

**WE PRAISE WHEN IT SUITS US: AN ANALYSIS OF THE KENYA MOJA SONG
SUNG BY LUO ARTISTS ON THE 58TH MADARAKA CELEBRATIONS HELD IN
KISUMU**

Cellyne Anudo

Department of Languages, Literature and Communication
University of Kabianga, Kenya

Benard Kodak

Department of Languages, Linguistics and Literature
Maasai Mara University, Kenya

Ogembo, J.E.O

Department of Languages, Literature and Communication
University of Kabianga, Kenya

ABSTRACT

As an adhesive that binds a society, music is pervasive in communicating issues affecting the society in one way or another. It touches on the political, social, economic and religious realms of communities. This study focuses on the political realm where music has been used to talk about issues affecting the society. In some instances, it is used to point out the ills advanced by sitting presidents, an issue that has oftentimes landed musicians in trouble. In addition, through music, the significance of politics in any society is brought to perspective. The paper has three objectives namely: to discuss the qualities of a good leader as highlighted in the *Kenya Moja* song; to identify and describe the image schemas in the *Kenya Moja* song and to explore the thematic concerns in the *Kenya Moja* song. The study used the Image Schema theory to analyze one of the objectives. To achieve these objectives, the research used a descriptive design and data was analyzed qualitatively.

Keywords: *adhesive, perceive, realms, image schemas.*

INTRODUCTION

Adeoye (as cited in Okeke, 2019) argues that music is a way of life which bolsters the qualities and merits of the culture it represents. It is a preserver, promoter and transmitter of facts, values, norms and various cultural practices of any given society. Moreover, music is pervasive and, in its pervasiveness, it can be understood both as an experience and as a message. This makes it a definitely rich source of information since it conveys how ideas about development are exhibited and represented. It is also a potentially powerful tool for moulding public insights either consciously or unconsciously or both (Lewis et al., 2020). The fabric of African communities is woven in music as is portrayed by different scholars. Onyebadi (2018) notes that music is the African's way of life; it is the glue that binds the African society, culture and tradition and it permeates the social, economic, religious and political realms of all African communities. For example, socially, music plays a dual purpose that is edutainment in which educational messages are ingrained in entertainment channels in order to positively influence behaviour and attitudes. In the wake of the COVID-19 pandemic, musicians composed songs in which messages about the pandemic were relayed to the public. In these messages, precautionary measures, collective responsibility as well as the negative effects of the COVID-19 pandemic were disseminated as a way of creating awareness about the pandemic. Music has thus been used as an effective strategy in the fight against the COVID-19 pandemic (Ogembo, Anudo & Kodak, 2020). In the religious sphere, music has been used as a form of communicate with a supreme being or a deity. Musicians have used songs to appeal to such beings to intervene in circumstances that are beyond humanity. In other instances, songs have been composed in praise of the supreme beings or deities for their interventions in challenging circumstances or just because of their good deeds.

In the political realm, music has been used to convey information on varied political matters like political movements initiated to rally citizens to fight for liberation, the types of political leadership, issues affecting the society like cost of living, development or lack of it among other issues that need to be addressed as a matter of urgency. Onyebadi (2018) notes that the use of music for political causes in Africa has not always been very positive. Craig and Mkhize (as cited in Onyebadi, 2018) note that anti Tutsi lyrics in Simon Bikindi's songs where he called them 'cockroaches,' vicious hyenas and blood-thirsty murderers' contributed to the 1994 genocide in Rwanda. Exhibiting the ills of sitting presidents in the African continent have subjected numerous

musicians to affliction and molestation and many times landed them in jail. For example, South African musician and anti-apartheid campaigner, the late Miriam Makeba, used her voice to effectively bemoan xenophobic Afrikaner government's aggravation and killing of black nationalists in her country. In response, the government revoked her South African citizenship and she was forced to live in exile for several years. She returned in 1991 after Nelson Mandela became South Africa's first president (Onyebadi, 2018).

The narrative of maltreating musicians when they expose the ills of a regime through their songs is also evident in Kenya. For example, Anudo and Awuor (2017) bring to perspective D.O Misiani's song in which he refers to the regimes that have marginalized the Luo community as 'baboons.' Since it was believed that this and other songs that he sang were targeting the second head of state of the republic of Kenya, he was once thrown in jail without the option of a fine.

The use of music to convey political messages is a common practice the world over and it reflects the significance of politics in any society. This study brings to perspective the *Kenya Moja* song that was sung by Luo artists during the 58th *Madaraka* celebrations in Kenya. *Madaraka*, is a national holiday held on the 1st of June every year to commemorate the day that Kenya achieved internal self-governance from the British colonialists (Smith, 2021). The *Kenya Moja* song was sung three years after the handshake between the president and the opposition chief Raila Odinga, in which the pair agreed to end their political differences and chart a united front for the benefit of the country. It was sung during the 58th *Madaraka* celebration which was held for the first time in Kisumu, a region that is regarded as the stronghold of opposition politics by virtue of the fact that opposition chief Raila Odinga hails from it. This song highlights the need for peaceful coexistence among the citizens of the country. In it, the musicians implore the citizens to live in harmony with one another and to avoid conflicts that bring division and derail progress. The musicians also highlight the development projects that have been done during the reign of the current president and the benefits that Kenyans in general and the Luos in particular, have gotten as a result. The musicians also praise the president pointing out some of his attributes that should be emulated by those in leadership positions. The song reminds us of the fact that as a nation we depend on each other therefore all professions are crucial if we are to make any developmental strides. It is against this background that the paper seeks to address the following objectives:

Objectives

1. To discuss the qualities of a good leader as highlighted in the *Kenya Moja* song.
2. To identify and describe the image schemas in the *Kenya Moja* song.
3. To explore the thematic concerns in the *Kenya Moja* song.

