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SCHOOL OF HUMANITIES AND SOCIAL SCIENCES

DEPARTMENT OF ENGLISH & LINGUISTICS

**ANALYSIS OF NON VERBAL CUES AMONG THE ABASAMIA COMMUNITY
OF BUSIA COUNTY, KENYA**

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DECLARATION

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

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DEDICATION

I dedicate this study to my loving father, Wilson Wamakobe and the entire family for inspiring me to pursue education to the highest level possible.

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ACRONYMS AND ABBREVIATIONS

| | |
|------------|--------------------------|
| GOK | Government of Kenya |
| LC | Language Cue |
| NC | Non Verbal Communication |
| SS | Social Semiotics |

OPERATIONAL DEFINITIONS OF KEY TERMS

| | |
|---------------------------|--|
| Communication | Passing of information from one person to the other. |
| Feedback | Any information that relays an interpretation of the behavior of a person. |
| Semiotics | The study of signs in non-verbal communication. |
| Signage | Use of signs in non verbal communication. |
| Social Conventions | Accepted non verbal traits portrayed by individuals when communicating. |

ABSTRACT

The central factor in communication is the intelligibility that exists between the parties concerned. The concept of communication involves not only the verbal message, but the non-verbal message as well. Having intermingled with various ethnic communities, Abasamia picked up non-verbal signs of human communication which they have tried to live with over the centuries. This study sought to establish the non verbal cues used by the Abasamia community of Busia County, Kenya. In addition, the study also sought to assess how verbal cues help demystify the non-verbal cues among the Abasamia community. The study was guided by the following specific objectives: to identify and present the nonverbal signals used by the Abasamia Community in communication; to establish the verbal cues that complement the non-verbal cues and; to interpret the choice of non-verbal cues in communication among the Abasamia Community. The study was premised on the Semiotics theory as the theoretical underpinning. A descriptive research design was adopted in the study. The study employed purposive and simple random sampling technique to sample 48 respondents who participated in the study. Data collection instruments used were photographs, interview schedule and questionnaires, using a drop-and-pick-later procedure for questionnaire and note-taking for interview guides. Analysis was done using descriptive statistics where the findings were coded, cleaned and then presented in tables, graphs, narratives, discussions and excerpts according to themes. The findings revealed that a variety of nonverbal signs were frequently used within the Abasamia community. The respondents of the study were found to engage in nonverbal cues to communicate, repeat, complement, duplicate, assent, regulate, contradict, indicate relational standing, demonstrate and maintain cultural norms and communicate emotions. The study concludes that indeed nonverbal signals are used in communication among the Abasamia. The nonverbal cues are complemented by verbal cues to enhance reinforcement and clarity and that the choice of non-verbal signals is motivated by certain factors such as culture, norms, occasion, mood and intimacy. The study recommends among other issues documenting the use of nonverbal cues among local communities such as Abasamia as part of enhancing and preserving culture and national heritage.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

The aim of communication is to transmit information, to transfer ideas from one person/group to another. Generally, communication involves both content and relationship aspects. One's relationship with another person influences how one communicates with the other (Remland, 2002). Verbal signals usually entail speech sounds which make sense to the hearer, thereby causing the hearer to respond accordingly (Pochhacker and Shlesinger, 2002). The speaker (also the verbal contributor) is seen as the primary role performer or actor, while the hearer at that moment is the supportive role performer or actor. It therefore takes both the primary and supportive role actors to transmit information and carry out action that can affect other people in the community.

Approached by different disciplines (anthropology, linguistics, pragmatics, sociology, communication or media studies) verbal communication has become a complex and popular subject of study (Vizental, 2008). Sound elements of any advertisement make up one form of communication and are goal-oriented: they provide information about one product or service, in an attempt of persuading customers to purchase or consume more of that particular brand (Vizental, 2008). The combination of verbal and non-verbal elements characteristic of any communication helps convey meanings that need to be decoded and interpreted by potential listeners or observers. Therefore, nonverbal attributes are becoming increasingly important to create unique perceptions and interpretations in an environment of a largely homogenous community.

The communication landscape is becoming more and more complex with social and cultural discourse practices (Kress & Leeuwen, 1996). The influence of electronic communication, globalization through trade and commerce, and the increasingly political and cultural hybridity mark important facets of changing communication landscape. It is, therefore, no longer fashionable to communicate in one mode and as pointed out by various scholars, global flows of capitalism dissolve not only cultural and political boundaries but also communication boundaries as reported by (Pennycook, 2011; Oketch, 2010; Iadema, 2003). Nonverbal cues may be seen as a mere formality yet they are in actual sense signals of global communication shifts played at local levels. As a result the semiotic landscape is becoming more and more populated with complex social and cultural discourse practices as reported by (Kress & Leeuwen, 1996).

Ochieng (2013), defined communication as any meaningful exchange between two people or groups of people by means of codes, sounds, gestures, symbols, among others. Further, Pochhacker, et al (2002) added that, intelligibility is the central factor in communication that must exist between the parties. According to Skinner & Mullen, (1991), the concept of communication involves not only the verbal message; that is the person's words but the non-verbal message as well. That is why, this study set out to examine the non-verbal cues and their respective verbal messages among the Abasamia community.

According to Hall (1979), communication is not a thing, it is a process. Sender, message and receiver do not remain constant throughout an act of communication. To treat these as static entities therefore, is questionable and misleading." Communication is not linear,

but circular; neither is it irreversible nor unrepeatable (Ochieng, 2013). Communication as a process implies that it is seen as dynamic, flexible, and sustainable, appear as similar, should be considered as whole, as well as affected by many variables (Keller, 2008). Thus, the process of communication has at least four elements – acts or actions, constant time changes, growth or overtime progress, and the goal or outcome. Therefore, the process implies that the time dimension as well as the dimensions of space, in which the action unfolds in a continuously progressive manner leads to attaining some desired goals. Communication is further defined as a two-way process in which mutually accepted direction and goals consistent with progressive ideas are exchanged (Ochieng, 2013). Before implementing the process, the basic elements of communication need to be identified. These elements are sender, encoder, listener; message or information; medium of communication and response or feedback. The sender, selects a message according to his practicality, purpose, and views, encodes it and transmits it to the recipient through a medium which can be verbal or nonverbal (Ochieng, 2013). The study sought to establish whether the verbal cues complemented the non-verbal cues shown to the respondents with the intention to transmit an already selected message.

As soon as the message reaches the recipient, he decodes, and reportedly gives its response. It is noted that feedback is not on actual content but rather to the 'alleged content' of the original message. This completes the first phase of the communication message. The interesting thing is that the words have no meaning in themselves at this point. The manner in which the sender and receiver understand the sense of the word could give rise to differences in encoding and decoding (Keller, 2008).

In the second phase, the receiver prepares his message, encodes it and lead to the original sender (now the receiver has changed). This step is the most important. Unless, the response is in verbal or nonverbal form, we cannot say that effective communication has taken place then (Pochhacker and Shlesinger, 2002). The primary objective of sending the response is to communicate without any obstacle. However, the recipient of an instant message may not agree with the sender resulting to communication breakdown. For communication process to be effective there must be well-defined goals in the sender's mind. Harmony between the goals of the two communicators enables easy progress of communication (Keller, 2008). The study sought to analyze the non-verbal signals and their meanings as used by the Abasamia community in facilitating harmonious communication among communicators. The question was, in what way does verbal communication complement non-verbal communication giving rise to effective communication process?

Abasamia is a sub-group of the Luhya speaking group that is made up of about 16 sub-ethnic groups in Kenya; namely: Bukusu, Maragoli, Wanga, Nyore, Marama, Idakho, Khisa, Isukha, Tsotso, Tiriki, Kabras, Nyala, Tachoni, Khayo, Marachi and Samia (Were, 2010). The oral literature suggests that the Abasamia originated from Egypt where they migrated to their present location. Abasamia people travelled south along the Nile River as they fled Egypt on foot. They went to Mukono in Uganda then entered Lake Victoria and came in boats to Sigulu Island. From there, they moved to Lwambwa in Bunyala and then spread out in the entire District. They speak Lusamia and occupy Samia sub-county (Angogo, 1983).

Within Abasamia community, nonverbal signals sometimes complement a message by adding reinforcement to what is said. Nonverbal signals that complement a message would not convey the message if used alone. Complementary signals support the intended message. An example would be the distance between people. Generally, young people stand farther away from adults. Doing so does not convey much of a message by itself but it shows that the young is respectful to adults (Angogo, 1983).

Verbal signals in Abasamia community are casually related to the message they convey. They are sounds, words, language and so on. Verbal communication among Abasamia often involves both signs and symbols. The tremulous voice that tells us a speaker is experiencing distress is a sign that is a direct product of the distress it signals. Among the Abasamia, those who make verbal contributions include all those who make speeches: the story-teller, the riddle poser, the one who presents proverbs, the person who has the responsibility of pouring libation, and the person who sings. The rendition may be the call and response mode, in which case the caller is the primary role actor and the person who answers is the supportive role actor for his/her response is dependent on the caller. Within the Abasamia community, non-verbal means of communication includes the language of the drum and other instruments as well as certain objects which convey particular forms of information (Were, 1976). As such, the study sought to identify and present the commonly used non-verbal cues among the Abasamia people, establish the verbal cues that complement non-verbal cues and account for the choice of non-verbal cues used in communication among the Abasamia community.

