the research design, target population and location of the study, sample size and sampling techniques, inclusion and exclusion criteria, description of the research instruments and data collection techniques and procedures. Further, the chapter has also outlined the validity and reliability of the instruments, piloting of the instruments, data analysis methods and procedures and the ethical considerations that are key to the study. The chapter that follows delved into analysis of the selected data, presentation of data and discussion of the findings of the current study.

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION AND DISCUSSION

4.1 Introduction

This chapter provides a discussion of the results of the study based on the objectives of the research and provides the interpretation, explanation, comparisons and a discussion on the findings. In addition, the chapter provides an analysis of data on the emotive expressions used during the anti-BBI discourse, conceptual metaphors used in the construction of anti-BBI tweets and the functional elements of syntactic structures on Twitter and the data scientifically presented in Chapter 5.

4.2 The Nature of the Emotive Expressions in the Construction of anti-BBI tweets

According to Macagno and Walton (2019), the use of emotive words essentially steers the emotions of the audience, and the state of affairs can be understood through the evaluation of the slurs used. The scholars add that emotive words trigger emotional responses based on the reasoning view that can be hasty and biased, which subsequently, leads to automatic conclusions on what is perceived as wrong or right. In the current study, the first objective sought to delve into the nature of emotive lexicon's use among the anti-BBI tweeps. The study collected anti-BBI tweets in line with the identified hashtags #NoToBBI, #BBIisaScam, #BBINONSENSE, #StopBBI, #BBimustfall and #RejectBBI and the emotive lexicons selected. This encompassed the counting of the number of occurrences of the emotive words under a specific hashtag and subsequently, a rating arrived at, following a rating of the number of occurrences.

4.2.1 Frequency of Emotive Lexicons in the anti-BBI tweets

Savaroğlu and Evrim (2016) classified emotions into six discrete categories namely, anger, fear, sadness, happiness and surprise. Although emotive lexicons encompass both positive and negative lexicons, in this study, the focus was on the negative emotions used. Lexicons that denote anger, disgust, surprise and fear were studied and their distribution recorded as shown in table 1.

Table 4.1: The occurrence and percentages of emotive lexicons in the anti-BBI tweets

Hashtags	No. of occurrences	Percentages (%)
#NoToBBI	9	12
#BBIisaScam	14	18
#BBINonsense	7	9
#StopBBI	12	16
#BBimustfall	18	23
#RejectBBI	17	22
Total	77	100

Source: Researcher 2024

The emotive expressions were prevalent in four out of six hashtags with the number of occurrences totaling to 61 out of 77. This represented 79% of the total percentage. Notably, #NoToBBI and #BBINonsense attracted the least number of occurrences at 9 and 7 respectively and a cumulative percentage of 21%.

The creating of the message in each of the hashtags attracted different reactions from the tweeps as evident in the emotive expressions' use. With a great majority of the citizenry leaning towards the complexities linked with the passage of the BBI, the hashtag #BBImustfall had a high number of occurrences at 18 representing 23% of the total occurrences.

From the interpretation, although four of the six hashtags had a higher number of emotive lexicons and two had fewer usage of emotive expression, the tweeps used of emotive expressions during the anti-BBI political discourse. This implies that the anti-BBI discourse was highly emotive. If it was a highly emotive subject, the implication is that the anti-BBI discourse caused acrimony and was highly divisive.

In the sections that follow words that denote anger, surprise, fear and disgust were explored and examples drawn from the selected data discussed.

4.2.2 Words that Denote Anger

The emotions of anger can be a result of hurtful comments or degrading online X posts. According to Murthy and Kumar (2021), anger is a negative emotion whose intensity can be identified through an analysis of the textual data. Analysis of emotion offer insights into human motivations, reactions and perceptions towards a certain discourse. Yang et al. (2016) argue that emotions are deemed powerful elicitors and indicators of human motivational and perceptual states with evidences documenting the contagious impact of social media are due to users' emotional states that are often transmitted from offline to online life.

Tran (2006) argues that Kress and van Leeuwen provide critical guidance into the reading of images of grammar visual designs. Kress and Van Leeuwen (2020) argue

that the reading of grammar visual designs is described as “a usable description of major compositional structures which have become established in the course of the history of Western visual semiotics, and to analyze how they are used to produce meaning by contemporary image-makers.” This gives weight to the use of semiotic resources where the meaning attached to symbols and signs influence the comprehension of the visual composition in a text.

In this study data, analysis of emotions was done at both the extra-sentential and the intra-sentential levels, and the meaning of the emoji was closely tied and dependent on the text. The examples in tweet 59#2, tweet 120#1 and tweet 13#1 depict how the anti-BBI maximized on the use of emotive lexicons

Extract 3: Tweet 59#2

Nobody Can Stop Reggae But High Court has Stopped it 😂😏 ...BBI is *dead* in the water....Kenya Inchi yangu

In this tweet, the use of the word “nobody” alludes that no one had the power to stop or bring the BBI to a standstill while the term *dead* was used to indicate that the BBI discourse and the subsequent realization of the implementing the ideals of the BBI had irreversibly come to a standstill. Bearing in mind that the BBI supporters wished for the realization of the BBI dream, the tweet was sarcastically done and a further mention that it is dead in the water further hurt the emotions of its supporters. This elicited the negative emotion of anger among the supporters of the BBI.

In addition, the meaning attached to the emoji heighten the emotion contained in the tweet. The first emoji, the laughing emoji, appeals to the tweet’s context and the emoji serves an emotional-tone marker where the tweep expresses amusement over the embarrassment faced by the BII supporter. The emoji is closely followed by the

thinking emoji, which is used to show doubt in matters that are deemed controversial. From this, a conclusion can be drawn that the tweet is not only amused by the turn of events as the court nullified the BBI discourse but cannot believe that the discourse that attracted support from influential statesmen and politically-influential personalities has been irrevocably terminated.

Extract 4: Tweet 120#1

This war between IEBC with ***** is becoming interesting. Very soon he will start mobilizing his *slaves* for street throwing stones which is empowerment to ODM morons. He will never learn. #NoToBBI

In this tweet, the name of a prominent politician is cited. The tweep mentions that the politician will mobilize his *morons* to throw stones. While a slave is a person that is held in forced servitude, a moron means is a stupid person. Based on the dictionary meaning of the two words used were abusive. The tweet caused negative emotional impact to the supporter of the BBI. The use of a prominent politician's name in small letters connotes disrespect, which potentially angers his supporters. Additionally, the use of the words *slaves* and *morons* to refer to the BBI supporters caused anger. The context of the tweet adds weight to the triggering of negative emotions. The tweet was posted in a context where an anti-BBI supporter reacted to the ruling of the Supreme Court. The words that were identified to elicit the emotion of anger include *slaves* and *ODM moron* in relation to a politician who wields influence across the nation.

From the tweet, we read that the supporters of the mentioned politician will “throw stones,” an aspect that is associated with the supporters of the politician whose name was used in this tweet. This point towards the possibility of negative profiling and negative tribalism, which elicits the emotion of anger among individuals from target

group. Thus, it can be said that the tweet elicited the emotion of anger and potentially caused disintegration since the supporters of the BBI felt ridiculed and hurt.

Example 1c: Tweet 13#1

Our lives were even worse during #BBINONSENSE but because some people must *bootlick* and be *used politically*, we can't allow such *politically motivated ill schemes*. It won't work. Let's have genuine conversations.

The tweet is a reaction to the push for reforms that would be actualized through the implementation of the Building Bridges Initiative. The tweet posits that the Kenyan citizenry lives were worse compared to the period prior to the initiation of the BBI discourse. The term *bootlick* was used to mean that some Kenyan electorate obediently behave in quest for political favours. As this happens, the politicians end up abusing and misusing the individuals that support their political agendas. In the quest for the favours, the electorate becomes a requisite element for propagating the wicked plans orchestrated by the political elite. The word “*bootlick*” and “*used politically*” has the capacity to trigger the emotion of anger since they paint the supporters of the political wing that initiated and campaigned in support of the BBI negatively. This potentially disparages their personalities and injures their images.