LITERATURE REVIEW

Politics in this paper is defined from the viewpoint of Ajulu (2002) as ‘the tendency among political elites to mobilize ethnicity for political ends.’ According to Biegon (as cited in Kenya Human Rights Commission, 2018), Kenya is one of the African countries with a deeply embedded practice of ethnic politics. Political elites have traditionally used ethnic identity to pursue partisan ends to the extent that it is near impossible to discuss Kenyan politics without reference to the notion of ethnic identity. Moreover, the emotive nature of Kenyan politics is judged by the tensions and acts of violence that it elicits especially during the electioneering periods.

Sandbrook (as cited in Kisaka & Wandera, 2019) notes that ethnic consciousness as well as the acute ethnic rivalry in Kenya’s political arena, derives somehow from the way in which the colonialist established local governments and administrative borders on the foundation of linguistics and cultural inclination. This was informed by an inaccurate colonialist’s understanding of Africans which was postulated on the proposition that Africans organized themselves along tribal lines. To corroborate the fact that the Kenyan politics has been established on the basis of ethnicity, Branch (as cited in Lockwood, 2019) posits that the politics of Kenya has taken an ethno-nationalist perspective since independence. Political power came to rest in the hands of a largely Kikuyu autocracy, owing to the game plan espoused by Kenya’s first president Jomo Kenyatta to diligently buttress support amongst his Kikuyu, Meru and Embu allies. During the tenancy of the founding president, Odhiambo (as cited in Lockwood, 2019) argues that disputes in Kenya’s nationalist movement slowly moved from a set of arguments about the future Kenyan state towards an increasing propensity for ethno-national political constituencies to vie for a stake in the government machinery itself.

That political violence has become a special ingredient in the general elections held in Kenya after every five years is not in doubt. Those who bear the heaviest costs of such violent acts are ordinary citizens. A case in point was during the reign of the third president of Kenya, Mwai Kibaki, that the country experienced the most devastating form of political violence in 2007. According to Kisaka and Nyadera (2019), the violence that ensued in the 2007 presidential election brought to

the core ethnic disunities that had mainly been disregarded in the past as the country stood at the precipice of a civil war. The human cost was enormous with over a thousand people losing their lives in less than two months and hundreds of thousands displaced.

The vicious cycle of violence was again witnessed in the 2013 and 2017 presidential elections with the latter's magnitude being greater than the former's. According to the Kenya Human Rights Commission (2018), the 2017 election proved to be one of the most divisive in Kenya's recent history coming close to the chaos witnessed in the 2007 elections. It was an election cycle distinguished by an acrimonious campaign period, a supreme court annulment and a boycott of the second round of Presidential Elections by the opposition. Supporters of the opposition especially those in Kisumu and Migori (regions that pledge total allegiance to the opposition chief Raila Odinga and whose populations are mainly Luos) suffered greatly. In their attempt to quell protests in these regions, the police used excessive force on the protestors and in the process several people lost their lives as well as property. Odhiambo (as cited in Lockwood, 2019) notes that it is notable mentioning that three of Kenya's four post-independence heads of state have been Kikuyu as such, one cannot fail to notice the exclusion of the Luo from central government positions from Kenyatta's presidency onward hence the rivalry between these two ethnic communities.

The rivalry between the Kikuyu and Luo

The rivalry between the Luo and Kikuyu has been witnessed in different regimes. It became pronounced during the Jomo Kenyatta regime with the political marginalization of Oginga Odinga and assassination of Tom Mboya. Ajulu (2002) observes that after the row between Kenyatta and Odinga, the latter formed the opposition, the Kenya People's Union (KPU) in 1966 and together with his deputy Kaggia, they were followed into the opposition benches by thirty-three Members of Parliament out of one hundred and twenty-two members. To counter the radical threat faced, the government decided to amend the constitution to force the newly created opposition seek fresh electoral mandate, an act that saw KPU loose tremendously with Odinga retaining only nine Mps. Out of this, seven were from his Luo stronghold thus, the strength of KPU was reduced to Luo Nyanza and its national outlook and efficacy adequately compromised. The assassination of Tom Mboya, a renowned trade unionist further deepened the rivalry between the Kikuyu and Luo.

During the reign of the third president, Mwai Kibaki, the rivalry between the Kikuyu and Luo intensified. This is so because in 2002, Raila declared his support for Kibaki thereby endorsing his

candidature in the famous ‘Kibaki Tosha’ slogan. They formed the National Rainbow Coalition (NARC) the vehicle that Kibaki used to seek the presidency and through the efforts of Raila and the opposition political groups that were part of the coalition, KANU’s twenty-four-year rule came to an end. When NARC took over, power cracks emerged in the coalition because of the failure of the president to honour the pre-election memorandum of understanding that had been signed. Thus, Raila (a Luo) and members of his Liberal Democratic party were thrown under the bus. (Anudo & Awuor, 2017).

In 2007, the enmity between the Kikuyu and Luo reached the climax when post-election violence flared up after the disputed presidential results. The main contenders for presidency then were Mwai Kibaki (a Kikuyu) and Raila Odinga (a Luo). Those in Kibaki’s camp claimed that they won the presidency fairly while those in Raila’s camp claimed that they were robbed of their victory. Chaos erupted as Kibaki was hurriedly sworn in as president setting the country literally on fire. Luo Nyanza, Raila’s political base, bore the heaviest brunt as several people were killed, others injured as a result of the excessive use of force by the police who were dispersing the protestors and property worth millions of shillings destroyed. It was the intervention of the international community that brought sanity in the country.