1.2 Statement of the Problem

Many linguists, psychologists, and sociologists believe that human language evolved from a system of nonlinguistic (nonverbal) communication. Human beings acquire non-verbal communication throughout their childhood. They always express their knowledge and understanding of situations, concepts and people in non-verbal ways before they can articulate the same information in words. Nonverbal communication provides an invaluable window through which to see community's social, emotional and cognitive development (Leathers 1997).

Most studies by scholars such as Birdwhistell (1970) on non-verbal communication in a people have focused on communities from America and other parts of the world. On the other hand, most studies done locally by scholars such as Baldry and Thibault (2006) as well as Serafini (2011), have focused on the verbal communication especially in the classroom setting. They delved into the multimodality to refer to the diverse ways of describing the meaning of non-verbal communication, where various semiotic resources are codeployed and contextualized to make verbal meaning. This study acknowledges the work done by the aforementioned scholars on the discourse concerning non-verbal and verbal communication among communities. However, there still lacks adequate information with regard to non-verbal cues as complemented by the verbal cues among the Abasamia community, since non-verbal cues vary across different cultures. It is against this backdrop that this study sought to determine non-verbal cues used by the Abasamia in today's communication and their meaning, establish the verbal cues used to complement nonverbal communication and to determine the choice of any give non-verbal cues by different members of this community.

1.3 General Objective

The main objective of the study was to find out how verbal cues helps to demystify nonverbal cues among the Abasamia Community.

1.3.1 Specific Objectives

- i. To identify and present the nonverbal signals and their meanings as used by the Abasamia Community in communication.
- ii. To establish the verbal cues that complement the non-verbal ones presented in objective one above.
- iii. To account for the choice of non-verbal cues in communication among the older and younger speakers within the Abasamia Community

1.4 Research Questions

- i. What are the non-verbal signals and their meanings as used by the Abasamia community in communication?
- ii. What are the verbal cues that complement the non-verbal cues among the Abasamia Community?
- iii. What determines the choice of non-verbal cues in communication among different age cohorts in the Abasamia Community?

1.5 Significance of the Study

The study is important as its findings are expected to inform policy and communication standards in future and also serve as a reference framework tool to promote study of linguistics. Furthermore, the research study contributes significantly in enriching existing theories on interaction of verbal and nonverbal communication with the importance of

linguistic cues development being stressed. The research is a symbolic measure on the need for more studies on the relationship between verbal communication, nonverbal communication and community development.

To the culture experts and linguistic educators, the study brings to light the importance of interaction between verbal communication and non-verbal communication among different communities; and how the same is affecting development of linguistics and intergenerational relations. Finally, the study is also relevant to other sectors such as Non-Governmental Organizations and financial institutions in enhancing their communication strategies to particular communities in Kenya.

1.6 Scope of the Study

The study mainly focused on the nonverbal communication with minimal emphasis on verbal communication on its own. Verbal communication was only discussed as a complement to the nonverbal communication. The study also dwelt on the Abasamia which is just one of the many tribes of the Luhya community; therefore it was limited to the Samia dialect only. Moreover, the study could not focus on all the nonverbal cues among the Abasamia but just a selection of them due to time, logistical and financial constraints.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter presents a critical review of the literature relevant to the topic under study so as to establish a strong foundation for the study as well as to put the study into context. This section also focuses on the theoretical anchorage of the study. Empirical studies are reviewed coherently in tandem to the research objectives. A theoretical framework and a conceptual framework which informed the study were then discussed.

2.2 Concept of Signage

Signage is any visual representation which gives information to the recipient or observer (Kortler, 2009). It is by nature a communication medium that is unavoidable in the public realm and therefore needs to be carefully managed. In the world of business, visibility is an important element in the increasing consumer awareness and interest. However, this is not solely relevant to the strategic placements of products in the market but also the location of the establishment and the attractiveness of the signage as well. Semiotic modes other than language are capable of serving as representation and communication.

The concept of signage brings to attention the significance of a highly appealing gesture that would effectively compel potential observers to understand your message. Language is therefore ancillary to other semiotic modes of communication (Kress & Van Leeuwen, 2001). Signage does not allow people to understand direction and location, but more importantly gives them an identity to a particular mode of communication that is unique to a specific locality and that is editable and changeable by new generations (Keller,

2008). It is a valuable form of communication that should give more attention and thorough deliberation. This study, therefore, focused on the non-verbal cues where information is got through visual representation, and how the verbal aspects complement them to effect communication among members of the Abasamia community.

2.3 Semiotics and Multimodal Analysis

Semiotics is a science concerned with signs (Serafini, 2009). It deals with all processes of information interchange in which signs feature. Human beings talk, write, blink, wave, and disguise themselves. They put up signposts and erect barriers to communicate messages to other people. They produce and interpret signs (Zammit, 2007). But even if no-one intends to communicate anything, sign processes are taking place as a doctor interprets the symptoms of a disease, a dog follows a trail, and a thief triggers an alarm. Semiotics explores all such processes with regard to common structures (Goldstone, 2004).

According to Bezemer & Mevers, (2011), Multimodality is an inter-disciplinary approach that posits that communication and representation are more than just about language. This is because of having developed over the past decade to systematically address the much-debated questions about changes in society; mostly related to: relations to media and technology. Further it is important to note that ,Multimodal approaches have provided concepts, methods and framework for the collection and analysis of visual, aural, embodied, spatial aspects of interaction, environments ,and lastly their relationships. Three interconnected theoretical assumptions underpin multimodality (Baldry and Thibault, 2006).

First, multimodality assumes that representation and communication always draw on a multiplicity of modes, all of which contribute to meaning. It focuses on analyzing and describing the full repertoire of meaning-making resources that people use (visual, spoken, gestural, written, three-dimensional, and others, depending on the domain of representation) in different contexts, and on developing means that show how these are organized to make meaning (Zammit, 2007). Second, multimodality assumes that resources are socially shaped over time to become meaning making resources that articulate the (social, individual/affective) meanings demanded by the requirements of different communities.

These organized sets of semiotic resources for making meaning are referred to as modes which realize communicative work in distinct ways – making the choice of mode a central aspect of interaction and meaning. The more a set of resources has been used in the social life of a particular community, the more fully and finely articulated it will have become (Bezemer & Mevers, 2011).

In order for something to be a mode there needs to be a shared cultural sense within a community of a set of resources and how these can be organized to realize meaning. People orchestrate meaning through their selection and configuration of modes, foregrounding the significance of the interaction between modes. Thus all communicational acts are shaped by the norms and rules operating at the moment of sign making, and influenced by the motivations and interests of people in a specific social context (Bezemer & Mevers, 2011). This study sought to examine the reasons behind the choice of the non-verbal cues among members of the Abasamia community.

However, Jewitt, (2009) argued that, four core concepts are common across multimodal research mode, semiotic resource, modal affordance and inter-semiotic relations. He further explained that, according to social semiotics, a mode is understood to be an outcome of the cultural shaping of a material through its use in the daily social interaction of people. The semiotic resources of a mode come to display regularities through the ways in which people use them and can be thought of as the connection between representational resources and what people do with them (Kress, 2009).

The term modal affordance refers to the material and the cultural aspects of modes: what is possible to express and represent easily with a mode (Jewitt, 2009). It is a concept connected to both the material as well as the cultural and social historical use of a mode. Modal affordance raises the question of what is 'best' for what. This raises the concept of inter-semiotic relationships, and how modes are configured in particular contexts. These four concepts provide the starting point for multimodal analysis (Chauvin, 2003).

Multimodality can be used to build inventories of the semiotic resources, organizing principles, and cultural references that modes make available to people in particular places and times: the actions, materials and artifacts people communicate with. This has included contributions to mapping the semiotic resources of visual communication and colour, gesture and movement, gaze, voice and music, to name a few. Multimodal studies have also been conducted that set out to understand how semiotic resources are used to articulate discourses across a variety of contexts and media. For instance school, workplaces, online environments, textbook sand advertisements. The relationships across

and between modes in multimodal texts and interaction are a central area of multimodal research (Goldstone, 2004).

Multimodal research makes a significant contribution to research methods for the collection and analysis of digital data environments within social research. It provides novel methods for the collection and analysis of types of visual data, video data and innovative methods of multimodal transcription and digital data management (Kress, 2009). Since this study made use of pictures in identifying the non-verbal cues and their respective interpretation, this study sought to determine the role of multimodal research played in collecting and analyzing visual data.

2.3.1 Complementing Nonverbal Communication

Guerrero and Hetch (2008), refer to nonverbal communication as all intentional and unintentional stimuli between communicating parties other than spoken word. These nonverbal processes sometimes account for as much as 70% of the communication (Ochieng, 2013). Successful interaction in intercultural settings requires not only the understanding of verbal messages but of nonverbal messages as well. Verbal and non-verbal communications are seen in terms of interacting streams of spontaneous and symbolic communication (Jewitt, 2009).