Another observation that can be made from the tweets in the subsequent statement is the use of the words “*politically motivated ill schemes*.” This paints the BBI in a bad light, and subsequently hurts the political elite that supported the BBI. In situation where an individual's motivation is wrongly interpreted, the resultant emotions is disgruntlement and anger.

The effect of the use of the anger eliciting emotions in this tweet sought to prompt anger among the tweeps. This would in turn demotivate the target audience from supporting the BBI. Subsequently, they would support the dissenting views. The resultant impact

would be demoralizing the audience that supported the discourse, and lure them to join the wing that opposed the national discourse.

4.2.3 Words that Denote Surprise

Some of the tweets posted by anti-BBI micro-bloggers triggered the emotion of surprise. Ortony (2022) stresses that surprise is always the result of registration of a discrepancy between what is encountered and some reference point. The author gives a connotation of the unexpectedness of surprises in particular contexts. In this case, the focus was drawn to the unexpectedness of the anti-BBI discourse and the shift in the tweets that preceded the unexpected court ruling. This is exemplified in Tweet 37#4 and Tweet 16#6

Extract 5: Tweet 37#4

Wanjiku has gotten justice for once 🧡🧡🧡🧡🧡🧡 #rejectBBI

The emotive words used in this tweet are *Wanjiku*, *justice* and *once*. While *Wanjiku* refers to the common citizenry and the voters who have been thrust to economic suffering by the political and capital elite, justice refers to equity and fairness. On its part, once implies that the occasion has occurred a single time in history. From the tweet, we learn that it surprises the tweep the common citizen has never, in the history of the nation been accorded with the equity and fairness that he/she deserves. This connotes that this is not a common practice in the Kenyan political scene. Thus, it is a surprising affair once it happens. This tweep shows the unexpected turn of events after the court overturned the wishes of the BBI proponents. While the justice might be fairness for the team of the anti-BBI supporters, it can be seen as a loss for the supporters, which they did not surprisingly anticipate.

Further, the tweet meaning is deeply tied to the emojis and the meaning derived from an understanding of the context within which the tweet was posted informs the surprise emotion. The emoji 🏃🏃🏃, which is a running emoji, shows the energy and enthusiasm embedded in rejoicing the achievement made. This is closely followed by a clapping emoji 🙌🙌🙌 that is used to applaud and congratulate. The tweet is seemingly excited and applauds the court decision to nullify the BBI. The individual was surprised that the victory that he had not anticipated had finally come. This could be attributed to the fact that the BBI received support from the state machinery, and thus, the expectation was that the judiciary would give their ruling in favour of the state. It was surprising that this was not the case.

Extract 6: Tweet 16#6

Has someone stopped reggae?

Ebu mniambie

Trans: (Please tell me)

The expression *has anyone stopped reggae* is highly sarcastic with the response *ebu mniambie* framed in a manner that shows that the tweep is surprised by the court's verdict. The expression *ebu mniambie* is reactionary and elucidates the tweep's surprise since the BBI was highly hyped and most Kenyans never expected that the BBI would come to a halt. Notably, an analysis of the tweet's context makes the phrase *ebu mniambie* highly surprising. The emotional state that the person that posted the tweet was in made him to call on his audience to respond to his question.

4.2.4 Words that denote fear

From the data collected for analysis in this study, it was noted that some of the tweets triggered emotions of fear. Pekrun (2006) posits that fear is evidenced when the

individual considers the prevailing conditions as “potentially threatening” leading to the perception that the individual is unable to control the situation. In this case, the use of fear eliciting words was detected from the data as indicated in tweets tweet 102#6, tweet 119#5 and tweet 45#4

Extract 7: Tweet 102#6

People shouldn't be afraid of their government. Governments should be afraid of their people...MCAs should be left to their constitution mandate without *duress*, *manipulation* and *intimidation* through KRA and EAC

This example can be understood comprehensively through the contextual analysis prompting its posting. To note, the Members of County Assembly (MCAs) were mandated to vote in favour of the BBI, failure to which the government of the day would withdrawal some financial privileges promised to them. The issuance of threat to MCAs was meant to instill fear and duress to the affected group. An exploration of the word *manipulation*, which means influencing an individual in a harmful manner to get what you wanted, and *intimidation* which means terrorizing or scaring an individual with the desire of achieving a certain goal connotes that the government of the day used the mentioned state agencies to instill fear and duress through *manipulation* and *intimidation*. It is observed that the use of fear-instilling words in the anti-BBI discourses prompted the MCAs to vote in favour of a specific divide of the anti-BBI discourse. The same emotion is easily disseminated to the Twitter-app users who come across the tweet, which could influence their perception of the BBI ideals. The emotion of fears affects the proper reasoning and logic leading to a change in the numbers supporting or opposing the discourse.

Extract 8: Tweet 119#5

BBI is here to *rob us democracy and freedom*

In this example, the use of the words *rob* and *democracy* instills fear to the audience reading the tweet. *Rob* refers to the act of forcefully taking away property, right or something of worth. On its part, *democracy* refers to the supreme power indirectly vested in the electorate. The tweet communicates that the BBI is a robber that deprives and robs the citizen's their democratic rights. This thrusts the electorates are a situation where they are forced to choose between their democratic rights and a robber that may potentially make their lives unbearable and worthless. Logically, when confronted with a situation where the citizens feel that their democracy is at stake, the decision to support the anti-BBI discourse remains resolute.

Extract 9: Tweet 45#4

As countries were planning on how to tame the pandemic the Kenyan Government was busy copy pasting the Ugandan constitution (BBI).#BBIISASCAM

From Tweet 45#4, the words *pandemic* which referred to the COVID-19 pandemic, *copy pasting* meaning to produce a direct copy of the *Ugandan constitution*, which is the precedents and principles that are used to govern the nation of Uganda. Bearing in mind that the citizens in Kenyan enjoy more freedoms, it would dread many people that the BBI is a copy-pasted document of the constitution of Uganda. Moreover, the COVID-19 pandemic was highly contagious and infectious outbreak that led to the death of millions across the globe. It gives Kenyan electorate reasons to be afraid that the government-invested resources in an exercise that could not prioritized compared to the importance attached to dealing with the COVID-19 pandemic. The mention of the pandemic alone could instill fear subsequently, shaping the emotion elicited by the tweet.

4.2.5 Words that denote disgust

Essentially the use of words that are either morally offensive or non-factual and thus, disgusting was a common trait in the anti-BBI discourse. The tweet demystifies the use in non-factual information or information that could not corroborate the dissemination information that favours one wing of the political discourse. Rubenking (2019) posits that disgust is a compellingly and prevalently used as an emotional component in social media discourses. With the use of social-moral disgust to offend the audiences' sense of wrong and right through the use of lies and morally disgusting message. This is evident in examples 4a, 4b and 4 c as discussed in tweet 47#2, tweet 56#2 and tweet 87#4

Extract 10: Tweet 47#2

Continue with your mobilization  ... If the committee itself *doctored* the document, How do you expect us to embrace it...HUSLER NATION
HAPANA TAMBUA DEEP STATE

In the tweet, the word *doctored* was used to connote that the BBI document was altered and manipulated to falsify it to suit the interests of its creators. Another word used in the tweets is *hapana tambua* translated as *won't recognize* to indicate that the *hustler* nation does not support the weight attached to the BBI discourse. The political wing that opposed the BBI used the hustler terms. Over time, the term gained prominence across the nation.

These terms are disgusting to the supporters and proponents of the BBI since they interfere with the credibility of the said document and paints the BBI document in negative light. The words give the illusion that the creators of the BBI had a specific objective that went against the ideal of integrity and degrades the influence and powers embedded in the nation's deep state. It represents the conflicting interests propagated

by each of the group that engaged in the BBI discourse which makes the BBI agenda are disgusting.

Extract 11: Tweet 56#2

BBI is *****'s *Personal Selfish Agenda*. There's Nothing Kenyan about it!