The rivalry between the Kikuyu and the Luo was further advanced in the 2013 general elections. The two main contenders for presidency were Uhuru Kenyatta (son of the founding president-a Kikuyu) and Raila Odinga (son of the first vice president-a Luo). The latter lost the election to the former and the aftermath of this election saw citizens in the opposition strongholds generally, and Luo Nyanza specifically fall victims to police brutality once more as they protested what they once more termed as ‘stolen victory.’

In 2017, the narrative was the same with the main contenders for the presidency being the same ones in 2013. This time round, the presidential result was nullified by the judges of the supreme court. The nullification of the results was informed by irregularities coupled with other mendacity (Kisaka & Nyandera, 2019). As soon as the Chief Justice announced that the results had been nullified, violence broke out once more in different parts of the country especially in those that support the opposition. The police, in their bid to quell protests, used excessive force to disperse rioters leading to injuries, deaths and loss of properties. A case in point is the killing of baby *Pendo*, an infant, who was hit by a stray bullet in the sprawling slums of Nyalenda in Kisumu when police

engaged in running battles with demonstrators. To cap it all, when repeat elections were called, the opposition boycotted the exercise. Violence continued long after the president was sworn into office with the opposition promising to continue with the protests under the banner of National Resistance Movement (NRM) under the tutelage of opposition chief Raila Odinga.

According to Otondi (2017), the National Resistance Movement called on Kenyans to engage in a civil disobedience campaign. This involved peaceful street protests as well as an economic boycott of goods and service providers that supported Uhuru Kenyatta's regime. Another idea that was mooted by David Ndi, one of the members of the technical team of National Super Alliance (NASA), was for regions that support the alliance to secede. This approach it was argued, would strengthen the devolved system of governance and benefit opposition strongholds some of which had been marginalized and paralyzed by successive Kenyan governments. The protests culminated into violence since the demonstrators clashed with the police who applied excessive force while dispatching them. The political atmosphere was tense, businesses closed down and several people lost their sources of livelihood. Going by the political trends witnessed in the country, it is evident that the rivalry between the Luo and Kikuyu is deep seated since they have in most instances ascribed to different political ideologies and by extension camps. Therefore, the 'Golden Handshake' between the president and opposition chief Raila Odinga on 9th March, 2018 came as relief because it eased political tensions that almost destroyed the country once more. Obure (2020) opines that this handshake bridged the previously intense segregation between Kikuyu and Luo. Moreover, the handshake has proven that African leaders have power in making a difference in a nation by prioritizing the nation's interests rather than personal goals and this can be accomplished without international intrusion. The handshake birthed the Building Bridges Initiative (BBI), a concept initiated by the handshake partners as a tool of promoting unity, political stability and devolution among the people of Kenya. The proponents of this initiative argue that it signals a 'new' Kenya where citizens are defined by brotherhood and not ethnicity.

The history of political handshakes in Kenya

Mutunga (2018) gives a brief history of what he calls grand handshakes that have taken place in the history of Kenya's politics. First, there was a handshake between British settlers and the Kenya African Democratic Union (KADU). Second, a handshake was witnessed when the conservative KADU joined KANU within a year of Kenya's 1963 independence. This handshake Mutunga

notes, took place in the backdrop of the cold war reflecting the truism that elite conflicts reflect foreign interests. Third, towards the end of the Moi regime, a handshake between elites that were excluded from the Moi-KANU dictatorship was witnessed. It birthed the Forum for the Restoration of Democracy (FORD) movement whose core mandate was agitation for multi-partyism.

In 1997, two handshakes were witnessed. The first one which Mutunga (2018) refers to as a nay stump shake was between the Social Democratic Party (SDP) led by the late Apollo Njonjo and the current governors of Kisumu and Kitui (Peter Anyang Nyong'o and Charity Kaluki Ngilu). The second which refers to as the biggest handshake was called the Inter-Parties Parliamentary Group (IPPG). It was between Moi's KANU dictatorship and opposition political parties. Another handshake took place in 2002 between the National Alliance for Change (NAC) a coalition of civil society groups and three political parties led by Mwai Kibaki, Charity Ngilu and the late Michael Wamalwa Kijana. Out of this coalition, the National Alliance Party of Kenya (NAK) was birthed. After the disputed 2007 elections, there was a handshake that led to the formation of a Grand coalition (Mutunga, 2018).

The most recent handshake was witnessed between president Uhuru Kenyatta and opposition chief Raila Odinga. According to Horn (2018), the 'Golden handshake, which happened on 9th March, 2018, is one that carries hope amid tension, economic strife and political discord that have characterized Kenyan politics whose lowest point came in 2007 post-election violence. This handshake came about as a result of a calamity-filled 2017 general election. The two leaders decided to commence dialogue to alleviate the political traction that almost brought the country to its knees. This tension birthed violence which was blamed on a disputed presidential election filled with rigging claims. Mutunga (2018) notes that magnificent handshakes automatically involve political duplicity: trickery and behind-the-scenes strategizing, which should never be underrated.

The Building Bridges Initiative (BBI)

The Building Bridges Initiative (BBI), a brainchild of the handshake partners, according to Obure (2020) was aimed at addressing essential issues pivotal to the political solidity and economic success of Kenya. Among the matters it sought to probe were ethnic hostility and competition, lack of national ethos and estranging elections, corruption, safety and security, shared prosperity, responsibility and rights. To help them realize the BBI dream, the president and the opposition chief formed a task force whose mandate was to: evaluate the national challenges outlined in the

joint communique of ‘Building Bridges’ to a new Kenyan nation and having done so, make practical recommendations and reform proposals that build lasting unity.

