ABSTRACT
The international media stand accused for creating a negative retrospective memory about Africa through misreporting. Social media is providing an alternative channel to air counter-narratives. Through Discourse Theoretical Analysis this paper uses the agonistic democracy theory to explain how Twitter is enabling Kenyans to create an optimistic prospective memory as a counter narrative to Western media’s negative retrospective memory about Africa. Mouffe’s concept of “agonism” will be utilized to conceptualize how uncivil attacks are enabling Kenyans to fend of international media misreporting. The paper unpacks how Kenyans on Twitter (KOT) used incivility against CNN to create a national agonistic memory ahead of the 2015 Africa visit by President Obama. The paper analyses incivility at #SomeonetellCNN as a form of collective remembrance, meaning not only remembering what CNN had already said, the retrospective memory, but also remembering what CNN was expected to do, the prospective memory.

Keywords: Agonism, memory, prospective, remembrance, misreporting, incivility, social media.

INTRODUCTION
Misreporting of Africa by international news media channels is a common occurrence. Such misreporting happened in July 2015, ahead of President Barack Obama’s visit to East Africa when CNN called Kenya a “hotbed of terror”. The article on the CNN Web story’s opening sentence as well as a tweet from the news network’s Twitter read: “President Barack Obama is not just heading to his father’s homeland, but to a hotbed of terror.” This was followed by a television news feature and short studio ‘expert’ discussion.

The news item enraged a group of Kenyans who write on Twitter through the hashtags #KOT. The instantaneous reaction as it has happened to similar issues was the re-launch of #SomeonetellCNN by #KOT who used the hashtag to attack CNN through satirical and uncivil statements.

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After several weeks of continued attacks by #KOT, Tony Maddox, the CNN executive vice president and managing director, flew to Nairobi to apologize, agreeing CNN could have covered the story differently (Mutiga, 2015). In his apology, Maddox said:

*It wasn’t a deliberate attempt to portray Kenya negatively, it is regrettable and we shouldn’t have done it. There is a world at war with extremists; we know what a hotbed of terror looks like, and Kenya isn’t one* (CNN Executive Flies to Kenya to Apologize for “hotbed” comment, 2015, Mutiga, 2015).

The apology was welcomed by triumphal press releases from government agencies. For example the Kenyan High Commission in UK posted on its website a picture of the CNN executive standing next to the Kenyan president, the story explained how “Tony Maddox, travelled from Atlanta to Nairobi to pay a courtesy call on His Excellency President Uhuru Kenyatta, C.G.H. at State House, Nairobi, to personally apologize on behalf of CNN International and [express] deep regret after portraying Kenya as a ‘hotbed of terror’...”(CNN Executive Flies to Kenya to Apologize for “hotbed” comment, 2015).

#SomeonetellCNN is not the only recorded antagonistic engagement by #KOT, similar social media antagonisms are a common trend. For instance months before #SomeonetellCNN, the president of the Republic of Rwandan, Paul Kagame had engaged in a heated exchange with a popular Kenyan blogger who urged him not to extend his term of office. This was followed by creation of a hashtag #someonetellkagame, which was used by #KOT to attack the long serving Rwandan president.

The influence of #KOT is due to high demand and unique internet use by Kenyans. Despite the county’s low per capita income, Kenyans have developed affordable internet access options —mobile phones. It should be noted that providing internet accessibility to all, the popular model in developed countries, only solves part of the problems of hindering internet use since accessibility must be matched with demand, lack of which will render the networks underutilized.

Through mobile phone access and other innovative approaches, the population using internet services reached 52.37% in 2013 and with an annual growth of 18.8% (Communication Commission of Kenya, 2013:26), it is expected that all Kenyans will have access to internet services in the next two years. From a demand perspective, the Communication Authority of Kenya attributes the rapid increase in internet use to increased use of social media especially through mobile phones (Communication Commission of Kenya, 2014, 2015). In fact, telecommunication service providers often have their capacity overloaded due to periodic surges in use. This has made the leading service provider, Safaricom, to provider to regularly offer promotional discounts for off-peak use (Browse All Night, 2015).

Use of mobile phones to access Twitter and other social media has increased frequency of use since Kenyans have internet wherever they go. This is partly of the reasons for the popularity of hashtags such as #KOT. This has created a permanent Twitter presence of #KOT.