In this tweet three words contributed to making the BBI discussion disgusting and sickening. These words are *personal*, *selfish* and *nothing* Kenyan. Personal means that the discussion was entirely self-centered and egoistic and thus sought to attain the goals of a single individual. Using “nothing” was meant to say that the BBI does not have anything that seeks to meet the agenda, goals and desires of the Kenyan electorate. Important to note is that the tweek's subject was the sitting president of the day, which gives weight to the emotive impact attached to the tweet.

The use of the highlighted words creates the impression that the BBI discourse is a malicious, and thus disgusting agenda that seeks to accomplish the interests of a single person. The impact of the words used to disgust the supporters of the BBI, and subsequently, make them join the masses that opposed the BBI.

Extract 12: Tweet 87#4

Your MPs and Senators will vote to pass this finance bill in parliament then and how s/she is against increasing prices. Scam.

BBI seeks to increase their numbers and taxation, another scam.

In this specific tweet, the use of the expression *show up here on shosho media to complain how expensive shit is* communicates the dangers that would accompany the legislation of the BBI. *ed* word *aby* word, the use of the word *expensive* meant that stuff in Kenya would be unaffordable. The use of the term *shit* would mean even the slightest item or even the most worthless item would be sold at a high price. Since the tweet highlights the increased prices connoting the high living standards, would trigger some

negative emotions of disgust among Kenyans. Additionally, the tweep uses the word scam to mean that the BBI was fraudulent and deceptive.

The tweet was posted in reiteration to the elected members of the county assemblies move to vote for or against the BBI. The political prominence that the issue received attention among the electorates, who in turn, wide online reactions.

Giving the implication of the discourse as harmful and an act of conmanship. This indicates that the BBI was non-importance and a subject that will only hurt and thrust Kenyan to untold economic suffering, which makes it highly disgusting.

4.3 The Nature of the Conceptual Metaphors in the Construction of anti-BBI tweets

Conceptual metaphors are used to code otherwise strong political messages. Kovesces (2017) argues that conceptual metaphor is comprehending one domain of experience known as the abstract in terms of another one typically known as the concrete through the use of domain mapping. The tweets in each of the six hashtags were studied closely to identify the nature of conceptual metaphors. The anti-BBI tweets collected for the study were closely guided by the identified hashtags namely, hashstags #NoToBBI, #BBIsaScam, #BBINONSENSE, #StopBBI, #BBimustfall and #RejectBBI. This encompassed the counting of the number of occurrences of conceptual metaphors manually under each hashtag. Subsequently, a rating was arrived at, following a rating of the number of occurrences. The results are represented in Table 2.

Table 4.2: The Occurrence and percentages of conceptual metaphors in the anti-BBI tweets

Hashtags	No. of occurrences	Percentages (%)
#NoToBBI	2	8
#BBIisaScam	6	24
#BBINonsense	3	12
#StopBBI	7	28
#BBimustfall	2	8
#RejectBBI	5	20
Total	25	100

Source: Researcher 2024

In table 2, the use of conceptual metaphors was prevalent among three hashtags with the cumulative percentages standing at 72% and the lowest distributions totaling to 28. Essentially, conceptual metaphors were lowest used in the hashtags #NoToBBI at 8%, #BBINonsense at 12% and #BBimustfall at 8%.

From the data above, it can be deduced that in all the hashtags, the tweeps used some degree of conceptual metaphors despite the distribution indicated in the table 2 shows that the tweeps pushed to front their messages and views about the discussion.

According to Mácha (2016), metaphors can be defined as a novel or poetic expressions used outside its conventional realm of use to express another similar concept. In this data, several examples on the use of conceptual metaphors were detected as discussed.

4.3.1 The Use of Orientation Metaphor in the anti-BBI discourse

Lackoff and Johnson (1980) asserts that the orientation metaphor encompasses spatial relationships, which include front/back and in/out. On their part, Pitt and Casasanto (2022) spatial metaphors exist where an individual utilizes space such as up-down to when thinking about a variety of non-spatial concepts which may encompass time, quantity, similarities and emotional valances, which leads to the designing of space in designing user interfaces. The use of the orientation metaphor was evident in the data selected for this study as discussed in example tweet 77#1, tweet 59#1 and tweet 112#2

Extract 14: Tweet 77#1

I knew less about Kiharu MP ***** until early last year. The more you try to *battle* this man *down* the more he gains a strong muscle, I won't be surprised if he becomes Dr's *** running mate in 2022.

#NoToBBI

The word *down* used in this tweet can be said to be an orientation metaphor that implies that the politicians cannot be brought down. Essentially, *battle* does not need to be accompanied by *down* to have grammatical meaning. This orientation metaphors implies that the battle would lower the political influence of the said politician and that the current trend indicates that he can only raise to senior positions like that of the Deputy President.

Extract 15: Tweet 59#1

A “not so strong BBI supporter” is basically a #NOTOBBI person who fears confronting the system and powers. Eg. Those with weak political spines like Kalonzo and those who fear wrath of KRA, EACC, DCI released upon them, *digging up* their dirt. So, in a level field, BBI fails.

In Tweet 59#1, *dig up* is used as a spatial metaphor to point out that just as the soil underneath is turned up, the dirty past of the political elite that support the BBI will be

brought to the surface by the ant-corruption agencies in the country. The ripple effect, will be, the support and political bliss enjoyed by the mentioned BBI supporters will wane away.

Extract 16: Tweet 112#2

What's up Kenyans *Wakeup*, While the rest of the world are choosing the vaccine, Kenyans want reggae!#BBINonsense

As a metaphor, waking *up* can be used to attain the desired effects depending on the context. In the Tweet 112#2, the metaphor, *Wakeup* is used to refer to a situation where citizens are called to raise from a deep sleep to a state of wakefulness. The metaphor was used to call upon the citizens to be privy to the political issues around them and the dangers posed by the birthing of BBI. The metaphor also bears the meaning, “emerging from a cocoon.” A butterfly emerges from a cocoon fully transformed into a new phase. The tweet is a call for the supporter of the BBI to begin a new adventure and journey, which presumably is perceived to be more beneficial and productive.

From the tweet, we get the message that Kenyan should wake from a low point and up to a high point. This metaphorically implies that at the low of slumber, things might be at stake but at the point of “up” things will be better and they will make the right decisions.

4.3.2 The use of Ontological Metaphor in the Anti-BBI Discourse

Lackoff and Johnson (1980) posit that ontological metaphor category; the abstract is mapped onto the concrete thing/aspect. Usually, the ontological metaphors are evident where ideas, feelings and activities are mapped as concrete entities/substances.

Extract 17: Tweet 15#1

This is Raila's bedroom. Do they need BBI or proper housing?



The tweet was about one of the slums in Kenya whose member of parliament was one of the dominant proponents of the BBI. The tweets alludes that the former MP did not do enough to change his constituents' lives. A photo showing shanties, raw effluent and garbage heaps below, accompanied the tweep. The tweep combines textual and visual representation to reinforce the messaged that Kenyans do not require the BBI but better housing and other matters that might benefit the electorate better. The basic meaning of the word *bedroom* would be some private space that is a well-organized and kept room. However, the tweep centralizes on the use of pictorial representation to indicate that the prominent politicians should not invest his energies and resources in the BBI discourse but alleviating the lives of the locals from the areas captured in the picture. The pictorial representation reflects the need for proper housing in comparison for the BBI. The visual elements can coherently view of the shanties and raw affluent be mapped into the BBI. This informs the meaning that tweeps attach to the BBI along with the worth and the attention accorded to the discourse that at the time gained national attention.

Extract 18: Tweet 7#2

Dead and buried. Never again. The #BBINonsense



In Tweet 7#2, the conceptual metaphor of death was used to refer to the fact the BBI discourse, and the quest to actualize the BBI demands had finally come to an end. Here, the BBI is given a living entity. Just like life comes to an abrupt end after death and the burial rituals, the BBI would never come to life/existence.

From the pictorial representation, we can see a grave, the dead's stretches its hand as if to look for help, two individual carrying shovels run away from the scene while a magistrate whose head is a court hammer stands beside the grave. Two individuals cry beside the grave and the name of the dead written, as BBI was details are inscripted. This is to probably give leads on the context and life history of the buried.