Theoretical Framework

The data for one of the objectives of this study was analyzed using the tenets of the Image Schema theory. This is a theory that was initiated by Johnson (1987) and advanced by Evans and Green (2006). According to Evans and Green (2006), image schemas are patterns that come about as a result of our interactions with the world. Kreszowski (as cited in Otieno et al., 2017) posits that image schemas are bipolar in character in the sense that they elicit both positive and negative attributes. Image schemas are vital because they are instrumental in the construction of meaning. Moreover, they help in the comprehension of entities that are unknown through those that are known.

Methodology

The study settled on the *Kenya Moja* song out of those that were sung during the 58th Madaraka celebrations. The choice of this song was based on the fact that it is a comprehensive composition which brings to light varied themes. Moreover, different stanzas are composed and sung by different artists showing the dynamic nature of the musicians as well as highlighting unity, the core message of the event. The *Kenya Moja* song was downloaded from You Tube, transcribed then translated after which it was critically analyzed. The lyrics from the song are italicized and the translation is written in English. A descriptive research design was adopted and the data analyzed qualitatively.

DISCUSSION

The objectives of this paper are based on the *Kenya Moja* song that was sung by a group of Luo artists namely: Osito Kalle, Linet Aluoch, Dola Kabarry, Javoh Kamica and Ongoro JaKarachuonyo during the 58th Madaraka celebrations. It brings to perspective the development projects that the president, Uhuru Kenyatta, has done during his two tenures in office. It also highlights the essence of peace while reminding Kenyans the significance of togetherness. The song also talks about the attributes of the president that make him a statesman worth emulating.

KENYA MOJA SONG

OSITO KALLE

Kenya inaendelezwa na wazalendo- Kenya is being developed by patriots
Kenya inaendelezwa na wazalendo aee- Kenya is being developed by patriots
Osito thum koro achako ka an gi mor- Osito I have now started music when I am happy
Awero rais- I am singing about president
Jatelo tich nene ichako ka pod itin- Leader you started work when you were still young
Ing'ama riek- You are an intelligent person
Itiyo matek- You work hard
Ing'ama ng'uon- You are a merciful person
Ikonyo joKenya- You have helped Kenyans
Ikelo amani- You have brought peace
Iriwo joKenya- You have united Kenyans
Madaraka wayiego- We have accepted self-rule
JoKenya wacho niya: Kenyans are saying that
Ouru tosha- Uhuru is capable
Ouru in e rais x2 Uhuru you are the president
Kenyatta in e kiongozi- Kenyatta you are the leader
Kenyatta in e kiongozi mochweyo- Kenyatta you are the leader forever
Kenya inaendelezwa na wazalendo- Kenya is being developed by patriots.
Kenya inaendelezwa na wazalendo aee- Kenya is being developed by patriots aee

LINET ALUOCH

Rais Ouru ker mar Kenya- President Uhuru the revered leader of Kenya
Ouru ker mar Kenya- Uhuru the revered leader of Kenya
Yaye wuod Kenyatta sirkal tiyo kod nguvu- Oh son of Kenyatta the government is working with strength
Maendeleo wan go joKenya- We have development Kenyans
SGR donjo Kisumu dala- SGR is entering Kisumu home
KPA to omiyo aneno yiedhi kod meli Kisumu- KPA has made me see boats and ships in Kisumu
Bypass wan go Kachok- We have bypass at Kachok
Flyover wan go Kondele- We have flyover at Kondele

Moro bende wan go Bandani- We have another one at Bandani

Barabara safi seche adek wan Nairobi bwore- The road is clean we only take three hours and we are in

Nairobi city

Kenya inaendelezwa na wazalendo- Kenya is being developed by patriots

Kenya inaendelezwa na wazalendo aee- Kenya is being developed by patriots aee

DOLA KABARRY

Jokanyanam kawuono awerie ker mar Kenya- People from the lake, today I am singing praises for

A revered leader of Kenya

Migosi Ouru Kenyatta- Mr. Uhuru Kenyatta

Rais wetu mpendwa- Our beloved president

Tangu uongozi wako tumeona mazao- Since your tenure, we have seen proceeds

Viwanda vinajengwa- Industries are being built

Chakula kwa taifa- there is food for Kenyans

Nyumba na makao kwa bei nafuu- Houses and homes are gotten at affordable prices

Stima tunapata- We have gotten electricity

Ndio maana sisi twaomba- That is why us we are praying

Mungu akulinde- May God protect you

Nyasaye akulinde- God protect you

Ngai akulinde- God protect you

Obong'o Nyakalaga akulinde aee- The Almighty God protect you aee

Kenya inaendelezwa na wazalendo- Kenya is being developed by patriots

Kenya inaendelezwa na wazalendo aee- Kenya is being developed by patriots aee

JAVOH KAMICA

Nyakalaga yie igwedh Kenya mangima- Almighty may you please bless Kenya

Oganda mae Kenya wan tee wadoko jokang'ato- All the people of Kenya we belong to the same

family

Kar kelo tulo we wamed gero thurwa ka- instead of bringing conflicts lets continue building this

Our Kenya

Jokabila duto wan owete koda nyimine- All ethnic groups we are brothers and sisters

To nyithindwa be water somo gi kinda- Even our children we should put effort in taking them to

school

Donge magi e jotelo mabiro tayo piny bang'e- Aren't they the leaders of tomorrow?
Omiyo kuom mano Kenya duto fwayo orengo –For that reason, Kenyans raise the fly
whisks

Ranyisi makende mar kwee e piny mangima- The only sign of peace the world over
Kenya inaendelezwa na wazalendo- Kenya is being developed by patriots
Kenya inaendelezwa na wazalendo aee- Kenya is being developed by patriots aee