Twitter hashtags have become a tool of playful civic engagement by Kenyans. Hashtags are created to make it easier for users to find messages. Creation of hashtags is done by placing hash character in front of key word or phrase. Although users, often in a non-serious environment, create hashtags as entertainment spaces, the hashtags can become serious social and political discussion spaces.
REMEMBERING AFRICA: A NEGATIVE RETROSPECTIVE MEMORY CASCADED BY DEMAND FOR A POSITIVE PROSPECTIVE MEMORY

Through memory we remember the past and the future. Remembering the futures is developing a ‘prospective memory’ which is different from ‘retrospective memory’, remembering the past (Meacham and Leiman, 1982). Retrospective memory has been defined by McDaniel and Einstein (2007:1) as ‘remembering to carry out intended actions at an appropriate time in the future’, while Marsh, Cook, and Hicks (2006: 115) define it as ‘memory for one’s intentions’. Prospective memory enables us to fulfil daily schedules by remembering the right things we are supposed to do at right time (Masumoto, 2011:30).

Unfortunately, historiography has emphasized retrospective memory when discussing Africa as if Africa has no prospective memory. The imagination of Africa is shaped by the pessimistic retrospective memory of slave trade, several historical misfortunes, and the artificial poverty amid plenty that cannot be utilized due to the imperial structure of the world economy. This has led to construction of Africa as a scene of suffering, often mocked for collapsed of state infrastructure, medical care, education among others. The bad situation has been worsened by the current informal political systems that litter Africa which are different from the hegemonic Western democracy. This has made it difficult for westerners to understand Africa of today. The complexities of African occurrences have created a memory of Africa as a subordinate to other continents. It is based on such historiography that the image of Africa in the international media socializes the world to see the continent as subordinate to others. This socialization has not only been directed at others, but Africans themselves. Africans have been feed international media images that emphasize their suffering and subordinate conditions.

What the international media has done to Africa is to create Afro-pessimism, what Leys (1997) fears is the “faintly racist doom mongering”. This has been brought out by the media reports that depict the entire continent as an orgy of starvation, ethnic pogroms, and economic collapse (Soske, 2004:18). The situation is best summarised by a headline run in the Canadian National Post “Africans Going Extinct?”

Misreporting of Africa fails to recognize the ingenuity of individual Africans in developing locally appropriate solutions to the problems they are facing. Africanists like Chabal and Daloz (1999) warn against resorting to simplistic explanations since “what is happening in Africa is in this respect no different from what has happened elsewhere”. After all tribal politics mirrors, real politics which is “a process of legitimation of how to organise and regulate power and allocate scarce resources (Louw, 2010:8-10).

The overemphasis of retrospective memory and suppression of the Africa’s prospective memory has been worsened by lack of African media—media channels that are not just located in Africa but also understand Africa. Indeed, many media channels in Africa, including those owned and operated by Africans do not know Africa. Instead they know a post colony (see Mbembe, 2001). Therefore, both the international media and the colonized African media stand accused for creating a negative retrospective memory about Africa. This retrospective memory has been aggravated by lack of counter-narratives from conventional African political leaders whose rhetoric reflects colonised mindset than what is required achieve what Ngugi wa Thiong’o (1986) terms ‘re-membering’ Africa.
Fortunately, growth in information and communication technology is providing a tool that serve Africa’s postcolonial media needs. Nevertheless, the narrative of lack of access and the resultant digital divide is the retrospective memory the world has about information and communication technology in Africa. What is not told is how Africans have overcome the technology barriers. For example, the M-Pesa technology (“pesa” is a Swahili word for cash) that uses common mobile phones to transfer millions of shillings daily and has provided banking services to the previously unbanked population. According to Runde (2015) the success of M-Pesa has reshaped Kenya’s banking and telecom sectors, providing financial inclusion to nearly 20 million Kenyans, and created thousands of small businesses. Therefore, in Africa ICT infrastructure is only a small part of how people use ICT which can be well understood by focusing on the people and contexts. The world should consider uses of ICT that are playful but serious at the same time, civil and uncivil. This will broaden understanding of how Africans have adapted their needs to available technologies.

Africa is remembered more for what is has been from the 20th century and less of what it will be in the coming years. Just as we remember or forget what happened in the past, we also remember or forget what we need to do in the future (Tenenboim-Weinblatt, 2011:213), but it is unfortunate that colonialism wiped out Africa’s history and the resultant coloniality has concealed Africa’s future. This has left Africa with dim retrospective and prospective memories.