Coleman & Waterman, (2012) defines, spontaneous communication as the non-intentional communication of motivational-emotional states based upon biologically shared non propositional signal systems, with information transmitted via displays. Guerrero & Hetch, (2008), adds that Symbolic communication is the intentional communication, using learned, and socially shared signal systems, of propositional

information transmitted via symbols. Among the Abasamia people, facial expressions is a signal of nonverbal communication that usually communicates emotions such as: sadness, act of approval, happiness, among others. This expressions tell more about attitudes of the communicator. According to Anagbeogu, (2001), researchers have discovered that certain facial areas reveal emotional state better. For example, among the Kikuyu and Samia of Kenya and Yoruba of Nigeria the eyes tend to reveal happiness or sadness, and even surprise. The lower face also reveals happiness or surprise. The smile, for example, can communicate friendliness and cooperation. The lower face, brows, and forehead can also reveal anger (Jewitt, 2009).

According to Burgess (1970), verbal cues provide 7 percent of the meaning of the message vocal cues 38 percent; and facial expressions 55 percent. This means that, as the receiver of a message, one can rely heavily on the facial expressions of the sender because his/her expressions are a better indicator of the meaning behind the message than his words (Jewitt, 2009). There are various facial expression interpretations worldwide with respect to smiling, crying, or showing anger, sorrow, or disgust. However, the intensity varies from culture to culture. For instance, many Asian cultures suppress facial expression as much as possible. Many Mediterranean (Latino/Arabic) cultures exaggerate grief or sadness while most American men hide grief or sorrow. Some see “animated” expressions as a sign of lack of control. Movements of the face could be thought of as analogous to gestures, or perhaps as a subject of gestures. Either way, they are of immense importance in communication (Colemann & Waterman, 2012).

According to Kaplan (1990), lack of movement is also significant – a poker face may not say much about the cards held, but still transmits a message. Various other things which do not involve any movement can also contribute messages – blushing, perspiration and tears are examples of facial characteristics which contribute to communication without the need for movement (Jewitt, 2009). Thus, this study strove to assess the various subtle non-verbal cues that effect communication among communicators within the Abasamia community.

A survey by Coleman and Waterman (2012) on nonverbal communication, observed that pupils tend to constrict in response to disapproval, anger or a reduction in cognitive effort; and to dilate in response to emotional warmth, affection or sustained cognitive effort. In U.S.A, eye contact indicates the degree of attention or interest, influences attitude change or persuasion, regulates interaction, communicates emotion, defines power and status, and has a central role in managing impression of others. That is, Western cultures see direct eye to eye contact as positive. But within USA, African-Americans use more eye contact when talking and less when listening (Coleman & Waterman, 2012). On the other hand, a prolonged eye contact is often seen as a sign of sexual interest. In Arabic cultures prolonged eye-contact is often seen as a sexual interest or one's interest in something. This helps them understand truthfulness of the other person (Ochieng, 2013). However, in Abasamia community, children avoid eye contact with their elders as a sign of respect (Ochieng, 2013). In many ethnic groups in Africa, eye contact is sometimes used to signify the gravity of a verbal statement. It can also imply that more has been meant, or understood, than can easily be expressed verbally. Too little eye contact in Abasamia community for instance might give the impression that

one has something to hide, or perhaps that one dislikes the other person and wants to avoid closer interaction. This also applies to Swahili people along the East Coast of Africa.

Another commonly used nonverbal signal is touching. Shaking hands, holding, embracing, pushing, or patting on the back all convey messages and are accompanied by verbal utterances such as “congratulations, welcome home, you made it!” and so on. In Abasamia community they reflect an element of intimacy or a feeling of attraction (Ochieng, 2013). This applies to other African communities such as Luos, Kalenjin and Masaai just to name a few. Touch among the Abasamia is employed selectively as it has a clear concept of what parts of the body one may not touch and also depends on who is involved. Basic message of touch is to affect, control, protect, support, and disapprove. Hugging, kissing, among others, is not common in Abasamia community (Ochieng, 2013).

Nonverbal communication is divided into four categories: kinesics (body movements in communication), proxemics that deals with how we use space in communication process, chronemics that deals with time, perceptions including punctuality, willingness to wait, and interactions, as well as paralanguage comprising of all the sounds we produce verbally that are not words such as laughter, tone and pace of voice and “empty” words such as “um”, “uh” or “you know”. The four most common body activities were facial expressions, eye contact, hand gestures, and touch. Serious misunderstandings can occur if one does not know the rules in one culture to the other (Coleman & Waterman, 2012).

Since these non-verbal cues vary from culture to culture across the globe, the study sought to establish the essence of the ones used among the Abasamia as a community.

2.4 Theoretical Framework

This study was premised on Kress and van Leeuwen (2006) theory of Semiotics as theoretical underpinning. Semiotics is the science of communication and sign systems. That is, the way people organize them mentally and devise means for transmitting that understanding before sharing it with others. Natural and artificial languages are therefore central to semiotics. It is a field that covers nonverbal signaling and extends to domains whose communicative dimensions is perceived only unconsciously or subliminally, (Danesi 1999). This is a philosophical approach that seeks to interpret messages in terms of their signs and patterns of symbolism. A sign can be a word, a sound or a visual image.

Saussure (1983) divides a sign in two components- the signifier (the sound, image or word) and the signified (which is the concept the signifier represents or the meaning). As Berger et al (1967) points out, this study sought to establish how meaning arises from the fact that, the relation between the signifier and the signified is arbitrary and conventional. That is, the study strove to examine the essence of signs and if they mean anything Abasamia community agree, as they can mean different things to different people since non-verbal communication is multi-cultural and produce many complex symbols that hold multiple meanings.

Kress (1993) categorized the patterns of meaning signs as iconic, symbolic and indexical. An iconic sign looks like what it represents- a picture of a dog for example. The meaning of a symbol, like the 'Wikhonyere Obuongo' (cf: appendix v; p.70) translated as 'use

your brain' is determined by convention; that is, its meaning is arbitrary. It is based upon agreement and learned through experience among the Samia people. Their language uses words as symbols that have to be learned. An indexical sign is a clue that links or connects things in nature. Most signs operate on several levels iconic as well as symbolic/indexical which suggests that visual semiotic analysis addresses hierarchy of meaning. In addition to categories and components of meaning, visual texts are an important area of analysis for semioticians and particularly for scholars working with visually intensive forms such as television, because images are a central part of mass communication sign system.

Semiotics is employed in the analysis of texts among the people of Samia (verbal or non-verbal or both). Text refers to a message which has been recorded in some way, so that it is physically independent of its sender or receiver within Samia society (Duncum, 2004). This theory is relevant to the study since it put emphasis on signs and symbols which stand for something else. Non-verbal communication uses signs which stand for something else hence this theory helped the researcher identify the meaning of the non-verbal cues used by the Abasamia community.

2.5 Conceptual Framework

Ogula (2005) points out that a conceptual framework is a very important tool in research because it shows a logical link between independent and dependent variables. In the current study, the independent variable was verbal cues, while the dependent variable was non-verbal signs. Figure 1 was used to present the variables.

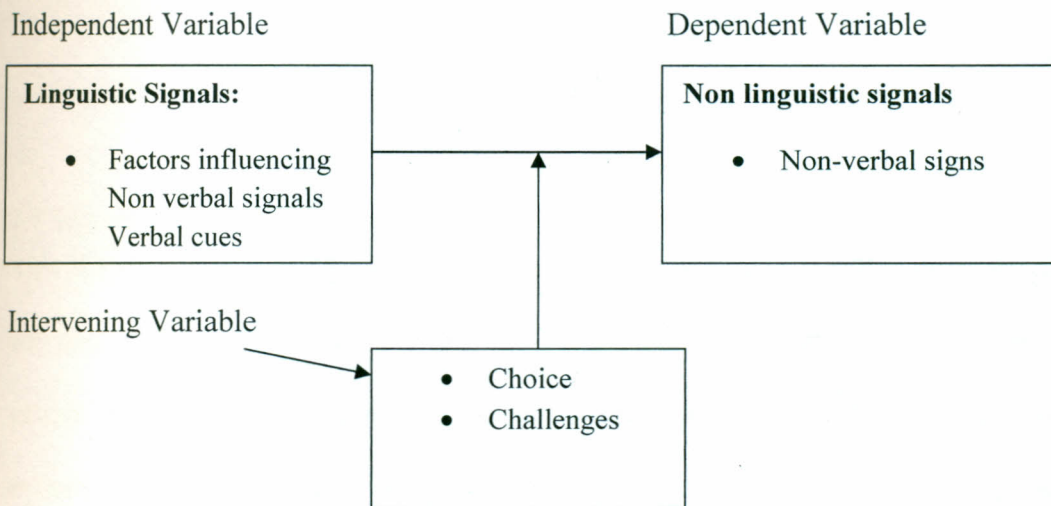


Fig. 1: *Conceptual framework of the Study*

According to figure 1, nonverbal signs are believed to depend on verbal cues. Interpretation of non verbal cues depend to a larger extent on verbal cues. However, choice of mode of communication and challenges to mode of communication define the playing field for this interaction. Therefore, this study sought to conceptually establish how the Abasamia people relied on verbal cues to interpret the non-verbal signs among the members of the community.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

This chapter focuses on the research design and methodology that the study adopted. The sub sections discussed included: research design, site of the study, study population, sample and sampling techniques, research instruments, reliability and validity, data collection instruments, data collection and data analysis procedures and finally the ethical considerations in the study.