ONGORO JAKARACHUONYO

Ugatuzi maendeleo mashinani- Devolution development at the grassroots

Harambee- Harambee

Na vituo vya afya vinajengwa kote nchini Kenya- Health facilities are being built everywhere in
the country

*Chekechea wanapata elimu ya bure kwa Watoto ECD-*Early childhood learners are getting free
education

Kenya inaendelezwa na wazalendo- Kenya is being developed by patriots

Kenya inaendelezwa na wazalendo aee- Kenya is being developed by patriots aee

DOLA KABARRY

President wetu mpendwa ayayaa- Our beloved president ayayaa

Tunakupenda sana- We love you so much

Unafanya kazi nzuri ya kujenga taifa letu la Kenya, yes – You are doing a great job of developing our
country Kenya, yes

Igwee- King

Malo, malo x2- up, up x2

Kenya yetu malo, malo- Our Kenya up, up

Walimu malo- Teachers up

Madaktari malo- Doctors up

Wanamziki malo- Musician up

Wakulima malo- Farmers up

Wanajeshi malo- Armed forces up

Mapolisi wetu malo- Our police officers up

Malo, malo Kenya yetu- Up, up our Kenya

Malo, malo- up, up

Objective one- qualities of a good leader as highlighted in the *Kenya Moja* song

The president is a hardworking and a committed person

During his reign, various projects were initiated and most of them have been brought to completion for example, mega projects like the expansion of the country's infrastructure, Standard Gauge Railway, Kipeyu oil terminal among others. Kamau (2020) notes that according to the latest data, president Kenyatta's regime has built 80,000 kilometers of roads between 2013 and 2018, taking Kenya's road network to 246, 757 kilometers. Principally, Uhuru's administration has increased the length of tarmacked roads by 6,000km to 17,600km in 2018. His second tenure in office has also seen the construction of more health facilities to cater for the growing populace. According to the Presidential Service Communication Unit (PSCU, 2021), twenty-four health facilities were being constructed by Nairobi Metropolitan Service (NMS) as part of a comprehensive government plan to decongest Kenyatta National hospital, Mama Lucy, Pumwani and Mbagathi hospitals. The hospitals constructed by NMS are part of the ongoing rollout of the Universal Health Coverage (UHC) constituent of the Big Four development agenda.

Uhuru's tenure has also seen the rollout of a new curriculum, the Competence Based Curriculum (CBC) in schools. This is in line with the president's undertaking to provide free quality education at the primary and secondary levels. The CBC curriculum is considered more value-based and critical to Kenya's 21st Century development needs. Also, the government initiated training programmes through the Ministry of Education to equip teachers with skills to enable them handle the new curriculum (PSCU, 2021). The president's commitment to quality education is worth noting since the country's education sector was voted the best in Africa during his first tenure in office. This is an achievement that the president wants to maintain (PSCU, 2017).

Oduor (2021) notes that the government has promised to construct ten thousand classrooms ahead of transition of learners from primary to junior secondary schools. To realize this dream, the head of state directed the National Treasury to make available Kshs 8.1 billion for the project. In the recent past, the Cabinet Secretary for Education has been going round the country inspecting the construction of these additional classrooms that will act for the first cohort of CBC students preparing to transition to junior high schools in 2023. Should the constructions go on as planned, there will be twenty thousand classrooms ready for use in 2023. According to PSCU (2017), the

president has increased the number of Technical Training Institutions from 45 in 2013 to 206 in 2017. These institutions have not only been expanded but they have also been rejuvenated to respond to the thriving demand for skilled labour by companies.

He is proactive

During his tenure in office especially his second term, the president has taken it upon himself to inspect varied development projects established by his government. According to PSCU (2021), the head of state visited Kisumu port where the Kenya military is constructing a new shipyard as part of the ongoing reformation and expansion of the important lake transport facility. From the port, president Kenyatta made an aerial inspection of the new Kshs. 350 million Uhuru Business Complex, an ultra-modern retail market being constructed at Kisumu's Jua Kali area by the national government on twenty-three acres of land donated by Kenya Railways. In addition, the president inspected the ongoing construction of the Kshs. 415 million Jomo Kenyatta stadium in Mamboleo, Kisumu County. From Kisumu, the president moved to Nairobi where he further inspected the ongoing rehabilitation of the Nairobi to Western Meter Gauge Railway (MGR). The MGR is being rehabilitated as part of a broad government strategy to consolidate the country's position as the leading trade gate away to the East African hinterland. The president made a brief stopover at the Naivasha Inland Container Depot (ICD) where Kenya Railways is laying a new twenty-four-kilometer railway line link to the new Standard Gauge Railway (SGR) with the rehabilitated MGR. From Nairobi, the president moved to Mombasa to continue with the inspection tours.

According to Olingo (2020), the president inspected work on Dongo Kundu bypass before heading to Kwale, the site of the Vigurungani water project. The president in the company of the governor of Mombasa toured the Kshs. 1.9 billion Likoni pedestrian floating bridge that was under construction. The 1.2 kilometer bridge is the first of its kind in East and Central Africa. The president then toured the Liwakoni complex, a facility the government is upgrading to a full fishing port. In addition, he visited the new Kshs. 40 billion Kipevu Oil Terminal to supervise the ongoing work. The president also inspected the building of a slipway and shipyard at the Navy Base in Mtongwe. By monitoring the progress of the projects by himself, the president is committed to ensuring that public funds are put to good use and those charged with the responsibilities of

working on the projects are accountable and they engage in quality work so that the country gets value for its money.