Although the success of the independence struggle was a triumph over Western hegemony, this independence reproduced coloniality albeit imperial colonisation in which colonial powers control Africa through what Althusser called Ideological State Apparatus, among which is the mass media. Resistance to direct colonialism in the 1950-60s incorrectly conceptualized freedom as self-rule. Such incorrect understanding of freedom neglects the fact that the end of colonial rule gave way to postcolonial states that are still controlled by dominant states of the West. To Ndlovu-Gatsheni (2015:485) the domains of culture, the psyche, mind, language, aesthetics, religion, and many others have remained colonized.

The term coloniality refers to colonial-like power relations existing today in states that were directly colonised (Quijan, 2000). The authors identified several types of coloniality among them control of knowledge and subjectivity. To Maldonado-Torres coloniality is different from colonialism because coloniality survives colonialism and “it is maintained in books, in the criteria for academic performance, in cultural patterns, in common sense, in the self-image of peoples, in aspirations of self, and so many other aspects of our modern experience.” To this concern, there is need to decolonize the mind (Ngugi wa Thiong’o, 1986:3) since the imperialistic power relations of power and conceptions of knowledge in the colonial world are were not ended by the anti-colonial resistance of the 1960s. To decolonize is to bring to light the silenced views and shows the limits of imperial ideology disguised as the true interpretation the modern world (Mignolo, 2005:33).

But the question that many decolonial thinkers did not answer is how possible it was for Africa to decolonize without having its own media institutions. The process of changing the continent’s collective prospective memory by re-interpreting retrospective its collective memory should be supported by the mass media. This is what Africa has lacked for long. It cannot be denied that before the coming of social media we didn’t have African media institutions, we had media institutions in Africa.
Conventional international media, like the BBC and CNN serves the ends of the dominant states (Herman & Chomsky, 1994:01) but Twitter incivility discourse of #SomeonetellCNN indicates reduced control by conventional media. Conventional media are the propaganda machine for dominant states and elites. Herman and Chomsky (1994) noted that domination of the media by elites and marginalisation of dissenting voices through the news media are powerful constraints built into the system and “occur naturally” that alternatives are hardly imaginable.

THE #KOT ‘TWITTERTARIAT’

The influence of #KOT rejuvenates the long-standing debates in the social sciences—the structure/agency debate. The concept of agency is used in reference to the capacity of individuals in Africa for independent and free choice while structure refers to the social arrangements that can sometimes limit individual freedom. The key problem has been the assumption that the international media hegemony structures influence individual actions.

The influence of #KOT means the agency has taken over the structure. Indeed, the agency is about the relationships between an individual human organism and everyone and everything that surrounds it (Gardner, 2004:1). The paper argues that #KOT are agents initiating action even when constrained by social structures. The study avoids falling into the trap of Althusserian structural determinism that treats individuals as being controlled through simple ‘interpellation’, opposing the ability of the agency to control its own consciousness.

By underscoring agency, this paper looks at how individuals’ actions are changing the way Africa is represented in international media. The agency-centred approach brings out the power of individuals and their purposeful behaviour over social structures in influencing the image of Africa in international media. Indeed, social media enables participation in news media by agents who were previously silenced by structures of traditional media.

In the push to redeem the image of Africa by #KOT, the decolonization agents are common people since the states and mainstream media have maintained a colonial strategy. As it was argued earlier, the mainstream media in Africa is not African, but a colonised media.

Twitter has given Kenyans an opportunity to retell the Kenyan story and minimize loss of the nation’s heritage due to persistent misreporting by international media. The suitability of Twitter is because of its architecture enables individuals to freely contribute in an informal background. In particular #KOT are using incivility and to construct a positive national cultural representation in the international arena by redefining how Kenya is represented by international media.

The user friendliness of Twitter and access through mobile phones has led to extraordinarily high levels of audience participation making the human agency dominant and social structure subordinate. Therefore, Twitter has handed over the media power to the people; this is enabling Africans to explain their stories. For instance, the hashtag #SomeOneTellCNN empowered Kenyans to remind dominant forces like the international media what they should report about Africa. Through social media people in Africa are actively engaged in shaping the prospective memory of the international media by making them aware of what Africans expect.
Although news occurrences and their coverage are spontaneous, news can also be seen as representing the past. News producers know they are creating the past that is interpreted with a futuristic mind. Unfortunately, Africa has lacked the power to influence news coverage about Africa by making Africa’s prospective memory known. Fortunately, this power is being provided by social media networks like Twitter and Facebook. For instance, twits after negative news coverage by CNN are among what commonly on “to-do list” of the increasingly internet surfing Africans.