The metaphor of death gives information on how the court nullified the campaign and activities surrounding the birth, death and subsequent burial of the BBI. At this point, the masses cannot tell whether the BBI discourse will resurrect. Holding its hands up

to seek for help, the political group that supported the BBI moan its loss, unable to bear the loss. The judicial systems have given up on the issue, and the only hope that remains is that of the supreme that holds its hand back. Since the court does not stretch its hands to save the buried from the grave, the future of the discourse is doomed, and thus, may never come to life again.

The conceptual metaphor in Tweet 7#2, the BBI (which is the target domain) is mapped onto the concrete concept of death. From this, the message that is being communicated is that the BBI is dead and has been buried never to resurrect.

Extract 19: Tweet 86#6

BBI IS FRAUDULENT,#STOPBBI

We can continue being slaves of our thought yet we have plenty of free education since the time of #Honourable Mtshafu Mwai Kibaki #RejectBBI

From tweet 86#6, the *BBI* can be mapped to a *fraud* scheme giving the implication it is a crooked and deceitful quest. Mapped into the real-life scenario, the BBI sought to falsely push the interest of the elite while disadvantaging the masses. The tweep gives a tweet 86#6 of the free education that Kenyans once enjoyed during President Mwai Kibaki's regime. Mapped with the current situation where education has grown to be an expensive affair by day, the audience perception is shaped in favour of the anti-BBI group.

4.3.3 The Use of The Image Metaphor

The correspondence of the source and target domain in image metaphors is founded on the configurations of the shapes and visual similarities. To get desired the meaning of the tweet, both the conceptual, textual and visual elements are analyzed collaboratively.

From the selected data, a number of imagistic metaphors were identified as discussed under Tweet 104#1, Tweet 84#2, Tweet 68#6, and Tweet 17#5

Extract 20: Tweet 104#1

A popular initiative to amend the constitution can only be started by the people not by the president

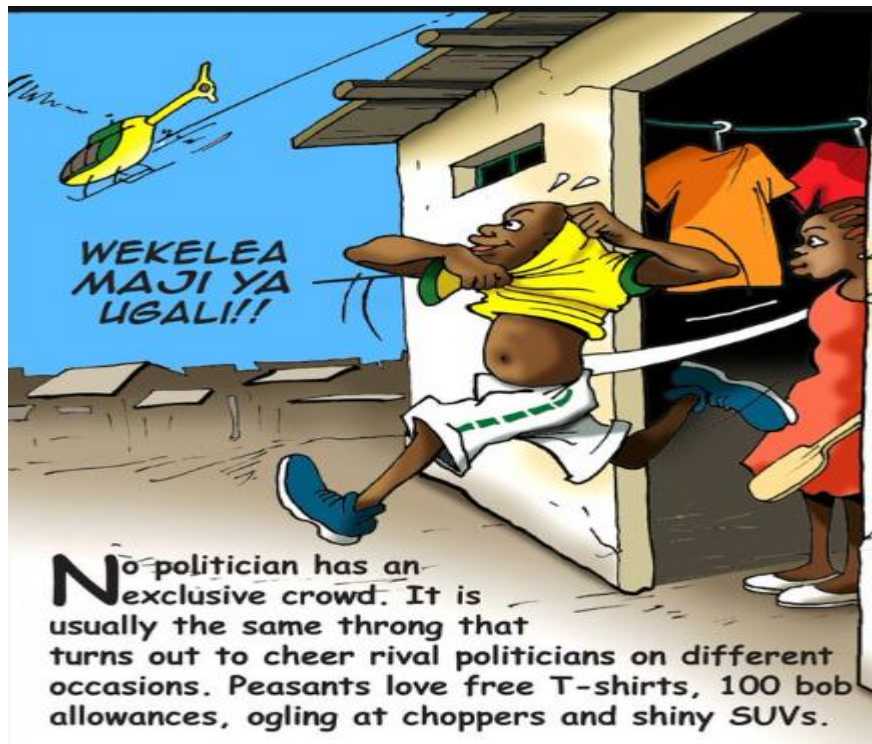
He cannot undermine the very constitution he swore to uphold#NoToBBI



The picture above represents a magistrate swearing in a political leader who swears while holding the constitution upside down as spectators watch. The wording in the picture read, *I (don't) promise to uphold...* Placed within the context where the picture was used, the president of the day deviated against the ideals of constitution by initiating the BBI agenda and pushing the quest for the implementation of the BBI. Metaphorically, the image can be mapped to the resources and weight accorded to supporting the BBI by the government of the day. This happened in the full glare of the citizens who did nothing but watch as the political elite transversed the country to solicit support for the “unconstitutional” process.

Extract 21: Tweet 84#2

Rent a crowd. Open season 2021-22 #elections2022 #BBI nonsense #Hustlers and nasties



From the image's message Kenyan electorate do not support a single politician and converge for the tokens given to them by the political elite. Inside the house, the occupants hang T-shirts given to them by politicians-the difference in colours signify that the givers belonged to different political parties. The man removes a T-shirt as he runs out of the house to another political gathering where he will be given a few coins to buy Unga. This was the situation during the anti-BBI campaigns. The message embedded in the post-show that the Kenyan politician has mastered the art of giving a few coins to the electorate who in turn buy the ideologies and propagandas spread. The electorate be swayed to both divides of the BBI discourse as long as receives some rewards for it.



In Tweet 68#6, the tweet was founded on an interplay of textual as well as visual resources. In this case, the key message was conveyed via the use of textual content. The visual aspect encompasses the use of signs, color saturation, and the information-centering strategy that proves the focus of the message, and subsequently boosts message comprehension. You can also see that the graphological style utilized in the tweet start by attracting the attention of the audience before cautioning them. From the tweet, we notice that both the textual information, use of traffic signs and colours used in the transportation space to give some warning. Additionally, the use of a human figure who is blowing a whistle persuades the audience to be privy to the danger ahead

and give heed to the voice of reason speaking to them. The use of the sharp and contrasting colours help to compliment the texts and grasp the attention of the audience by creating some sharper focus for the instructional text.

Extract 23: Tweet 17#5

BBI is a selfish idea being masqueraded as the solution we need #stopBBI



From Tweet 17#5 that was posted on the October 21, 2021 tweet, the colours used and the size of the letters give weight to the conveyed message. The red colour, which is associated with danger, saturates the wording, which adds weight to the message. A combination of graphological and colour meaning of the trigger an instant realization of the selfish agenda deeply embedded in the BBI scheme that is equally dangerous and communicates the need for adoption of the appropriate precautionary measure in detesting any moves that might lead to the implementation of the BBI.

4.3.4 The Use of Structural Metaphor in the Anti-BBI discourse

Lackoff and Johnson (1980) argue that structural metaphors are a complicated concept is provided in terms of another. This facilitates the presentation of the abstract metaphors in terms of the concrete metaphor. A number of tweets from the selected data in this study bear structural metaphors traits as discussed in tweet 43#1

Extract 24: Tweet 43#1

The revisted has revisited the revister.#bbiJudgment says No to BBI

The tweet was posted following the nullification of the BBI and the tweep alluded to a statement that had initially been made by a prominent politician that the government would revisit the decision. The word *revisited* can be mapped to mean the judiciary and the *revister* was mapped to mean the government.

The tweep contained the message that the individual that promised to revisit the court's decision on the BBI had been revisited by the judgment. This was because the same decision that haunted the proponents of the BBI since their political dream had been cut short.

4.4 The Nature of Syntactic Structures in the Construction of Anti-BBI tweets

Since the study is based on a multi-modal analysis, the analysis of the syntactic structures went beyond the analysis of the traditional grammar rules. According to Koopman et al. (2013), syntactic structures are the well-formedness of sentences based on how words and phrases are arranged. In this study, focus was laid on both visual and textual representation and elements used in the selected tweets.