He is a peacemaker

Having realized how the country was after the acrimonious 2017 elections, the president decided to make peace with his chief competitor, Raila Odinga an action that culminated into the famous handshake that took place in March, 2018. In his speech during the handshake, the president emphasized the need for peaceful coexistence. He reiterated that the country had made strides in different spheres because of unity among the different players therefore it would be absurd to allow general elections sow seeds of disharmony, hatred and ethnic antagonism every time an electioneering period beckons thereby trampling on the gains previously made. To put an end to ethnic animosity that normally rears its ugly head especially during elections, the president together with his handshake partner initiated the Building Bridges Initiative a notion whose core mandate is to preach peace, stability, fight corruption and promote devolution.

Objective two- image schemas in the Kenya Moja song

DEVELOPMENT IS INCREASE- This image schema is derived from the following linguistic expressions:

- (i) *Maendeleo wan go joKenya*- We have development Kenyans
- (ii) *SGR donjo Kisumu dala*- SGR is entering Kisumu home
- (iii) *Bypass wan go Kachok*- We have bypass at Kachok
- (iv) *Flyover wan go Kondele*- We have flyover at Kondele
- (v) *Moro bende wan go Bandani*- We have another one at Bandani
- (vi) *Tangu uongozi wako tumeona mazao*- Since your tenure, we have seen proceeds
- (vii) *Viwanda vinajengwa*- Industries are being built.

There are many projects that the president has done during his tenure in office. Some are mentioned in the song while others are mentioned in other literature. The country's infrastructure has been expanded for example, the road and rail networks have been expanded with other sections being improved. The lake transport system has also been improved expanded (See Olingo, 2020; PSCU, 2021). The health sector has also been greatly improved with health facilities being constructed and equipped in different parts of the country. For example, in Nairobi County, twenty-four health facilities have been constructed with nineteen of them being completed in 2021. This

was done in a bid to increase access to health facilities especially among those in informal settlements. While commissioning five out of the twenty- four health facilities in July, 2021, and two more in September of the same year, the president directed them to offer 24-hour services to residents (PSCU, 2021). Expansion has also been witnessed in the education sector with the government increasing financial allocation to the Ministry of Education to enable it carry out its operations smoothly. The government has increased the purchase of different learning resources such as digital devices and textbooks among others. The adoption of a new curriculum as well as the government’s slogan of ‘a hundred percent transition’ has seen the construction of more classes to cater for the increasing student populations in the basic and tertiary education institutions (see PSCU, 2017; 2021).

The agriculture sector has also been taken care of since it is the backbone of the country. Through institutions such as the Agriculture Finance Corporation, farmers are given loans which they can use to buy machines and other equipment that they can use in their farms. Other farm inputs such as fertilizers and seeds have been made available to farmers at subsidized prices. The government, through the Ministry of Agriculture, has also ensured that farmers get paid for their supplies and receive bonuses through their SACCO’s. Oftentimes, cash strapped agricultural industries such as sugar mills (Sony, Chemelil & Mumias) have been bailed out to enable them carry their mandates appropriately. According to PSCU (2019), the government in a bid to increase the players in agriculture has brought on board the youth and adequate measures have been put in place to ensure that they receive maximum support. For example, programmes that ease access to land, financing, mechanization and knowledge among others have been developed. The government has also continued to promote access to Agricultural Technical Vocational Education Training (ATVET) learning opportunities under the Comprehensive Africa Agricultural Development Programme. Through the efforts made by the government, a solid foundation upon which the economy thrives has been established.

UP IS GOOD- This image schema is derived from the following linguistic expressions:

- (i) *Kenya yetu malo, malo*- Our Kenya up, up
- (ii) *Walimu malo*- Teachers up
- (iii) *Madaktari malo*- Doctors up
- (iv) *Wanamziki malo*- Musician up
- (v) *Wakulima malo*- Farmers up
- (vi) *Wanajeshi malo*- Armed forces up

- (vii) *Unafanya kazi nzuri ya kujenga taifa letu la Kenya, yes* – You are doing a great job of developing our country, Kenya.

This image schema is brought to perspective on the basis of the development projects that the president has done. Development is a sign of prosperity; it is an indicator of growth and it shows dynamism. When a country is developed, the living standards of its citizens are raised, life expectancy improves, the quality of education improves and the gross domestic product goes up. In addition, the country's resources are fairly distributed and unity is enhanced. The development projects that were established by the president, many of which have been completed, have greatly improved the lives of the citizens. Through them, employment opportunities such as *kazi kwa vijana* have been created. In addition, the youth have benefitted from programmes offered by institutions such as the National Youth Service where opportunities to learn skilled labour in readiness for the dynamic job market have been provided. In sum, when we develop, we move upwards in ratings regardless of the parameters used.

UNITY IS UP- This image schema is derived from the following linguistic expressions:

- (i) *Oganda mae Kenya wan tee wadoko jokang'ato*- All the people of Kenya we belong to the same family
- (ii) *Kar kelo tulo we wamed gero thurwa ka*- instead of bringing conflicts lets continue building this Our Kenya
- (iii) *Jokabila duto wan owete koda nyimine*- All ethnic groups we are brothers and sisters
- (iv) *Omiyo kuom mano Kenya duto fwayo orengo* –For that reason, Kenyans raise the fly whisks
- (v) *Ranyisi makende mar kwee e piny mangima*- The only sign of peace the world over.

Unity is a vital ingredient for development in the sense that without it no progress is made. Conflicts which thrive in communities whose members are divided on socio-economic, political, ethnic and religious grounds impede development. However, a conducive environment provides a platform for engagement in various activities aimed at advancing the country's development agenda. Through unity, there is growth and advancement in different sectors such as health, education, transport and agriculture. Moreover, unity breeds peace, love and harmony.