Although news can naively be thought of as being retrospective, since it is information about the past, all news has prospective memory dimensions. The prospective dimension of the primarily retrospective memories, argues Tenenboim-Weinblatt (2011:217), in turn influences the selection of contemporary issues and events that constitute the media agenda.

Twitter comments emphasises the need to remember what is yet to happen: the good image of Africa based on the significant changes witnessed in the recent past. Indeed, based on the natural wealth, the land resources and youthful population Africa is waiting to happen. This is what the African ‘twittertariat’ is trying to say.

Social media has strengthened the ability of individuals to participate in political action even though scholars neglect such roles. Scott (1989:33) lamented about the “narrow and poverty-stricken view of political action” which overlooks the politics of subordinate groups, the “everyday forms of resistance”, that constitute the most vital means by which lower classes manifest their political interests. Individual uncivil participation in political action such as “acts as foot-dragging, dissimulations, false compliance, feigned ignorance, desertion, pilfering, smuggling, poaching, arson, slander, sabotage, surreptitious assault and murder, anonymous threats, and so on”, according to Scott (1989:33), are important political actions that can lead to change.

The narrative of the individual and the subaltern masses has been obscured as the role played by ‘great men’ is emphasised. But acts by common people individually when engaging in political action can, as Scott (1989:35) hypothesises, “add up almost surreptitiously to a large event”. This is what KOT achieved through #SomeonetellCNN.

It is unfortunate that Africa’s postcolonial historiography has emphasized participation in organized, open confrontations at the expense of the equally important “everyday forms of resistance”. Additionally, the narratives of resistance give prominence to the role played by ‘great men’ at the expense of the ‘subaltern masses’ (Makombe, 2011:01), the other people who remain undocumented but contribute in various ways on their own. The subaltern “everyday forms of resistance” can be compared to those participating in a process of cascading military desertion, in contrast to open confrontation that is similar to open mutiny aiming at eliminating or replacing officers (Scott (1989:34).

The subaltern expression in social media is indirect attack on the dominant international media, a strategy different from approaches used by organised political actors, to express the similar issues more openly. The common people act individually when engaging in social media incivility because as subalterns they are unable to engage in large-scale collective action as they lack organizational capability. However, a collection of these single individual uncivil events may, as Scott (1989:35) hypothesizes, “add up almost surreptitiously to a large event”. Therefore, everyday forms of resistance do not end as individual actions, instead the resistance can “become sufficiently generalized to become a pattern of resistance”. Although
“everyday resistance” is individual actions, this does not mean the actions lack coordination, rather the concept of cooperation can define political organization in small communities with dense informal social networks (Scott, 1989:51).

In Africa, what might seem common individual behaviours are tactics used by subalterns to navigate the political which is more informal than formal. Resistance is found in “informal” places unlike the Western type found in trade unions, NGOs and churches. Chabal (1999:xii) warns against definition of African politics with reference to politics of the West, suggesting Africa should be approached from a different, more local angle—the perspective of the “informal” and “agency”—“what can be observed on the ground. The author recognises that resistance in Africa, the opposition by individual or collective agency, is not where it is lies in the West, therefore we need a bottom up approach when dealing with Africa. A critique of how power is exercised in African cannot be found where Western theories have directed scholars, but in informal acts of “disobedience and avoidance”. More important, it is incorrect to view Africans as

..helpless in the face of twin evils of state oppression and globalization [since] their obvious ingenuity and resilience points to myriad informal instances of successful resistance (Chabal, 1999:xix).

Chabal (1999: xvi) mentions the “vocabulary used by ordinary people when they mock or insult the elite” as conducive to undermining elites’ political legitimacy. The ‘twittertariat’ is thus a form of subalternt resistance, a tool used by ordinary people in confrontation with the dominant groups through rebellion and insurgencies. Such forms of resistance, argues Willems and Obadare (2014:9) “encompasses a wide-ranging collection of cultural practices such as rituals, gossip, humour, dress, and behavioural codes”.

The sarcastic messages and incivilities by KOT can grouped together with other “everyday forms of resistance” that have attempted to take over from where the fight to end direct colonial rule stopped, a struggle against the postcolonial state. Such resistance is considered by Ndlovu-Gatsheni (2014:28) are attempts by Africans to make sense of the murky present that is confined by historically-structured capitalist, patriarchal, Western-centric, Christian-centric, heteronormative, racially hierarchised and asymmetrically organised postmodern world system created by imperial designs and underpinned by colonial matrices of power.