3.2 Research Design

A descriptive research design was adopted in this study. It was guided by both quantitative and qualitative approaches to help realize the study objectives. This design was deemed suitable for this study because it involved collection of cross-sectional data at one point in time. Zikmund (2003) says surveys provide quick, inexpensive, efficient and accurate means of accessing information about the population. According to Kothari (2004), descriptive research studies are concerned with describing the characteristics of a particular individual or group of people. This study thus, applied approaches (quantitative and qualitative) to analyze the non-verbal cues among the Abasamia community.

3.3 Site of the Study

This study was carried out in Busia County. Busia is a county in the former Western Province of Kenya. It borders Kakamega County to the east, Bungoma County to the north, Lake Victoria and Siaya County to the south and Busia District, Uganda to the west. The main economic activity is trade with neighboring Uganda, with Busia town - the county headquarters and largest town - being a cross-border centre. Away from town,

the county economy is heavily reliant on fishing and agriculture, with cassava, millet, sweet potatoes, beans, and maize being the principal cash crops. The county has a total population of 743,946. Busia County has seven constituencies: Nambale Constituency, Butula Constituency, Funyula Constituency, Budalangi Constituency, Matayos Constituency, Teso North Constituency and Teso South Constituency. Though most residents of Busia County are ethnically Luhya, there is also a substantial population of Luo and Iteso residents. The Abasamia community is in Funyula Constituency which has a population of 93,500 and covers an area of 265.10km² (RoK, 2010).

3.4 Study Population

According to Orodho (2003) target population refers to a universal set of the study of all members of real or hypothetical set of people, events or objects to which the researcher wishes to generalize the results of the study. In this case, the target population constituted of the elderly, and the youth of the Abasamia community in Busia County.

The Samia people are a sub-tribe of the larger Luyia community that straddles Western Kenya and Eastern Uganda. The community comprises of people of all age including the young, adults and the elderly who ensure everyone adheres to the culture, customs and traditions of the community (Abimanyi, 2013). Most of the Samia people are educated with some of the community members reaching as high as the university level. The Samia community is strictly patriarchal, but the women form the majority part of the community. Culturally, straddle across Kenya and Uganda borders and therefore, are multilingual in nature with the capability to speak the languages of their neighbours such as the Luos, Tooro, Kiswahili, English among others (Were, 1979). As such, it was

imperative to analyze the communication aspects of the community by assessing how the verbal communication complement the non-verbal cues among Samia people.

3.5 Sample and Sampling Technique

The purposive sampling, a non-probability sampling technique, was employed to sample respondents drawn from the population of the Abasamia Community and it consisted of the elderly, and the youths. The rationale of purposive sampling in the case of the current study was to enable the researcher find out whether the nature of non-verbal cues among the Abasamia. Each category of the target population with cases deemed rich in information were selected to participate in the study as summarized in table 3.1 below

Table 3.1: Sample Matrix

| Target Population | Population Size | Sample size | Sampling Technique |
|-------------------|-----------------|-------------|--------------------|
| Elderly | 160 | 16 | Purposive |
| Youth | 320 | 32 | Purposive |

Source: Researcher (2015)

Table 3.1, shows the target population in the study, the population size, the sample size and the sampling technique. In each category, 10% of the population was selected to participate in the study as asserted by Gay et al (2009) that between 10% and 20% of the larger or smaller population is efficient sample representation. Therefore out of the 160 elderly members in the target population, 16 were purposively and randomly selected to participate in the study. Out of the 320 youths, 32 were purposively and randomly selected to participate in the study.

3.6 Research Instruments

Pictures complemented by questionnaires for the youths and semi-structured interview guides for the elderly, were the data collection tools used in this study to avoid unsolicited responses (see appendix III for instruments). The questionnaires had three sections: Section 1 dealt with demographic information of the respondents, section 2 dealt with questions on verbal and nonverbal cues and section 3 had questions on the factors motivating choice of the signals. Semi- structured interview guides also had three sections. : Section 1 dealt with demographic information of the respondents, section 2 dealt with questions on verbal and nonverbal cues and section 3 had questions on the factors motivating choice of the signals. See appendix 111 for the questionnaire and appendix 1V for the semi-structured interview guides.

3.7 Validity and Reliability

The extent to which the research instrument measured what it purported to measure, of the research instruments was ascertained using content validity. Specifically, the representation of the content on the dependant and independent variables through relevant questions were checked with the help of the supervisors and other experts in the department.

Reliability of the instruments was assessed using test re-test. The instruments were administered to a sample of the population used in plot testing. The results were scored and the same administered again after one week. The results were then compared to establish reliability.

3.8 Data Collection Procedures

Before actual data collection process, the researcher obtained an introduction letter from the university administration. The researcher visited the respondents in their homes where the instruments were administered. After introducing herself and showing the prospective respondents the introduction letters, the researcher gave consent forms which were signed and returned to her. The study relied on primary data where questionnaires were administered to the youths and semi-structured interview guides used to gather data from the elderly (cf: sample table 3.1). In documenting the information, notes and pictures were used. The researcher also used an audio tape recorder to capture the opinions of the respondents in the semi structured interviews. The process took about two weeks.

3.9 Ethical Considerations in the Study

Researchers whose subjects are people or animals must consider the conduct of their research and give attention to ethical issues associated with carrying out their research (Kombo and Tromp, 2006). Only people conducting the survey know the identity of the participants. The researcher obtained informed consent from any subject used in the study and ensured that all subjects participated voluntarily (Cf: appendix 11; consent forms).

The researcher fully explained the purpose of the research in advance and debriefed the subjects afterwards. The respondents were also assured of confidentiality of the information and this was ascertained by advising them not to use their real names in the consent forms and the questionnaires. The researcher accepted individual responsibility for the conduct and consequences of this research and maintained openness and honesty in dealing with research subjects.

CHAPTER FOUR

DATA ANALYSIS AND FINDINGS

4.1 Introduction

This chapter presents data analysis and findings. The purpose of this study was to analyze the nonverbal cues among the Abasamia people. The chapter is organized into the following sections: return rate of the respondents, demographic information of the respondents and discussions and interpretations based on the specific research objectives. The data was collected using pictures, semi-structured interview guide and questionnaires.

4.2 Demographic Information of the Respondents

The demographic statistics used here sought to unearth background information of individual respondents. The profiles checked were gender and age. This data was extracted from section 1 of the questionnaires and the semi-structured interview guides (see appendix III & IV).

4.2.1 Gender of the Respondents

The gender distribution of the respondents was analyzed and the results presented in table 4.1.

Table 4.1: *Frequency Distribution Table of the Respondent's Gender*

| | Frequency | Percent |
|--------------------|-----------|---------|
| Female | 25 | 52 % |
| Male | 23 | 48 % |
| Total (<i>n</i>) | 48 | 100.0 |

From the findings in the table above, the study indicated that 52% of the respondents were female while 48% were male. Thus both genders were well represented in this study. However, the study did not focus on the effect of gender on the use of non-verbal cues in the community due to time and financial constraints. As such, the study only considered the age of the respondents.

4.2.2 Age of Respondents

A descriptive analysis of the ages of the respondents was conducted and the results as shown in the table 4.2.

Table 4.2: *Frequency Distribution Table of Ages of the Respondents*

| Age (Years) | Frequency | Percent (%) |
|---------------------|------------------|--------------------|
| 26-30 (younger) | 20 | 42 |
| 31 – 35 (younger) | 12 | 26 |
| 36 – 40 (younger) | 5 | 10 |
| 41 – 45 (younger) | 5 | 10 |
| 46 – 50 (older) | 2 | 4 |
| Above 50 (older) | 4 | 8 |
| Total (N) | 48 | 100 |

From the table above, the study noted that the ages of the respondents was concentrated at the age group of 26 – 30 at 42 % followed by those in age group 31-35 years at 26 %. Those in the age group of 36-40 years and 41-45 years were both at 10%, whereas the older age group of 46-50 and above 50 years were at 4% and 8% respectively. The study

therefore realized that a majority (86%) of the respondents were a younger generation of respondents aged between 26 and 45 years, while 12% were older respondents (as shown in sub-section 4.3.2 where the study shows relationship between age and non-verbal cues in detail).

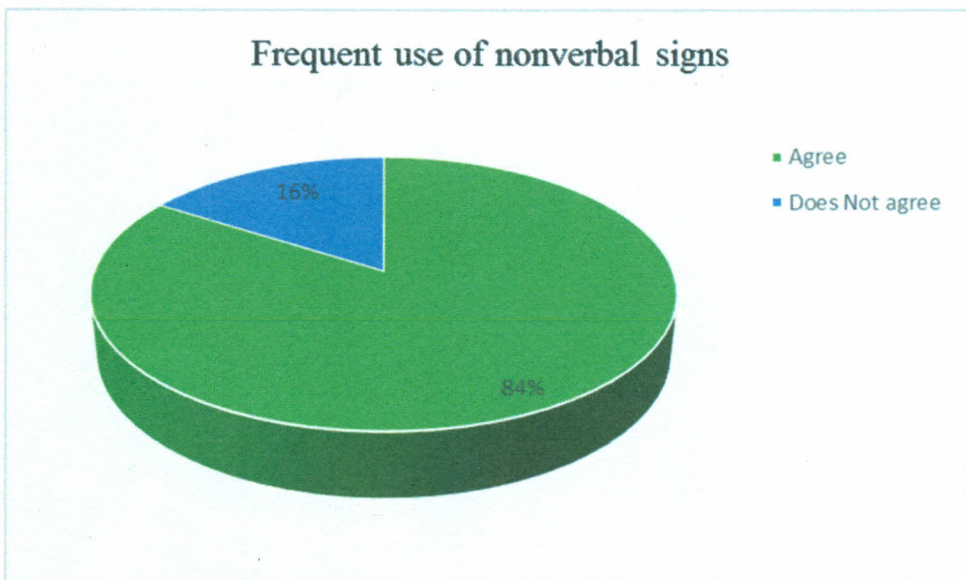
4.3 The Common Nonverbal Signs used within the Abasamia Community

The first objective of this study sought to identify and present the non verbal cues/signals used within the Abasamia community. The study was guided by non-verbal pictures as indicators to realize this specific objective.