The tweets in each of the identified six hashtags were closely studied to identify the nature of the syntactic structures used. The analysis was based on the hashstags #NoToBBI, #BBIsaScam, #BBINONSENSE, #StopBBI, #BBimustfall and #RejectBBI and a central focus studying ellipsis in sentence structure, substitution, nature of punctuation, use of short form as well as intra and inter-sentential emojis. The number of occurrences in each of the linguistic features cited above was manually counted and the percentages of each occurrence outlines in the Table 4.3.1

This section seeks to analyze the data collected to determine the frequency of the syntactic structures used by the anti-BBI anti-BBI. According to Makaruk (2018), syntactic constructions can be analyzed at the mono-modal syntax level where the verbal means and punctuation marks are a focus, and the multi-modal syntax analysis which deviates from the tradition syntax structures. Makaruk posits that multimodal syntax focuses on the syntactic forms, compositions, appearances, communicative and pragmatic placement. The multi-modal heterogeneous constructions were adopted to study the nature of syntactic structures in this study.

Table 4.3: The frequencies and occurrences of syntactic structures features in selected anti-BBI tweets

Hashtags	Ellipsis		Substitution		Punctuation		Codeswitching		Shortforms		Emojis	
	# of occurrences	%	# of occurrences	%	# of occurrences	%	# of occurrences	%	# of occurrences	%	# of occurrences	%
#NotoBBI	4	13	20	26	10	18	2	6	6	18	2	14
#BBIisaScam	11	37	4	4	14	25	5	17	7	21	3	21
#BBiNonsense	1	3	15	19	5	9	3	10	3	9	1	7
#StopBBI	4	13	10	13	8	15	9	30	6	19	2	14
#BBimustfall	8	27	13	17	7	13	5	17	6	18	3	21
#RejectBBI	2	7	16	21	11	20	6	20	5	15	3	21
Total	30	100	77	100	55	100	30	100	33	100	14	100

Source: Researcher 2024

From the table above, ellipsis was highly used by tweeps in the #BBIisaScam and #BBimustfall with the cumulative percentage being 54. 47 per cent of the tweeps centralized on the use of substitution, 25% of the tweets indicate non-adherence to English grammar punctuation rules, 50% of the tweets are characterized by the use of sentential code switching 40 % of the tweets contain posts characterized by usage of short forms and 42% of the tweeps maximized on the use of emojis.

4.4.1 Adherence to grammatically correct Syntactic Structures

The types of syntactic structures in the English language can be categorized as declarative sentences that are made up of the Subject+Verb+Object, imperative sentences that are commands and requests, and interrogative sentences which are questions and exclamatory sentences which show the emotions of the speakers. It was noted that the tweets made by the anti-BBI tweets deviated from the set grammatically correct syntactic structures as discussed under Tweet 107#3 and Tweet 120#5

Extract 25: Tweet 107#3

When I remember UhuRuto bromance in 2013 versus now! Mganga era in government. Ruto is is threat to Uhuru's plan to stay relevant in Central politics. From father to son political power for life! Shindwe. I support #BBIMustFall

An analysis of the tweet above shows that the tweet does not adhere to the standardized grammatical sentence correct rule. Attention was laid on ensuring that the tweet communicated the intended message. The conventional syntax rule outline that a sentence adheres the Subject+Verb + Object rules. Essentially, the grammatically correct sentence would have read,

When I compare UhuRuto's bromance in 2013 and the politics after the handshake, Ruto threatens Uhuru's relevance in central politics. It is suprising how power politics have been transferred from father to son! Shindwe. I support

#LindaKatiba#BBImusfall#FreeDennisItumbi#MensConference2021

However, analysis of Tweet 107#3, the subject UhuRuto Bromance occurs at the middle of the sentence and it is preceded by the verb "remember." Evidently, this indicates that the tweets used by the anti-BBI micro-bloggers deviated from the standard conventional syntax rules.

Extract 26: Tweet 120#5

We are in deep sh*t economically. BBI and the Hustlers debate will not solve it. We are heading the Greece way yet the only thing you politicians are thinking is BBI and hustlers vs Dynasty....Tell us how you will help this country recovery economically after Covid19....#stopBBI

Although the first and second sentences follows the SVO rule, the third sentence deviates from the grammar rules. Nevertheless, the sentence outlines the set message effectively. Both the third and the fourth sentence makes use of ellipsis. Thus, it can be said that certain parts of the speech have been omitted which is shaped by the exclusion of (pro)nouns, verbs, conjunctions, and articles.

As discussed under this Tweet 107#3 and Tweet 120#5 , Twitter users omit words to reduce character usage. This strategy might lead to the laying out of some information. Although the strategy affects the structure of the sentences, the function words communicate the desired message.

4.4.2 The Nature of Ellipsis in the anti-BBI tweets

In this study, ellipsis was defined as the leaving out of some words that could be understood by gaining a prior understanding of the anti-BBI political discourse within the Kenyan landscape. According to Betti and AlFartoosy (2019), ellipsis is a form of substitution that can be defined as grammatical omissions in contradictions that other categories of omissions used in a language. Betti and AlFartoosy (2019) adds that ellipsis is sub grouped into anaphoric, catophoric, situational and structural ellipsis. Another scholar, Biber (1999) posits that ellipsis can exist as initial ellipsis, medial and final based on the position clause. However, for the purpose of this study, it is crucial to note that Halliday and Hasan (1995) argument that ellipsis is entirely “substitution by zero.”

From the analyzed data, some tweets possessed the ellipsis traits discussed above as exemplified in Tweet 60#3.

Extract 27: Tweet 60#3

I hope Kenyans you learn from this. Otherwise the noise is in vain. 2022 don't make the same mistakes only to lament for another 5 years.

Extract 28: Tweet 91#6

We shall make our position known at the ballot 😊 ...utajua hujui wewe 🦊

The context is drawn from a preceding tweet where the tweep responded to a prominent politician's tweet in push for support of the BBI. The presupposition is that the audience understand the preceding item, and thus, the missing information can be received from the neighbouring parts of the tweep. The emojis enhance the meaning of the message by helping to communicate some information that was not captured in the wording. The use of emojis are closely tied to the length constraints.

Extract 29: Tweet 112#5

This government has money, but not for NHIF

This gvt has money for BBI, but not for medics,

This govt has money, but not for PPES.

This gvt has money for BBI, but not for public health education.

This govt whose BBI you want to trust? Really?

The pro-form text would read as,

This government has money, but not money to finance the NHIF

This government has money for BBI, but it does have money for pay the medics.

This government has money, but it does not have money to buy the PPES

This government has money for BBI, but it does have money to finance the publication health education.

Is it the same government who BBI you want to trust? Really?

In this text, some of the words used in this tweet have been reduced to allow the posting of the desired text.

Due to the space constraints in Twitter, the tweeps were inclined towards posting the necessary information alone. The reduction caused by the use of ellipsis does not affect sentence clarity, and thus, writing the information that is necessary never overshadows the intended meaning of the tweet. Posed with length constraints restricting the number of words that can be posted the structure of the sentences, content and word forms are affected.

4.4.2a: Use of Anaphoric Ellipsis

According to Zdravkovska-Adamova (2017), anaphoric ellipsis exists where the omitted item within an elliptical structure

Extract 30: Tweet 90#2

It's so unfortunate that No leader is emphasizing the importance of Medical health care, everyone is preaching this rubbish document as if it would taken everyone to heaven.
#BBI Nonsense

The anaphoric ellipsis *its* which can be understood be knowledge of the context. The tweep was about the finances required to launch, campaign and implement the dictates of the BBI amid the harsh economic times and health complexities caused by the COVID-19 pandemic.

Extract 31: Tweet 69#2

Those of you who are *young* may not know that this country (Kenya) has a rotten history “Dr.***#REjectBBI. They don't know because some clique in govt does everything in its power to hide/distort the true history of KE

The use of the term *those* is an anaphor that can be understood after reading *the young*.

In this case, the tweet is understood following an interaction with the text that follow.

Extract 32: Tweet 14#3

These politicians are basically threatening us to either embrace BBI or be ready for war...*it's* embarrassing... we don't need BBI to implement very basics rules #BBI Mustfall

The anaphor used in this tweet are *it's* used in reference to the threats given to the electorate by politician and *we* is used to refer to the Kenyan citizens. To understand the anaphor, the audience has to understand the preceding information.

The tweet 90#2, tweet 69#2 and tweet 14#3 connote that anaphoric ellipses were discussed by tweep to propagate their arguments during the ant-BBI discourse.