Objective three- thematic concerns addressed in the *Kenya Moja* song

Unity

Unity is an elusive concept especially in the politics of Kenya. Every election period division along ethnic lines is witnessed and with it are other accompanying ills such as violence and hatred. As a

country, we purport to be united but when elections approach, we go back to our ethnic cocoons in the pretext that it is through such groupings that our interests are best taken care of. Kenyans in general and musicians in particular understand where the problem lies and we also know that as a country we have solutions to such problems. What we lack as a nation is the goodwill to bring to an end the ethnic madness that has clouded our reasoning and approach to issues that are political in nature.

In the *Kenya Moja song*, musicians are calling upon Kenyans to be united. They are of the opinion that when a country is united it makes huge development strides thereby achieving more politically, economically and socially. After the contested 2017 presidential elections, chaos was witnessed in the country with protests being staged in different parts of the country. In the scuffle that ensued, opposition chief Raila Odinga called for an economic boycott of goods and service providers that supported Uhuru Kenyatta's regime (Otondi, 2017). Business people in different parts of the country suffered losses but the most affected were those whose business premises are located in the opposition stronghold since protests were the order of the day in such areas. The climax of these protests came when the opposition chief was sworn in as the 'People's President' on 30th January, 2018. On this day, Pala (2019) notes that 'there was a mix of excitement or dread in the air depending on what sides of the political divide one stood.' To capture how serious this exercise, that had divided the country right in the middle and which threatened to destroy the gains that the country had made after the bloody 2007 election was, Pala (2019) asserts that:

Even from the screen, one could make out that the crowd at Uhuru Park had reached proportions that appeared to rival the swearing-in ceremony of Mwai Kibaki as president in 2002- a watershed moment that marked the end of Moi's dictatorship.

After this period of division, a ray of hope came in the handshake that took place on 9th March, 2018 when the president and opposition chief shook hands and swore to end ethnic and political animosity that characterize every electioneering period in Kenya. The two principals vowed to preach peace and unity and together they promised to steer the country to greatness. To do so, they came up with the Building Bridges Initiative. Obure (2020) opines that the Building Bridges Initiative intends to address varied issues crucial to the economic prosperity and political stability of the country. The relative calmness and unity that have prevailed in the country has made the

government carry out its mandate to the people of Kenya with ease. The animosity between the Kikuyu and the Luo has reduced after the handshake and this is evidenced by the heroic welcome that the president has received whenever he visits any part of Luo Nyanza.

Development

The country has realized many forms of development during the reign of the current president. There have been major strides made in the sectors of agriculture, transport, education and health just to mention a few (See PSCU, 2017; 2021, Owiti, 2020; Kamau, 2020; Olingo, 2020). There are some projects like the Likoni pedestrian floating bridge which is the first of its kind in East and Central Africa (Olingo, 2020). With these development projects, employment opportunities are increased, citizens living standards are raised and their health concerns are addressed. The government's commitment to achieving Universal Health Coverage as part of the Big Four Agenda is surely on the right course.

Religion

Kenya is a religious society as evidenced in the *Kenya Moja* song. Kenyans believe in the Almighty God who reigns supreme. They know that God is able to protect, restore, save, deliver and help anyone who petitions Him to do so. Since it is believed that a leader is chosen by God, the musicians beseech Him to protect the president and to give him a long life. They do not want any bad thing to befall him because they want him to continue developing the nation and to promote peace and unity among the citizens. Because of the diverse ethnic communities found in the nation, the musicians refer to God by using the names used by different communities such as *Ngai* (Kikuyu), *Mungu* (Swahili) and *Nyasaye; Obong'o Nyakalaga* (Luo).

Conclusion

From the *Kenya Moja* song, it is evident that citizens in general and those of Nyanza in particular, whose mouthpieces are the musicians, are elated by the benefits that the handshake has brought. Within a short period of time development projects worth billions of shillings have been established in the Lake side region, a place that has suffered the wrath of successive governments ever since Kenya attained independence because of its political inclination. The realization of these projects is based on the peace that has prevailed in the country since the president and opposition chief Raila Odinga called for a truce. In the eyes of the people of Nyanza, the president is worth

praising because he has the interests of the public at heart. He is focused on ensuring that different regions of the country are developed regardless of their positions politically. The development projects in Nyanza have pacified the residents who suffered greatly after the contested 2017 elections. The heroic welcome that the president has received ever since the handshake happened is a sign that the region has forgiven his administration for the atrocities that it committed during the protests that were staged after the nullification of the 2017 presidential election. By saying *Uhuru tosha* in the *Kenya Moja* song, the region through their musicians is in support of the president's administration.