4.3.1 Use of Non-verbal signs among the Abasamia people

The study sought to establish the use of non-verbal cues among the Abasamia people. As such, a descriptive analysis was conducted and results presented in figure 4.1 below:

Figure 4.1: showing use of Non-verbal signs



From the figure above, the findings indicate that majority of the respondents comprising of 84% agreed that nonverbal signs are frequently used within the Abasamia community, while 16% of the total 48 respondents said that they did not agree with the assertions that

nonverbal cues were commonly used by the Abasamia people. This is supported by Kress and Leeuwen (2001) study which confirmed that concept of signage brings to attention the significance of a highly appealing non-verbal communication that would effectively compel potential observers to understand intended message. Language is therefore ancillary to other semiotic modes of communication (Kress & Van Leeuwen, 2001). Non-verbal communication does not allow Abasamia people to understand direction and location, but more importantly gives them an identity to a particular mode of communication that is unique to their specific locality and that is editable and changeable by new generations (Keller, 2008). It is a valuable form of communication that should give more attention and thorough deliberation. The researcher was able to capture the following pictures to present the Abasamia nonverbal cues identified by the study.

4.3.2 Non-verbal communication pictures

Picture 1: Hirire



Source: Survey data (2015)

Picture 1 depicts “I have made it” which in Samia is “*hirire*”. It shows a clenched fist raised before the torso and subsequently drawn down in a vigorous swift motion. This gesture is further accompanied by a joyous face expressing a celebratory mood if accompanied with a wide smile.

Table 4.3: showing verbal interpretation of ‘*Hirire*’

| Category | Non-verbal expression ‘ <i>Hirire</i> ’ | Percentage |
|---|---|------------|
| Questionnaire for the younger respondents | State of elation | 95 |
| Interview guide for the older respondents | Joyous face | 98 |

Source: Researcher (2015)

This was corroborated by the 95% of the responses provided in the questionnaires for the younger respondents who confirmed ‘*Hirire*’ as the verbal interpretation to the picture. On the other hand, 98% of the older respondents interviewed attested to ‘*Hirire*’ as the verbal cue to the picture. Thus, the study noted that majority of the respondents linked ‘*Hirire*’ to the nonverbal picture to communicate a given meaning of elation.

Picture 2: Biri Ebilai

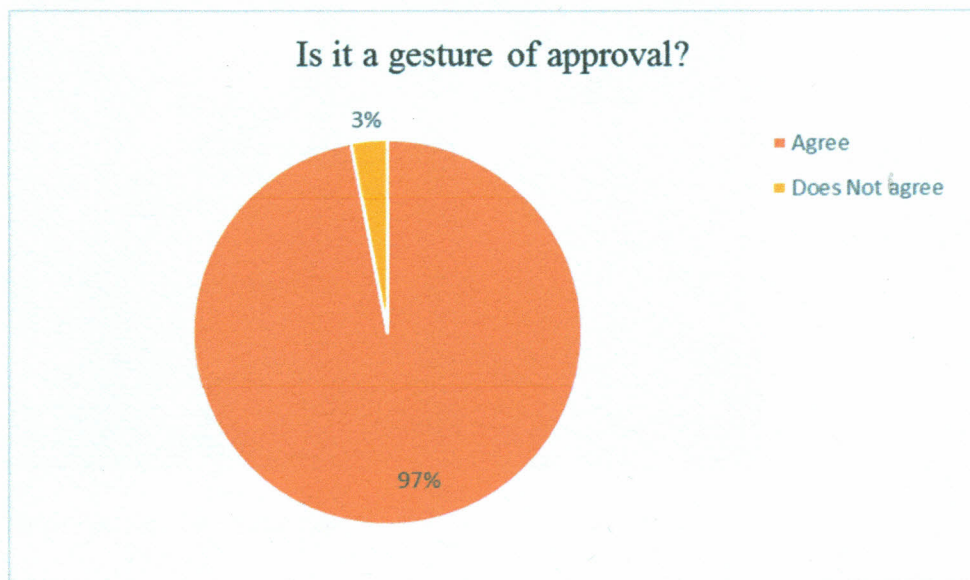


Source: Survey data (2015)

Picture 2 depicts “It is okay” which in Samia means “*biri ebilai*”! It focused on one’s left hand fingers folded with the thumb extended upwards. It thus, could be described as ‘thumbs up’ gesture.

The study sought the reaction of the respondents regarding interpretation of the stated non-verbal sign. The findings were presented in the figure 4.2 below:

Figure 4.2: showing reaction of respondents to Biri Ebilai



Source: Researcher (2015)

The findings in the figure above revealed that majority of the respondents consisting of 97% of the total number of the respondents in the study, attested to the non-verbal sign ‘*Biri ebilai*’ being a gesture of approval, while only a paltry 3% of the respondents disagreed with this interpretation. It was therefore, clear that most respondents agreed that it was a gesture of approval. This finding was in concert with Tobbin (1990) that talked of the non-verbal cues being signs that deal with all processes of information dissemination and communicating messages to the intended targets. The signs build the

frameworks for collection and analysis of visual, aural and embodied aspects of interactions among the people.

Picture 3: Mubeo



Source: Survey data (2015)

The non-verbal picture focuses on one's right hand raised in a wave gesture with a smile written on the accompanying face. The hand wave was used to duplicate the "Mubeo" verbal message among the Abasamia community, which translates to "Good bye. The corresponding results of the respondents' reactions regarding the picture after analysis was presented in the table 4.4.

Table 4.4 showing reaction on 'Mubeo' sign

| Category | Frequency (N) |
|------------------|---------------|
| Form of greeting | 24 |
| Bidding one bye | 24 |
| Total | 48 |

Source: Researcher (2015)

From the table above, the study established that half of the interviewed respondents consisting of 24 people asserted that the gesture was a form of greeting whereas the other half (24), said that the gesture signalled a member of the community bidding the other bye as they depart from one another. As such, the study indicated that there was no clear stand on the sign. This therefore, was one of the gaps that the study strove to fill in the study (see recommendation). The findings are in concomitant with Chauvin (2003) which asserts that gestures are by nature a communication medium that is unavoidable in the public realm and therefore needs to be carefully managed. He said that in society, visibility is an important element in the increasing community's awareness and interest through location of the establishment and the attractiveness of the signage as well.

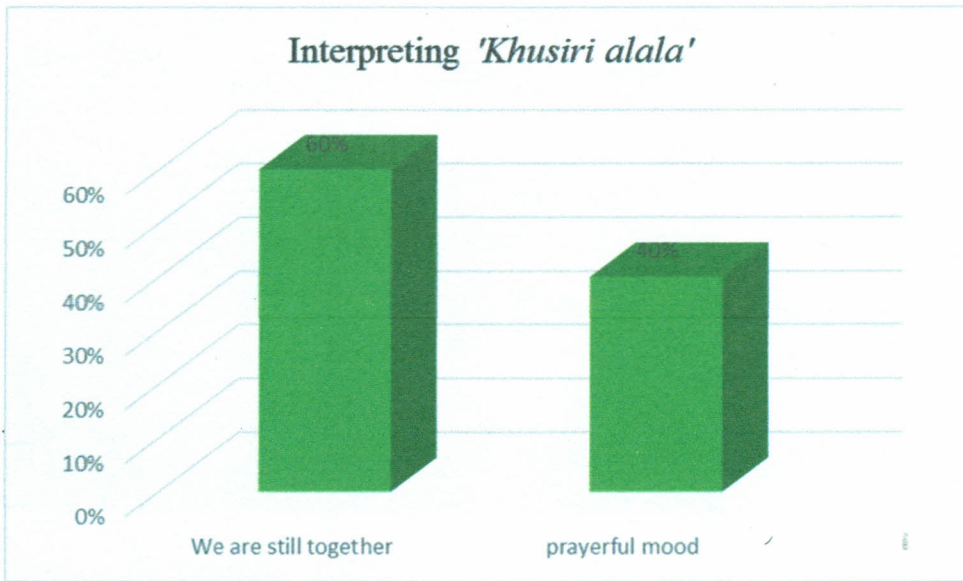
Picture 4: Khusiri alala/olama



Source: Survey data (2015)

The picture described as “khusiri alala” translated to mean, “We are still together”, focuses on one’s hands brought together with a solemn face accompanying it. The corresponding responses from the participants were presented in the figure 4.3.