These incivilities on #SomeOneTellCNN created a memory and a construct of Africa different from that of postcolonial Africa. #KOT are constructing an imagined community by sharing a common ‘outsider’, the enemy who has been absent in postcolonial Africa. KOT are creating knowledge that reminds people of their national pride by creating an ‘us’ against ‘them’. This has enabled ordinary people to establish an affirmative collective memory narrative in the context of international media.

Although individual uncivil social media comments can be equated to normal everyday antagonistic news, in the long term the aggregate of these comments evolve into themes that capture and frame reality unconsciously creating a counter-hegemonic news-flow that can shape the society’s memory.

Uncivil twits are a heretical challenge to conventional international media discourses that emphasizes civility. Twitter is outside the ‘official’ symbolic universe, providing an opportunity for #KOT to legitimate deviant versions of politics as a challenge to the naturalized imperial world order. Twitter is enabling Kenyans to create an alternative
symbolic universe which is a threat to the previously taken for granted postcolonial world. The confrontation of CNN by #KOT implies a problem of power, in such confrontation, winning depends more on power than on the theoretical ingenuity of the respective legitimators.

Denaturalisation of legitimated reality is a fight against machineries of universe-maintenance (Berger & Luckman, 1966:126). The negative perception of Twitter incivility is because the world has been trained to be objective and ‘absorbed’ into the universe-maintenance machinery. Under such caging people forget that the universe of international media hegemony that emphasises civility is based on socially constructed reality.

**THEORY AND METHODOLOGY**

Continuous misreporting of Africa has created a fixed image about Africa by closure of the discursive field. Africa’s negative image has been constructed by establishing rules by which the world is interpreted. Therefore, the image of Africa is a product of hegemony not essence. As emphasized by Sayyid and Zac (1998:262) hegemonic projects can be judged successful when they achieve two things: success in making hegemonic rules the ‘natural’ rules and its limits the ‘natural’ limits of the community; and success in contributing to ‘forgetting’ other projects against which it was struggling. The image of Africa is in this state of affairs since the rules that are used to evaluate its image have been made to look natural making the world to have a limited knowledge about Africa. Additionally, the world has been made to forget alternatives to the negative image created by the international news media.

The study deconstructs the taken-for-granted, commonsensical memory created by misreporting of Africa. The collective memory created by the international media lacks a fixed meaning, instead of closure as it has been previously, #KOT are transforming it through discursive struggle. Consequently #SomeonetellCNN Twitter handle is analyzed from two traditions of discourse analysis: Foucault (1972) interdisciplinary social constructionist view of how discourse influences power structures in the society and how individuals are trained to become part of the common masses and Laclau and Mouffe (1985) discursive conflict which emphasize the struggle between conflicting – or antagonistic– discourses, each discourse striving to impose its own system of meaning. A basic premise common the two approaches to discourse analysis is that language is a medium through which power is abused, dominance created, and inequality enacted, reproduced, and resisted in the social and political context.

The memory created about Africa is discourse which according to Laclau and Mouffe (1985:105) is a structured totality resulting from articulatory practice. Discourse is creation of reality and making this created reality to appear natural. Objectivity according to Discourse Theory is constructed through the discursive production of meaning (Jørgensen and Phillips, 2002:33). Through discursivity Laclau and Mouffe (1985:108) transform the Marxist tradition by abolishing the division between base and superstructure, abolishing the determining role of the economy as proposed by classical Marxism. Nevertheless, where a particular discourse is dominant, then such domination is as a result of a hegemonic process. This is the situation of the collective memory created about Africa. Luckily hegemonic processes are in antagonistic relation and can never be fully settled.
A discourse is formed by the partial fixation of meaning around nodal points, the privileged/master signifiers, similar to Lacan’s point de capiton (see Laclau & Mouffe 1985:112). These are points at which “signifier and signified are knotted together” temporality limiting their slippage (Lacan, 1993:268). Other signs acquire meaning from their relationship to the nodal point. They give meaning to a chain of signifiers by partially fixing meaning within those chains, yet the meaning arise from the play of differences instead of being a priori privileged (Laclau & Mouffe, 1985:112). A discourse is a reduction of possibilities given that it is established as a totality in which each sign is fixed as a moment through its relations to other signs by the exclusion of all other possible meanings that the signs could have had (Jørgensen & Phillips 2002:27).