4.4.2b: The use of Cataphoric Ellipsis

According to Zdravkovska-Adamova (2017), anaphoric ellipsis exists where the item that has been omitted precedes the sentence and rarely exists in the previous sentences.

Extract 33: Tweet 55#1

Another simpler way to go nwoulda' nbeen Jubilee rules well, *which* has been obviously challenging and near impossible...give DP *his* 10 years as per agreement...then **** can shoot his clean shot in 2032. I know you'l throw insults but would been a cheaper ways #NoToBBI

Cataphoric ellipsis has been used in this tweet in the words, *which* that refer to “another simpler way”, and the use of *his* in reference to a politician earlier mentioned in this tweet. From the tweet, we realize the use of the pronouns *which* and *his* makes the anaphors of the sentence.

Contextually, the subject of the tweet can be understood by referring to the first part of the statement and so is the meaning of the tweet. Thus, to understand the tweep, the audience had to refer to the context outside the immediate texts.

4.4.2c: The use of Exophoric Ellipsis

According to Zdravkovska-Adamova (2017), as opposed to cataphoric and anaphoric ellipsis, exophoric ellipsis the meaning is arrived at after referring to the outside discourse instead of understanding the preceding and following expressions.

Extract 34: Tweet 32#6

Majority of Kenyan agree with you 100 #RejectBBI

To understand this tweet, the readers should make exophoric reference to the text and surrounding discussion. Here, the tweeps responded to another tweet by a Kenyan activist that BBI seeks to serve the interests of two men.

An exophoric reference of this tweet indicates that the tweeps supported the argument raised by the preceding tweet. This means that majority of the Kenyan citizens agree with the activist that the BBI sought to realize the interests of the two prominent politicians that pushed for its implementation.

Extract 35: Tweet 71#6

Immanuel...God with us!

On its own, a reader cannot get understand what the tweet was about which calls for exophoric reference of the tweet. The tweep was posted in reaction to anti-BBI bloggers post just before the Supreme Court ruling that nullified the BBI.

The tweep provokes the name of God. This implies that he asks that God stays with the team that opposed the BBI. Essentially, a non-linguistic analysis of the tweep shows that the tweep asks for God's intervention so that the court ruling favours the political wing that they supported.

Extract 36: Tweet 21#3

IEBC SAYS REFERENDUM TO COST KSHS 14 BILLIONS!! #NoToBBI

To gain the full meaning of this one sentence tweet, the context of the tweet. This will eliminate the possibility of half-baked information or the creation of the wrong impression about the tweet.

This tweet is a reaction to the funds invested in the creation, sensitization and the subsequent implementation of the BBI. Important to note is that the tweep is concerned that this happened amid the economic hardship that the country faced.

4.4.3 The Nature of substitution used in the anti-BBI discourse

This study adopted Mohammed (2001) definition of substitution where the author posits that substitution ties two components of a text or the creation of the text, which facilitates the second of the component to activate the structures of the information which is shared between it and the first, which is achieved through the use of pronouns, denoting nouns and comparative words. From the selected data, substitution was identified to occur in three forms, namely, the substitution of a noun/nominal noun with a noun (nominal substitution, substituting a verb/verbal group with another verb (verbal substitution) and clausal substitution where a clause is substituted by the use of so or not. This is exemplified in Tweet 11#4

Extract 37: Tweet 11#4

There are two users that call *their* customers users. Illegal drug users and software. Kenyan Politicians calling their followers fools and we be agreeing in unison #BBIsascam.

The word *their* substitutions Kenyan politicians while the term we substitute the followers of the Kenyan politicians. This is an instance where nominal substitution was used by the micro-bloggers that propagated the discussion against the BBI. Objectively,

substitution has occurred where another to eliminate instances of repetition and text redundancy substitutes an item in this text.

Extract 38: Tweet 39#4

****selfish arrogant politician but *she* is right about *** and ***** none of them care about Kenya #BBIsascam.

From the tweet, we notice that the pronoun *she* has been used to substitute for the name of the subject. In this tweet, the name of a prominent female politician at the beginning of the tweet and uses a pronoun to substitute her name. In the same tweet, the name of other two politician said to not care for Kenyans has been substituted by the pronoun *them*.

In this case, substitution is used as an enhancer of a logical connection between the subject that had been substituted and the meaning of the tweet has not been lost.

Extract 39: Tweet 7#2

On the other hand, #BBInonsense is a dream deferred, that means that colonialist hasn't given up *its* voracious control of the Kenyan people, *her* ideas, *her* memory and *her* resources. So neither must *we* give up pushing for a different logic of power. #JamhuriDay2021.

In this tweet 7#2, nouns have been substituted by pronoun. A noun colonialist has been substituted by the pronouns *it's* and *her* while the pronoun *we* substitutes the noun the Kenyan people. The substitution used in this tweet is prompted by the fact that both the nouns and the pronouns bear similar grammatical constructions.

Notably, the items that have been substituted are limited to the sentences that immediately precede. From tweet 7#2, we notice that the meaning of the tweet can be understood by referring to the initial part of the tweet. Tweet 7#2 signifies that anti-BBI tweeps used backward substitution to propagate their ideologies and opinions.

4.4.4 The Nature of Punctuation used in the anti-BBI discourse

Punctuation marks are treated as tokens or word characters within the online tweeting space. Abdulmumini and Musa (2024) define punctuation as the symbol that indicate the end of a sentence and the beginning of a next one, and thus, set the tone of a sentence while guiding the clear reading of a text. From the data selected for use in the study, the patterns observed included use of mixed punctuation, separately used same-character punctuations.

Notably, it was noted that some tweets contained the mixed character strings evident in Tweet 68#4, Tweet 27#1, Tweet 104#6 and

Extract 40: Tweet 68#4

#mondayreport has@****just said 2billion is peanuts to the government????? @****
#BBIsASCAM....Kenyans are suffering out here, no money to pay medics, Teachers
etc...Kenyans it is high time we wake up.

In this tweet, punctuation marks ?????, the question mark has been repeated five times while the ellipsis mark was used after the listing of two civil servants in Kenya. The repetition of the same-character punctuation in this tweet bore the impact of emphasizing on the laxity or insensitiveness of the politician that made the remark amid the economic hardship shaped by the COVID-19 pandemic when the post was made. Additionally, the use of the ellipsis signifies that more items would be listed under the category of the government staff.

Extract 41: Tweet 27#1

What's up Kenyans WAlEUP,#KomeshaBBI guyS The BBI is a f&*k creature of the
March 2018 handshake between *** and *** following the contested 2017 president
election outcome #NotoBBI

In tweet 27#1, the tweet deviates from the stipulated traditional grammar punctuation structures and into a multimodal approach that seeks to realize that the intended

message is communicated within the available word space. Use of the full stop is inconsistent at the transmission final while it is used at the end of the first statement. At the end of the last statement in the tweet, punctuation marks are missing. This is prompted by the fact that by the time the post is being posted, the tweets have already reached its word-limit.

From the data, it was noted that tweets that ended in emoji's did not have any punctuation marks as discussed tweet 104#6.

Extract 42: Tweet 104#6

- i. Why its on constitution amendments that precisely don't point out on people's real problem..
- ii. Apart from cheap incentives that can be passed in parliament
- iii. Wasting resources that can be put into better use 🧡
- iv. BBI is a trap mark my words

The tweet above exhibits poor punctuation structures evident in absence of full stop at the end of the sentences. In sentence i, the use of the full-stop is replaced by the ellipsis while in the third sentence the full-stop has been replaced a heartbreak break emoji.

The tweep implies that tweets are generally characterized by poor punctuation structures and that the emojis compensate for the use of punctuation marks. From this, we see that punctuations are not given the attention that they deserve in the traditional grammar, and that the use of multimodality tenets is a preferred trait among Twitter users.

Extract 43: Tweet 2#1

BBI 1: Three words YOU should not forget in 2021! 1. Irregular 2. Illegal 3. Unconstitutional. #NoToBBI #WeThePeople #BBINonsense.” - May 15th, 2021

The tweet centralizes on using short and concise wording. The use of exclamation mark makes the first sentence particular and specific to an unfortunate instance that happened in 2021. The style used in this tweet makes it persuasive.