Figure 4.3: Showing respondents' reaction on 'Khusiri alala'



Source: Researcher (2015)

The study findings in the figure above realized that 60% of the interviewed respondents related the gesture as a sign assuring people of togetherness, while the remaining 40% of the participants said that it showed a humbled person in a prayerful mood. This therefore indicated majority of the respondents agreed that it was a sign of togetherness. Chauvin (2003) asserts that gestures such as 'Khusiri alala' are by nature a communication media that are unavoidable in the public realm and therefore needs to be carefully managed. He said that in society, visibility is an important element in the increasing community's awareness and interest through location of the establishment and the attractiveness of the signage as well.

Picture 5: 'Binyunyula'



Source: Survey data (2015)

The picture is described as “binyunyula” translated to mean “it is so tasty.” It shows a woman eating and licking her fingers in a manner to suggest that she is enjoying her meal. The corresponding reactions from the respondents were tabulated in table 4.5 below:

Table 4.5 showing interpreting 'Binyunyula'

| Category | Percentage |
|----------|------------|
| So tasty | 100 |

Source: Researcher (2015)

From the table above, the study realized that 100% of the respondents were in agreement that the sign meant ‘it is so tasty’, as it involved the licking of fingers as one consumed a delicious meal.

Picture 6: 'Ula'



Source: Survey data (2015)

The picture shows the speaker pointing at something to duplicate the verbal messages of “Ula” translated to mean “that one”. The corresponding responses from the participants established that there was a unanimous agreement among respondents (100%) who said that the non-verbal cue in the picture referred to ‘something over there’ or someone singling something out as ‘that’.

Picture 7: 'Ebibaso/Emaparo'



Source: Survey data (2015)

The picture translated to “*Ebibaso/ Emaparo*” which means “deep thoughts”. It shows a person with the palm of the hand placed on the cheek. It shows one lost in deep thoughts or one considering something. An accompanied furrowed brow further demonstrates deep concentration. The corresponding responses from the participants indicated that 60% of the interviewed participants confirmed that it was a sign of one who is troubled. The other 40% of the respondents said that it represented someone who was absent minded. From the foregoing discussions, it was thus clear that most participants related the sign with a troubled mind.

Picture 8: ‘Burera’



Source: Survey data (2015)

The picture is described as “*Burera*” translated to mean, “Keep quiet”. It shows a woman with focus on her index finger brought in front of a puckered mouth. It is accompanied by a serious facial expression. The corresponding results from the respondents were presented in the table 4.6

Table 4.6: showing interpretation of 'Burera'

| Category | Percentage |
|------------|------------|
| Keep quiet | 100 |

Source: Researcher (2015)

The study observed that 100% of the respondents were in agreement that the non-verbal sign 'burera' denoted commanding someone to keep quiet and/or observe silence.

Picture 9: 'Sinyikhe muno'



Source: Survey data (2015)

The picture focused on the expression on the person's face. It shows the forehead pulled together in a frown pushing down the eye brows. The eyes seem to bulge out putting tension on the eyelids. Wrinkles are formed from the nostrils to the corners of the mouth. It shows anger, annoyance or visible disgust. 'Sinyikhe Muno' was given as the verbal cue to the picture. As such, the study indicated that there was an overwhelming

agreement by the respondents that were interviewed regarding the sign which 100% of the participants attested to as showing anger, annoyance or visible disgust over something.

Picture 10: 'Ebikha bibwere'

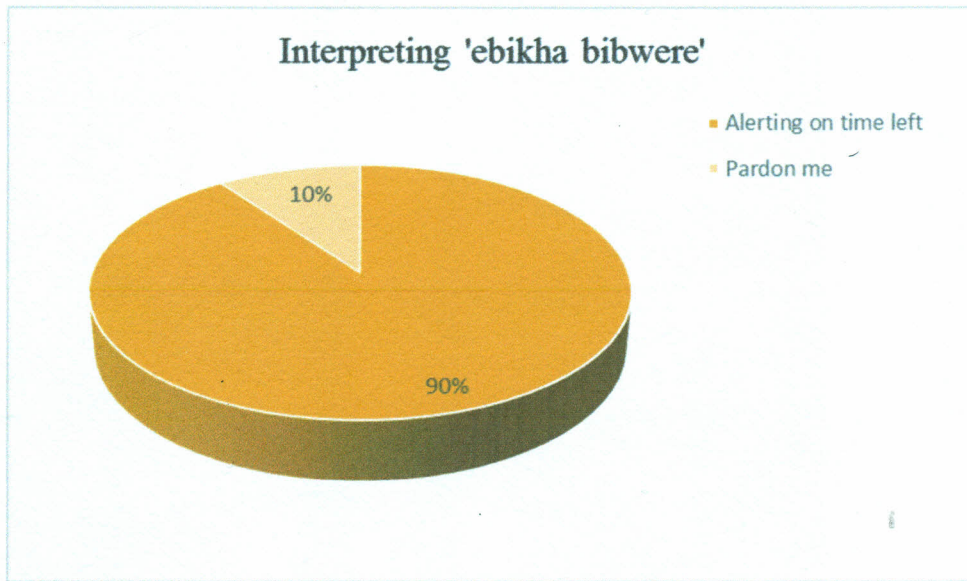


Source: Survey data (2015)

The picture was described as "*ebikha bibwere*" meaning "time is over". It has a man with folded left hand, palm facing down crisscrossing the palm of the right hand held upright beneath the left hand palm.

The responses from the participants analyzed to establish the interpretation were presented in the figure 4.4

Figure 4.4: showing interpretation of 'Ebikha bibwere'



Source: Researcher (2015)

The findings from the figure above indicated that majority (90%) of the interviewed respondents confirmed that the sign was associated with letting someone know that there was not much time left, as the remaining 10% of the respondents revealed that the sign represented someone asking for forgiveness from a colleague. As such, the study noted that most respondents related the sign with alerting one on the essence of the little time left.

Picture 11: ‘Wikhonyere Obuongo’



Source: Survey data (2015)

The picture depicts “use your brains” which translates to “*wikhonyera obuongo*” in Samia. The woman is standing with her right hand held akimbo on her waist. The main focus is on her right hand with the index finger pointing in the direction of her brain. She wears a serious face. The corresponding reaction from the respondents indicated that there was a general agreement with the interpretation of the sign as telling someone to indulge their brains before doing anything.

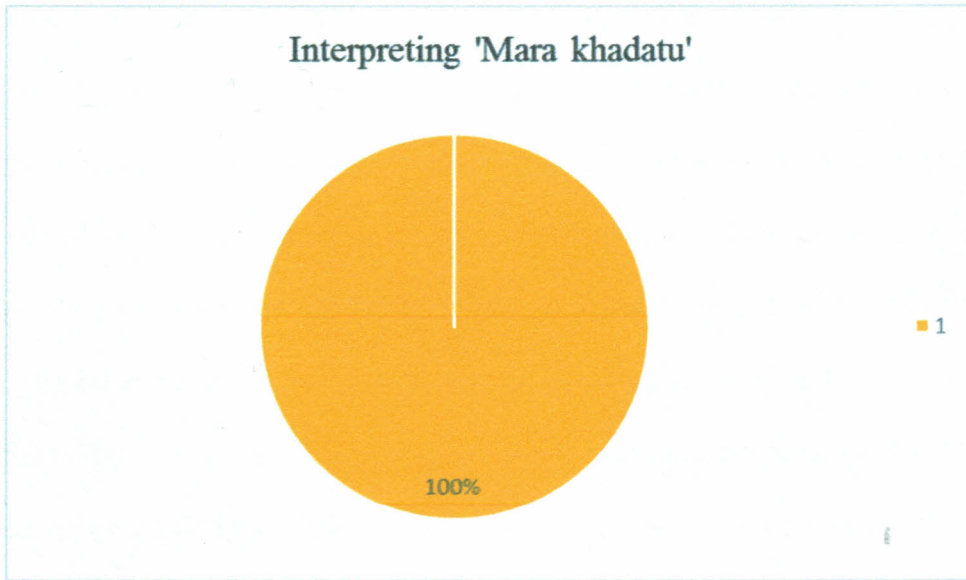
Picture 12: 'Mara Khadatu'



Source: Survey data (2015)

The picture signs "*mara khadatu*" which means "three times". The woman lifts her right hand and particularly folds the thumb and the small finger. The three middle fingers are held upright. The corresponding reaction from the respondents were presented in the figure 5.5

Figure 5.5: Showing interpretation of 'Mara khadatu'



Source: Researcher (2015)

The findings in the figure above revealed that 100% of the respondents confirmed that they used the sign to specify the number 'three' such as things done three times or they were in number. The findings of the study are in concomitant with the study conducted by Ochieng (2013) that indicated that there are indeed so many nonverbal cues used among the Abasamia people and that most are similar across the region. It was also clear that the community constantly used these signals in their communication and could comfortably interpret their meanings.

The nonverbal communication serves many functions to help the people of Abasamia communicate meanings with one another more effectively. Each function of nonverbal signals is significant in conversation. Likewise, those in close relationships can more often detect concealed emotions (Ochieng, 2013). In Abasamia community, people place high value on their personal space. A son in law watches his personal space with his mother-in-law, daughter-in-law and her father-in-law.