Discourse Theory equates objectivity to ideology since what has been naturalised through objectivity appears as given and unchangeable and seems not to derive its meaning from its difference from something else (Laclau 1990: 89). Objectivity hides the fluid nature of meaning thereby masking the alternative possibilities that would otherwise have presented themselves (Jørgensen & Phillips 2002:37). The collective memory created by the international media masks alternative collective memories about Africa. This masking collective memory is the type of power that KOT #SomeonetellCNN are fighting. Objectivity is also a form of sedimented power since it hides the traces of power making us forget that the world is politically constructed (Laclau 1990: 60).

The international media has produced discourse used to control the world by encouraging forms of self-direction by the different nations. The presentation interprets the international media from a Foucauldian understanding as tools used to create “rules, opinions, and advice on how to behave as one should [creating] a framework of everyday conduct” (Foucault 1985: 12). These are tools that covertly give dominant states power to govern the world.

#SomeonetellCNN: an agonistic collective memory constructed by KOT ‘twittertariat’.

#KOT developed counter memories that were strongly antagonistic, creating a re-imagined Kenya. Thus, African are no longer muted victims. Previous retrospective memory created by the international media had constructed Africa as a victim without individual agency. Africans have for long been equivalent to victims describe by Levy and Sznaider (2002:103) as the ‘non-acting victim’. In the international media, the African victims had no voices and no faces; they were mute subjects whose stories were CNNnised by the international media. It was assumed that muted, anonymous and damaged victims “need mediating third parties who articulate their suffering and advocate their claims – they need civic or professional representation (Giesen, 2004:69). However, through #KOT this is no longer the case, Kenya is being remembered since #KOT have enabled their country to become a victim with a voice and agency.

The twits listed below were sampled as is the tradition in Discourse Analysis, to locate the most relevant cases for researching the phenomenon under study (Flick, 2007:29). The twits can explain how social media incivility in influencing the construction of an agonistic prospective memory. Howarth (2005:19) proposes that the criteria for selection should be the specific problem being investigated since it is the
problem which strongly determines the appropriate context and limits of a particular research project.

The twits were not only made by Kenyans, they came from all over the world, from people of different national identities. What was common is the antagonism towards CNN. Below are samples of the twits, arranged in no specific order.

Tweet 1. Hell hath no fury like an African scorned: #someonetellcnn, #davidguetta, now: #LintonLies. Yet, we are inseparable

Tweet 2. K24 TV follows

Maya Hayakawa @MayaHayakawa Jun 29

guys remember #SomeoneTellCNN an example of how Africa has taken control over their narratives #TaxJusticeMedia2016

Tweet 3. CurateKE | Mwende @CurateKE Jun 30 Did you know that @winmitch was the originator of the #SomeoneTellCNN tag, way back in 2012? #KOTThrowback #SMDayKE
Tweet 4

Scarface®
@Allannoch

RT @NationFMKe: #SomeoneTellCNN trending worldwide. Thank you #KOT for standing up for your country.

Tweet 5
K24 TV follows
Maya Hayakawa @MayaHayakawa Jun 29 guys remember #SomeoneTellCNN an example of how Africa has taken control over their narratives #TaxJusticeMedia2016

Tweet 6
Alex Omari @alexomaril #AhsanteKenya7s We are a hotbed of World 7s Rugby, #SomeoneTellCNN

Tweet 7
patrick mayoyo follows
Joseph Riro @RiroJoe Apr 14
Retweet TRENDING (@TRENDINGKENYA): #SomeoneTellCNN that the last time a Kenyan made a bed hot in Hawaii, it... http://fb.me/5fI59K4et

Tweet 8
Michael Cheruiyot™ @Mikeknazp Apr 12 Kesses, Kenya
#KenyaIsBestKnownFor #SomeoneTellCNN #someonetellnigerians #kenyan_books_nigerians tweefs.

Tweet 9
Laura Seay @texasinafrica Apr 7 @timnjiru Here's betting they cover the story with a map mislabeling South Sudan as "Kenya." #SomeoneTellCNN
Tweet 10  Thee_Dantez @danricky254 Apr 7  #KOTBestTBTCollections that time when CNN tried to joke with the mighty #KOT on #SomeoneTellCNN hehe they felt the wave

Tweet 11  Laura Seay @texasinafrica Apr 1 Bono, voluntourism, map quizzes, Toto, Ebola, #SomeoneTellCNN, & @AfricasaCountry in 1 post. Our work here is done.
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