4.4.5 The Nature of code Switching used in the anti-BBI discourse

This study adopted Ezech *et al.* (2022) definition of code switching that outlines that code switching is a phenomenon used in natural languages within multilingual contexts and occurs where linguistic varieties are used interchangeably in the same conversation. From the data selected for this study, it was noted that, the anti-BBI codeswitching was used at the intrasentential and intersentential levels.

Extract 44: Tweet 24#3

In the tweet extract Some Kenyan leaders are either stupid or ignorant. And Some Kenya citizens are either bewitched or dull. This is “**** bedroom” Do they need BBI or proper housing?? *Ile Ujinga iko Kenya ni crossbreed ya ukoloni wa akili na ushenzi*

It can be seen that code switching has taken place at the inter-sentential level. The first part of the post deviates from the set grammatical rules into the functionality of the language used. This indicates that the tweet is focusing on passing the desired message, and inter-sentential code switching was the features that would best lead to the realization of this goal. The target audience understands more than one language and thus code switching does not affect the comprehension of the text.

The tweet reflects the traits of metaphorical code switching where code switching is used for emphasis purposes. The Swahili words used *Ile Ujinga iko Kenya ni crossbreed ya ukoloni wa akili na ushenzi* translated as *the stupidity margins evident in Kenya are the resultant product of a crossbreed between the colonization of the mind and barbarism*. The tweets intend to add more weight on the perception that Kenyans

leaders are either ignorant or stupid and therefore integrated the use of the Swahili language.

Extract 45: Tweet 32#2

Thank you, Reverend, for speaking the truth to power. May more men & women of the cloth join you.

BBI is a lie. It will entrench corruption. More elite to eat yet they have not delivered for *Wakenya*. Look how covid19 money was stolen while kost remain in extreme need. #BBI Nonsense

In this tweet, intrasentential code switching was used. A Kiswahili word is used in the middle of an English sentence. The use of *WaKenya* instead of Kenyans was used to emphasize the subject of the tweet.

An analysis of the syntax does not depict the tweep's deficiency in the English language. Since the context of the discourse is the Kenya's political scene, code switching was used to allow the usage of a terms that is commonly used by the political elite while addressing the Kenyan electorate.

Extract 46: Tweet 48#6

Am happy that the local *Mwananchi* is really up to speed with all the controversies and deficiency surrounding the BBI debate and going by the reaction I feel like majority of them feel the timing isn't rights. #RejectBBI

Mwananchi is a Swahili word translated as the "an ordinary citizen" and used to refer to the Kenyan citizens. The word was used intrasententially used.

4.4.6 The Nature of short forms used in the anti-BBI discourse

Devereux (1984) posits that is the shortening of words by dropping some part or section of a longer word or phrase. It was noticed that the data selected for this study contained a number of tweets where shortening was used through contradicted words, abbreviations and clippings as discussed under Tweet 50 #3

Extract 47: Tweet 50 #3

Morning my fellow anti-BBI *brodas* and *sisitos*, I can confidently confess that the system is feeling our heat so keep it on. #BBIMustFall

From this Tweet 50 #3, it can be seen that some syllables in the word sisters and brothers have been dropped to create the short words *sistos* and *brodas*. It is noted that this does not affect the intended meaning of the tweet.

Extract 48: Tweet 94#5

Ghana *govnt* has extended free water and electricity for the next three months...in Kenya there's funds for Corona that we can't explain has it was used...it's high time Kenyans should open eyes to say no to this govnt...#StopBBI

In this case, the word “government” has been shorted by dropping some letters leading to the use of the word *govnt*. Here, single word contradictions were employed. To further explore how shortening was used, tweet 94#5 is discussed.

Extract 49: Tweet 8#6

People *shouldn't* be afraid of their government. Governments should be afraid of their people...#RejectBBI

From the tweet, the grammatical contradictions were used in the word “shouldn't” whose no contradicted form is “should not”

Extract 50: Tweet 51#3

MCAs should be left to do their constitutional mandate without duress, manipulation from KRA ANS EACC #BBImustFall

From tweet 51#3, it can be seen that acronyms were used in the tweets. The initial letters of the word Member of County Assembly, Kenya Revenue Authority and Ethics Anti-Corruption Commission were used to create the words MCAs, KRA and EACC used

in the tweet. Since these are common in Kenyan political discourse, and thus, it did not affect the comprehension of the desired message.

Extract 51: Tweet 29#4

The winner take all narrative by the president is not addressed by BBI, president, *dp*, *pm*, *dpms* all from the same majority party....helb loan, tax holiday for youth owned business, ward fund are only to entice the voters....#BBIISASCAM

In tweet 29#4, it can be deduced that the initial words of the words that make a word have been used to create the acronyms used. In this extract, the initialized words are *dp*, *pm* and *dpms* that stand for Deputy President, Prime Minister and Deputy President Ministers respectively. The adoption of the use of initial words facilitated by the need to tweet within the set length constraints.

4.4.7 The Nature of Emojis used in the anti-BBI discourse

The use of emoji is a common practice within the social media platform. Invented by Shigetaka Kurita Burge in 1999 (Leonardi, 2022), emojis are a two-dimensional pictogram that were authentically created with the purpose of conveying emotions between individuals engaging in text-based dialogues (Sadia, 2018). Extract 52: Tweet 101#2 and extract 53: Tweet 80#3 outline the how emoji were used by anti-BBI micro-bloggers.

Extract 52: Tweet 101#2

Watu wa “Bado itapita”where art though 🤔💀 ##BBINONSENSE

The tweet was posted as a reaction to the court’s nullification of the quest to legalize the BBI. The tweep sarcastically implores for the whereabouts of BBI supporters. The emoji 🤔 which is a face with tears of joy, and used to imply extreme happiness and laughter. The emoji might have been used to indicate that the tweep was excited about

the judgment given by the court. The happiness emoji is closely juxtaposed with the 🧠 emoji. The skull emoji is used to signify extreme reactions and death. Integrating the text in the tweet with the emojis used gives additional meaning to the post. In the above tweet, the tweep laughs out loud since the hopes of those who supported the BBI have been thwarted, and thus, frustrations dangerously shape their lives.

Extract 53: Tweet 80#3

Very useless pple 🗑️🗑️ and now they are trying to avoid a referendum so that we don't vote against that snake called BBI#Lindakatibba#bbimustfall #BBIjudgement
Wanjiku has gotten justice for once 🎉🎉🎉🎉🎉🎉

The emoji 🗑️🗑️ is used immediately after the words useless people, and connotes that the people in question should be thrown into the garbage bin. An analysis of the emojis based on the textual meaning of the tweets indicates that an existence of a batch of useless people that need to be disposed of. The tweep laments that the people are working on developing schemes that would deny the electorate the chance to vote against the BBI.

In the second sentence of the tweet, the emojis 🎉🎉🎉🎉🎉🎉 show the celebratory mood that the tweep is in after the ruling of the court favoured the anti-BBI group by nullifying the court. From this tweet, we notice that the emojis that were used reflected the feelings of the tweep and the reaction of the tweep in each of the contexts.

4.5 Summary of the Chapter

This chapter contains data analysis outlined in order of the study's objective. The analysis of the data has been procedurally done, beginning with the qualitative before the quantitative analysis is done.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter presents the summary, conclusions as well as the recommendations of the study in line with the three objectives. The objectives for the study are, to identify the nature of the emotive expressions in the construction of anti-BBI tweets, to establish the conceptual metaphors that were used in the construction of the anti-BBI tweets and to analyze the functional elements of syntactic structures on Twitter. The study was based on Multimodal theory that focuses on the multimodality of language; visual, auditory, reading, writing and kinesthetic. The multimodality traits evident in Twitter-based discourses shaped the first and the third objectives of the current study. On its part, the second objective was second objective.