The basic classes of facial expressions include: disgust, attention, excitement, interest, sadness, bewilderment, contempt, surprise, anger, determination and fear. As O'Sullivan (1982) rightly puts it, interest of the community, excitement and attention in an object or person and excitement expressed over an object or person and attention of the community to an object or someone rests in the verbal cues to demystify non-verbal cues. For each cue, the researcher was guided by photos of different people with various signs who was for Facial expression among the Abasamia community. They were developed by Leathers et al (1980). There are ten photographs which represent the basic classes of meaning. The researcher studied them and observed the community to determine whether what they are displaying is in line with the photographs or close to it.

Nonverbal cues such as touch eye contact, facial expressions and gestures are culture specific and reflect and maintain the values and norms of the society (Ochieng, 2013). In various functions, romantic partners were found standing close to each other, often touching each other frequently. Therefore it is worth noting that the Abasamia people use nonverbal communication to indicate relational standing and to enhance their feelings.

4.4 Verbal Signals used to Complement Non-verbal signals among the Abasamia community

The second objective of this study was to establish the verbal signals used to complement nonverbal signals among the Abasamia community. The study gathered the following verbal interpretation of the presented non-verbal cues. The questionnaires and semi-structured interview guides were used to gather this information from the respondents.

Having captured the nonverbal cues, the researcher then sought to establish the verbal signals used to complement them. This data was captured in sections III of the questionnaire and the semi-structured interview guide (Cf: Appendix II; p. 50).

The second stage of analysis involved recognition and interpretation of the nonverbal cues from the pictures presented and the demonstration done by the researcher. As the researcher has stated in the first stage, the study was looking at total head movement, hands and face. Staring and eye contact were in the category of eye behavior, in gestures and postures there were emblems, affect displays, illustrators and regulators, in facial expressions there were attention, excitement and interest. The study found that non-verbal signals are complemented by verbal signals among the Abasamia people. As a matter of fact, the concept of complementation was very significant as it helped decode and understand the non-verbal cues in the pictures. For instance, '*biri ebilai*' (cf: appendix V; p. 70) was used by the Abasamia people to interpret the non-verbal cue of 'thumbs up' gesture associated with a show of approval. As such, complementary cues actually support intended messages (Ochieng, 2013). The study also revealed that most nonverbal communication that requires complements cannot be used alone without the verbal message. For instance, '*Khusiri alala*' sign (cf: appendix V; p.70) showed that either one is in prayerful mood or assuring people of togetherness. This non-verbal sign could not be used in isolation without the verbal message. This study was corroborated with Dellinger (1995) who argued that if one simply smiles and hugs his friend without saying anything, the interpretation of that nonverbal communication would be ambiguous without verbal message (Milroy, 2007). The other instance, the study found that folding of hands to show that not much time is left, cannot be applied without the verbal message

stating what it means as this could be misinterpreted. Thus, complementing non-verbal messages must go hand in hand with the verbal cues. When a nonverbal cue adds to the verbal message, it could also stand alone if repeated. For instance, in Abasamia community if someone told you that you had offended him and you folded your arm crisscrossing the palm right hand while saying “Forgive me” which translates to “*Ebikha bibwere*”; you would be repeating your message (Cf: Appendix V; p. 70). Either part stands alone and still conveys your disbelief.

The study also established that Abasamia people employ non-verbal communication to duplicate the verbal messages in communication. The head nod is considered common indication of accord, agreement and understanding. One example encountered includes head nod or head shake to duplicate verbal messages of ‘yes’ or ‘no’. These community members were able to recognize the head movement interpret it as either refusal to do something or agreement to do something. For instance, the respondents were able to interpret the shaking of the head from side to side as refusal. The study also observed that the participants were able to recognize hand movements and interpret their meaning. The youth were able to recognize face movement and interpret it as crying, smiling or anger. The study established that in eye behavior, the children were able to recognize that someone was staring and especially when the researcher demonstrated unlike when it was on a picture. They would even ask why someone is staring at them. The respondents said that they were able to recognize eye contact and interpret its subtle meaning. The elderly were able to recognize excitement, attention and interest and therefore, interpret all the expressions on the face.

The study realized that to use and interpret nonverbal communication for emotional expression and ultimately relational attachment and satisfaction was in essence, vital. The study established that Abasamia people who were in close relationships had an easier time reading the non-verbal communication of emotion of their relational partners than those who were not close. A discussion of the verbal signals of each picture of the nonverbal signals was done and signs which had the same meanings were discussed together to show the different meanings attached to the non-verbal cues, where each sign denoted a different meaning. This was exhibited in the pictures that had the sign '*Wikhonyere Obuongo*' (p.70) which translated to 'Use your brain' by the member of the community communicating to the other through the gesture.

The findings established that verbal signals are an important component of any communication involving nonverbal cues. The two go hand in hand, a fact which was corroborated by the results of the study which established that the non-verbal cues in picture 7 (cf: appendix V; p.70) which talked of someone with troubled mind or in deep thought, interpreted in Abasamia as '*Ebibaso/Emaparo*' could not have their meaning without the verbal interpretation and complementary meanings. A member of the community cannot dissociate the sign with the verbal meaning of deep thought or troubled mind. This was also echoed by Jewitt, (2009) who asserted that as the receiver of a message, one can rely heavily on the facial expressions of the sender because his/her expressions are a better indicators of the meaning behind the message than his words. It was also clear from the findings that each community has specific verbal cues for the various non-verbal signs used and virtually, all the respondents were able to give similar verbal interpretations for the various non-verbal cues. As such, these findings are in

conformity with Coleman and Waterman (2012), who suggest that serious misunderstandings can occur if one does not know the rules in one culture from the other.

4.5 Factors motivating choice of nonverbal signals among Abasamia community

The third objective sought to establish factors which motivate the use of nonverbal signals in communication among the Abasamia community. Pictures collected when respondents were engaged in both verbal and nonverbal communication show that these factors include the need to repeat the message in order to make it consistent, easy to understand and remember; the need to complement so as to complete the intended message; duplicate by copying the message sent earlier on; the need to assent by agreeing or giving approval; regulate by adjusting areas that require adjustment and contradict by denying the truth.

4.5.1 Need to repeat the message

The need to repeat a message was used with awareness and intentionality. They were used to augment what is being said and to reinforce or intensify the perceived strength of nonverbal emotions being experienced by the communicators. Repetition entailed making movements and pictographs. Movements were used by the Abasamia community to accent or emphasize a particular word or phrase and point to an object place or event. In the Abasamia, movements suggest the rhythm of an event being described and pictographs draw a picture in the air of the shape of the referent. For instance, in picture one, '*Hirire*' depicted a victorious event illustrated and repeated through the use of clenched fist (cf: Appendix V; p. 70). Using repetition among the Abasamia people increases clarity of verbal expression and the desire for clarity seems to be greater in verbal interpretation. As the study established in picture six (cf: Appendix V; p. 70),

people giving directions on how to get from one place to another used significantly more hand repetition in verbal cues. For instance, when the man uses his index finger to point out to something in 'Ula' sign, he repeats it together with the verbal cues to bring out the interpretation. This study is related to the research conducted by Meadow et al (1992) that reported that the reasoning of communities which use repetitive gestures as a co-occurring phenomenon with their verbal cues, is easier to comprehend than the reasoning of those that do not use repetitive gestures. Repetitions also give emphasis to the message being communicated. For instance in the Abasamia community, the outstretched arm with the pointing index finger and the double head nod are frequently used for purposes of emphasis. They also serve to punctuate conversation by providing intensity cues.

4.5.2 The need to complement

The study revealed that Abasamia people use both cues to complement relational standing, demonstrate and maintain cultural norms and communicate emotions such as sadness, happiness and even anxiety. This was evidenced by the study in the pictures where a nonverbal cue adds to the verbal message as shown in picture seven (p.54). It could also stand alone. For instance, "*Ebibaso/Emaparo*" which translates to "One in deep thoughts/troubled mind" (Cf: appendix V; p. 70). Either part could stand alone and still convey the same message. This shows that for emphasis, the Abasamia community employs both verbal and nonverbal cues to complement each other in the process of effecting communication among them.

In picture 1 (Cf: appendix V; p.70) for example, the speaker raises the hands up, smiles and verbally utters celebratory words for making some achievement. To most respondents, this showed that what is being said complements the nonverbal cues. The

Abasamia community shares some non-verbal signals such as hand movement, which is always accompanied by verbal interpretation within the larger Luhya community. They place a high value on their personal space since it carries different meanings.

These non-verbal cues have a direct verbal translation among the Abasamia people. They are symbolic hand gestures with a verbal meaning. Their function is communicative. For example, the researcher established that members of the Abasamia community used their hands when waving goodbye to the other members, as witnessed in picture 3 (Cf: appendix V; p.70). The person using the non-verbal cue waves the hand to signal 'bye' to the others, which is translated as 'mubeo'. The study observed that when the members of the Abasamia community wanted to show to their peers that something was 'tasty', they licked their fingers (the thumb or the index finger licked) symbolizing 'Binyunyula' to mark how tasty or delicious the food was. This was revealed in the picture five (Cf: Appendix V; p.70).