REFERENCES

- Ajulu, R. (2002). Politicised Ethnicity, Competitive Politics and Conflict in Kenya: *A Historical Perspective African Studies*, 61 (2), 251-268.
- Anudo, C.N.A & Awuor, Q. E. (2018). Music the Loaded Weapon: War Metaphors and Ethnicity in Kenyan Songs. *Journal of Language, Technology and Entrepreneurship in Africa*, vol 9(1), 29-68.
- Anudo, C.N. & Awuor, E.Q. (2017). Benga Meets Ohangla: An Analysis of Animal Metaphors Used in Selected Dholuo Political Songs. *International Journal of Science, Arts and Commerce* vol 1(12), 13-33.
- Aririguzoh, S.A. (2015). Music, Political Messaging and Nigeria's 2015 Presidential Election. Retrieved from <https://www.igi-global.com>.
- Evans, V. and Green, M. (2006). *Cognitive Linguistics: An Introduction*. Edinburg: Edinburgh University Press.
- Hansen, O.T. (2009). Political Violence in Kenya: A Study of Causes, responses and a framework for discussing preventive action. Retrieved from <https://www.researchgate.net/publication>
- Horn International Institute of Strategic Studies (2014). Conflict Transformation in Kenya: What Raila Odinga-Uhuru Kenyatta Handshake Should Mean. Horn Policy Brief 5. Retrieved from www.horninstitute.org.
- The Institute of Economic Affairs (2020). Ethnicity and Ethnic Politics in Kenya: Policy Gaps Analysis. Nairobi: Institute of Economic Affairs.
- Johnson, M. (1987). *The Body in the Mind: The Bodily Basics of meaning, Imagination and Reason*. Chicago: The Chicago University Press.
- Lewis, D., Rodgers, D., & Woolcock, M. (2020). The Sound of development: Musical Representations as (an) other source of development knowledge. Social Policy Working Paper 07-20, London: LSE Department OF Social Policy.
- Kamau, M. (August, 2, 2020). Two Presidents, Different Styles: How grand road projects define Uhuru and Kibaki. Retrieved from <https://www.standardmedia.co.ke>.
- Kenya Human Rights Commission (2018). Ethnicity and Politicization in Kenya. Nairobi: Kenya Human Rights Commission.
- Kisaka, M.O. & Nyadera, I.N. (2019). Ethnicity and politics in Kenya's turbulent path to democracy and development. *Sosyal Siyaset Konferanslari Degisi/ Journal of Social Policy Conferences* vol 76, 159-180.

- Lockwood, P. (2019). 'Before there is power, there is the country': Civic nationalism and political mobilization amongst Kenya's opposition coalitions, 2013-2018. *Journal of Modern African Studies*, 57 (4), 541-561.
- Mutunga, W. (2018). *Ethnic Barons, Handshake politics and Raila's Accidental Legacy*: Nairobi: Elephant Publishers.
- Muturi, P.M. (2005). *Music as a Tool for Communication in Electoral Campaigns: Case Study of Gatanga Constituency, Thika District*. Unpublished Master's thesis: University of Nairobi.
- Nyairo, J. & Ogude, J. (2003). 'Specificities: Popular Music and the Negotiation of Contemporary Kenyan Identity: The Example of Nairobi City Ensemble, Social Identities.' *Journal for the study of Race, Nation and Culture* 9(3), 383-400.
- Obure, C.O. (2020). The Building Bridges Initiative (BBI)- Silver bullet to national unity in Kenya or just another missed opportunity? Retrieved from <https://www.researchgate.net/publication/339018554>.
- Oduor, J.A. (2016). *An Analysis of Kenya's mainstream print media's usage of objectification and anchoring to represent the Kenyan International Criminal Court Cases in the Daily Nation and the Standard news articles*. (Unpublished Master's thesis) Maseno University.
- Ogembo, J., Anudo, C., & Kodak, B. (2021). Music as a conveyor of public health messages on COVID-19 in Kenya. *Nairobi Journal of Humanities and Social Sciences*, 5(1). Retrieved from <https://royalliteglobal.com/njhs/article/view/603>.
- Okeke, R.C. (2019). Politics, Music and Social Mobilization in Africa: The Nigeria Narrative and Extant Tendencies. *International letters of Social Humanistic Sciences*, vol 86, 28-41.
- Olingo, A. (September, 24, 2020). Kenya: Uhuru Takes Charge of Development Projects. Retrieved from <https://www.nationmedia.co.ke>
- Omenya, G.O. (2019). Music, Riddles and Proverbs in Kenya's Presidential Election. *Les Cahiers d' Afrique de l' Est/ The East African Review* 53, 1-17.
- Onyebadi, U. (2018). Political Messages in African Music: Accessing Fela Anikulapo-Kuti, Lucky Dube and Alpha Blondy. *Humanities* 2, 179. Retrieved from www.mdpi.com/journal/humanities.
- Onyebadi, U. (2017). *Music as a Platform for Political Communication*. Hershey, PA: IGI Global. DOI: 10.4018/978-1-5225-1986-7.

Orengo, K. (2021). 'Captured' at conception: The Unlikely Promise of BBI and the Quest for Reforming Kenya. Nairobi: Uwazi Consortium.

Otieno, R.F., Owino, F.R. & Attyan, M.J. (2021). Image Schemas in Political Discourse in Kenya. *European Journal of Research in Social Sciences*, vol 5(2), 71-84.

Otondi, S.K. (November, 1, 2017). Why Odinga's resistance movement could be important for democracy in Kenya. Retrieved from [https:// theconversation.com](https://theconversation.com).

Owiti, N. (May, 26, 2021). List of Seven 'Handshake Projects' Uhuru set to launch in Nyanza, Retrieved from <https://www.pd.co.ke>.

Presidential Service Commission Unit (June, 27, 2017). President Kenyatta's Pledge to Provide Quality Education Topped with Free Secondary Education. Retrieved from <https://www.president.go.ke/2021/07/07>.

Presidential Service Commission Unit (January, 10, 2021). President Kenyatta Inspects Several Development Projects. Retrieved from <https://www.president.go.ke/2021/29/09>.

Presidential Service Commission Unit (September, 29, 2021). President Kenyatta Commissions Two Hospitals in Kibera. Retrieved from <https://www.president.go.ke/2017/27/06>.

Street, J. (2003). 'Fight the Power.': *The Politics of Music and the Music of Politics*. UK: Blackwell Publishing.

Smith, O. (2021). Madaraka Day Celebrations, History, Tradition, Things to Do. Retrieved from <https://www.tuko.ac.ke/306935-madaraka-day-celebrations-history-tradition-do.html>.