5.2 Summary of Key Findings

From the data that was selected for this study, under the first objective, the findings indicate that the use of emotive lexicon were prevalent in four out of six hashtags with the number of occurrences totaling to 61 out of 77, which represented 79% of the total percentage. Under the second objective, the findings indicate that the use of conceptual metaphors was prevalent among three hashtags with the cumulative percentages standing at 72% and the lowest distributions totaling to 28. Essentially, conceptual metaphors were lowest used in the hashtags #NoToBBI at 8%, #BBINonsense at 12% and #BBimustfall at 8%. Lastly, under the third objective, ellipsis was used by tweeps in the #BBIisaScam and #BBimustfall with the cumulative percentage being 54 percent. 47 per cent of the tweep centralized on the use of substitution, 25% of the tweets indicate non-adherence to English grammar punctuation rules, 50% of the tweets are

characterized by the use of sentential code switching 40 % of the tweets contain posts characterized by usage of short forms and 42% of the tweeps maximized on the use of emojis.

The study's findings point out that the use of emotive lexicons were used to evoke reactions among the followers of the BBI discourse. The move was made to convince the audience that the BBI was unfavourable and expensive affairs. Additionally, it evoked the feeling that its proponents cared about their egoistic interests. The emotive words used by the Anti-BBi micro-bloggers elicited negative effect such as fear, surprise, disgust and anger, a move that was geared towards ensuring that those who read the tweets joined the band wagon that opposed the BBI. It appears that the use of emotive lexicon in online political discourses is an important approach in propagating the desired message.

Some of the tweets showed that conceptual metaphors were used during the anti-BBI discourse. The conceptual metaphors were either spatial metaphors, orientation metaphors or ontological metaphors. For a linguist to understand the target message, the individual has to analyze the abstract and concrete domain since these conceptual metaphors contributed to the packaging and dissemination of important opinions of online political discourses. It can hence be concluded that conceptual metaphors are used as a persuasive device in online political discussions.

It was also discovered that the syntactic structures in twitter were characterized by character reduction, use of the use of ellipsis in sentence structure, substitution, poor punctuation, use of short form as well as intra and inter-sentential emojis. It can be concluded that character limit constraint in twitter affected the nature of syntactic

systems used and the tweeps understood the intended message through syntactic functionality structures.

In addition, the conceptual metaphor theory was used to study the use of conceptual metaphors. The study found out that conceptual metaphors accounted for 72 per cent of language use in Twitter political discourses. The use of conceptual metaphors facilitates the packaging of political messages in a manner that reflects the desired political contexts.

5.3 Conclusions

Micro-bloggers from the anti-BBI side of the discourse, like those on the pro-BBI side, displayed extremist discourse characterized by emotional, intense, divisive language to promote extreme perspectives on their side of the argument. One may argue that it relied on fear, anger, or hatred to manipulate the Kenyan people. An analysis of the anti-BBI tweets revealed that they also involved the use of misinformation, exaggeration, or dehumanizing language targeted at those in support of BBI.

The fact that the anti-BBI side attracted more and more micro-bloggers compared to the other side is indicative that emotive discourse can be an effective way of tapping into strong emotions and creating an "us versus them" mentality. It allows people to feel a sense of belonging and purpose in supporting the extremist cause. Additionally, the use of emotionally charged language can make the message more memorable and persuasive.

Finally, emotive micro-blogging on Twitter can have a negative impact on society. It can lead to increased polarization, negative ethnicity, discrimination, and even political intolerance against targeted groups. In essence, emotive discourse has the potential to

undermine democratic values by promoting intolerance, misinformation, and division. Reiff (2024) argues that we live in an era where hate speeches, misinformation, disinformation, fake news and outlandish lies threaten the existence of democracies.

5.4 Recommendations

Given that the study was conducted within the Twitter political space, it is suggested that a similar study be conducted within another social media space like Facebook and WhatsApp groups created for political reasons. Secondly, the study recommends that a similar study be carried out on other discourses of public and private industry such as the healthcare discourse and domestic violence discourse to create further understanding on multimodality aspects evident in Twitter-based discourses. Thirdly, it was recommended that a similar study be carried out on the use of monomodal texts analysis on the political scene in a Kenyan context where the study focuses on the written texts in anti-BBI political tweets for comparative purposes.

5.5 Suggestions for Further Research

1. Promote education and critical thinking skills to help individuals recognize and counter emotive discourse when they encounter it.
2. There is need to encourage open dialogue and respectful debate to foster understanding and tolerance among people with different views.
3. There is need to hold those who engage in emotive discourse accountable for their actions, whether through social sanctions or legal consequences.
4. There is need for media literacy programmes that teach people how to identify and evaluate the credibility of information sources, helping them discern between legitimate arguments and emotive language.

5. There is need to strengthen Kenyan communities and social bonds among ethnic groups to reduce feelings of isolation and alienation that can make individuals more susceptible to polarizing discourse on Twitter.

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Appendix I: The Most Popular Emojis and Their Meaning

Rank	Emoji	Unicode Name	Meaning
1		Face with Tears of Joy	Extreme happiness, laughter
2		Heavy Black Heart	Love
3		Rolling on the Floor Laughing	Hysterical laughter
4		Thumbs Up Sign	Well done, good job, approval
5		Loudly Crying Face	Uncontrollable sadness, joy
6		Person with Folded Hands	Prayer, thank you, high five
7		Face Throwing a Kiss	Kiss, love
8		Smiling Face with Smiling Eyes and Three Hearts	Love, affection
9		Smiling Face with Heart-Shaped Eyes	Love, adoration
10		Smiling Face with Smiling Eyes	Positive, happy
11		Party Popper	Celebration, congratulations
12		Grinning Face with Smiling Eyes	Glowing, beaming, happy
13		Two Hearts	Love is in the air
14		Face with Pleading Eyes	Adoration, bashful, pleading
15		Smiling Face with Open Mouth and Cold Sweat	Relief, nerves, excitement
16		Fire	Hot, excellent
17		White Smiling Face	Happy, positive
18		Face Palm	Frustrated, dumbfounded
19		Black Heart Suit	Love
20		Shrug	Indifference, unknowing
21		Face with Rolling Eyes	Sarcasm, boredom
22		Smiling Face with Open Mouth and Tightly-Closed Eyes	Excitement, laughter, joy
23		Hugging Face	Hugging (love and support), jazz hands (enthusiasm)
24		Winking Face	Joking, cheeky

25		Birthday Cake	Celebration, birthday
26		Thinking Face	Ponder, question
27		Clapping Hands Sign	Applause
28		Slightly Smiling Face	Happy (sometimes ironic)
29		Flushed Face	Embarrassed, surprise, flattered
30		Face with Party Horn and Party Hat	Celebration, joy
31		Smiling Face with Sunglasses	Cool, confident
32		OK Hand Sign	Okay, approval, correct
33		Purple Heart	Love
34		Pensive Face	Reflective, remorseful
35		Flexed Biceps	Strength, fitness
36		Sparkles	Positive, happy, celebration
37		Sparkling Heart	Glowing love
38		Eyes	Seen, shifty, drama
39		Face Savoring Delicious Food	Cheeky, poking fun, enjoying food

Retrieved from: <https://www.makeuseof.com/top-emojis-explained-cheat-sheet/>

Appendix II: Checklist

ITEM	FEATURES	ELICITED DATA ITEMS
CONCEPTUAL METAPHORS	-Use of positive, and negative emotion igniting language. -Use of deliberate neutral terms. -Use of emotionally charged vocabulary. -Intensifying adverbs -use of adjectives that give an overall emotive strain as positive, neutral or negative. -use of positive and negative charged phrasal verbs. -use of intensifiers that directly affect the emotional component of a sentence by capitalizing on the actual meaning.	

EMOTIVE LEXICONS	-Use of grammatical devices and structures such as adjectival phrases, comparative degrees, use of tense and interjections -Emphasis through the use of blocks. -Frequencies of tenses -Low grammatical density.	
SYNTACTIC STRUCTURE	-The form of linguistic and grammatical structures and constraints. -Arbitrary form meaning mappings. -Adherence to syntax rules.	

Appendix III: Nacosti Letter

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Appendix IV: University Authorization Letter

Appendix V: Plagiarism Report

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