The study also noted that Abasamia people use movements of the face such as smiling and frowning, the hands and general body tenseness or relaxed posture to communicate emotional meaning, thereby complementing the verbal cues. For instance, in picture two (Cf: Appendix V; p.70), the person gives a thumbs up sign accompanied by a smiling face to signal the situation as being fine or 'okay'. One use of complementing nonverbal cues is to reinforce verbal messages and also act as a substitute for words. For example, frowning while saying how sad someone is, to show an offence. This was evidenced in *picture nine (Cf: Appendix V; p.70) where the researcher observed that the woman in the*

picture had body tenseness, especially a frowned face and did not want any association with the offending friend.

4.5.3 The need to Regulate

The study established that the nonverbal cues among Abasamia are assumed to guide and control the flow of conversation. They have been discussed in relation to how people take turns to speak in a conversation, exchange greetings and bid farewell as seen in picture three (Cf: Appendix V; p. 70), in which '*mubeo*' (good bye) is signaled by the waving of the hand. These nonverbal cues are manifested when someone sustains or folds the hand to indicate that time is up as shown in picture ten (Cf: Appendix V; p. 70). For the listener, an upraised index finger and rapid head nodding represents participant's effective turn to represent the non-verbal cues. The members used greetings and goodbyes and had the ability to maintain turn because they had concentration very easily.

The study showed that the nonverbal cues motivated the regulation of the verbal meaning within the Abasamia community and facilitated smooth communication among members. This was shown in the pictures one to twelve (cf: appendix V; p. 70) which established each occasion had its corresponding nonverbal sign to accompany it and one could not replace the other. For instance, '*Binyunyula*' which means 'so tasty' could not be used in place of '*Hirire*' which roughly translates to 'we have won' respectively (Cf: Appendix V; p.70-71). Thus, each nonverbal cue had its own setting for use and time which was interpreted by the verbal cues. As such, the motivating factors regarding the choice of nonverbal signals among the Abasamia people hinged on the different settings and audience. As well, they were used to reinforce and accompany the verbal meaning of the cues.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This section summarizes the findings of the study, draws conclusions made from the findings, makes recommendations for the study and suggests areas for further research. The summary, conclusions and the recommendations are discussed in line with the research objectives.

5.2 Summary of Findings

The first concern of this study was to identify and present the nonverbal cues used among the Abasamia people. Analysis of the questionnaires and the semi-structured interview guides revealed that there were indeed several nonverbal cues used in communication among these people. These were also captured using pictures where picture one showed one in a celebratory mood, picture two, a gesture of approval, picture three, a sign for bidding farewell as well as greetings, picture four showed someone in a prayerful mood as well as an assurance for togetherness, as picture five showed someone licking fingers to depict a tasty meal. Picture six showed one pointing at something while picture seven portrayed someone in deep thoughts. In summary, the pictures showed different types of feelings ranging from happiness to sadness (Cf: Appendix V; p.70-71).

The second objective of the study sought to establish the verbal signals which complement the identified nonverbal cues in Abasamia community. The study established that verbal signals were used to complement nonverbal signals by the speakers in the Abasamia community. For example, nonverbal signals indicate relational standing, demonstrate and maintain cultural norms and communicate emotions.

Finally, the study set out to establish factors which motivate the choice of nonverbal signals in the Abasamia community. The findings revealed that nonverbal cues among the Abasamia such as touch, eye contact, facial expressions and gestures are culture specific, reflect and maintain the values and norms of the community. The values and norms of the Abasamia also influence their choice of mode of communication. In addition, age of the respondents was found to influence the choice of non-verbal signals. Younger respondents use different non-verbal cues to communicate amongst themselves, while the older ones also have different sets of non-verbal signals to use on different occasions.

5.3 Conclusion

The study concluded that there were indeed nonverbal signals used in communication among the Abasamia. For example, certain facial expressions can be interpreted as one expressing worry, deep thoughts or even indifference. It also emerged that there are different settings where nonverbal cues are used in the Samia language and the Abasamia community embraces the variety similar to that of the community near them.

On the second objective, the study concluded that nonverbal cues are actually complemented by verbal cues to enhance reinforcement and clarity among the Abasamia. It further found out that nonverbal cues that are complemented could easily stand alone if not properly accompanied by verbal means. The study also established that the Abasamia people communicate in different ways, and single expressions can illicit different interpretations. As a result, verbal communication is distinct while nonverbal communication is continuous. For the most part, nonverbal communication is enacted at an unconscious level while we are always conscious of our verbal communication. Non-

verbal communication encompasses all the ways people communicate other than through the use of words. The verbal, that is words, and the nonverbal, together generate a mosaic resulting in a meaningful message.

Finally, the study concluded that the choice of non-verbal signals is motivated by certain factors such as culture, norms, occasion, mood and intimacy. However, the differences between verbal and non-verbal communication occurs through multiple channels simultaneously, which necessitate the need to repeat the message, complement, duplicate, give assent, regulate, and or did not differ from the message stemming from non-verbal cues. Younger and older respondents differed in their choice of non-verbal cues. Thus age does or does not influence the choice of non-verbal cues among the Abasamia community.

5.4 Recommendations

Based on the study findings and the aforementioned conclusions, the researcher gives the following recommendations for language policy, theory and practice:

1. The government should take part in documenting the use of nonverbal cues among local communities such as Abasamia as part of enhancing and preserving culture and national heritage. This would further help in imparting mother tongue education to children within local communities.
2. Nonverbal communication should be considered as part of a complete communication. This is because the findings showed that majority of the Abasamia people actually rely on nonverbal communication and actually only use verbal means to complement their intended messages. The government should be advised to enforce laws to pre-school children to permit adults grant children a

greater understanding of the nonverbal communication channels. This is to heighten their sensitivity to the thoughts and feelings of those around them and improve their social competence. Adult education should consider incorporating non-verbal cues within its syllabus to help those parents with low literacy levels to appreciate the importance of linguistics and hence, encourage them to get fully involved in the program.

5.5 Suggestions for Further Research

The researcher recommends that further research be conducted in the areas below to supplement this study:

1. A study on the impact of non-verbal signals on the performance of language activities of pre-school children in public pre-school centers.
2. A study of the impact of complementing non-verbal language with verbal language on Language development in Kenya.
3. A research on how diversity in non-verbal language affects inter-generational relations within Abasamia community.
4. A study should be conducted on different interpretations of the nonverbal cues among the Abasamia community.

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APPENDICES

APPENDIX I

LETTER OF INTRODUCTION

My name is Dolphine Ogutu. I am a student at Kenyatta Universty pursuing a Masters in Arts Degree in English and Linguistics. I am carrying out a study on the analysis of nonverbal cues among the Abasamia Community in Busia County. I am seeking your permission to be part of my study sample. Your participation and co-operation will be highly appreciated. The information you provide will be treated with strict confidentiality and will only be used for academic purposes. Thank you.

Yours sincerely.

Dolphine Ogutu

Mobile No. 0710922071

APPENDIX 11

INFORMED CONSENT FORM TO THE RESPONDENTS

1. Study objectives

The respondents were purposively selected to participate in a study that aimed to analyse the nonverbal cues/signals, establishing the verbal cues which complement the nonverbal cues and factors which motivate the choice of the non verbal cues among the Abasamia Community in Busia County.

2. Confidentiality

Respondents views in the questionnaire/the semi-structured interview guide were held strictly confidential and were not be divulged to anybody. No reference was made in oral or written reports which could link them to any information collected and their names were not included in the findings.

3. Risks and Benefits

No risks were anticipated as a result of taking part in this exercise. The respondents were asked questions about their background such as age. They were also encouraged to ask questions about the procedures being used to avoid missing out on details. The information they provided in this study was used for improving the use of language in the community and the county as a whole. Check the changes if you agree adopt them.

4. Participation

The participation of the respondents in this exercise was voluntary and they were informed that they could refuse to answer any question or participate in any activity. If you felt uncomfortable participating and that they may withdraw at any time without penalty. Those who agreed to participate in the project, were kindly requested to sign and tear the consent slip given and return it to the researcher before they start filling in the questionnaire or answering any questions on the semi-structured interview guide.

Consent

I have read and understood the above information and all the questions to this study have been answered to my satisfaction. I also understand that by signing and returning this consent form, I have agreed to participate in this study voluntarily.

Name, Signature of Respondent and Date

APPENDIX 111

QUESTIONNAIRE FOR THE YOUTH

I am a student at Kenyatta University undertaking a Masters of Arts Degree. This questionnaire is thus designed to help collect data that will assist me carry out a study on how the 'Abasamia' community uses verbal communication to demystify the non verbal signals in human communication. I am kindly requesting you to fill in this questionnaire appropriately. All answers will be handled with confidentiality and shall only be used for the purpose of this study.

(Please tick and fill as appropriate)

SECTION 1: DEMOGRAPHIC INFORMATION

1. Ori mulwibulo si (What is your gender)?

Omusacha (Male) omukhasi (Female)

2. Ori mumukanda kwe emiaka si (What is your age bracket)?

18-24 33-40 51 and above

25 - 32 41 - 50

SECTION 2: NON VERBAL CUES AND COMPLEMENTING VERBAL CUES

3. Ringalakho epicha chino mani okalusie amatebo akalondakho (Kindly observe the following attached photographs and answer the questions after each).

Epicha ye emberi picture 1: *olola sina mupicha ino, opara mbu khusina nakhola atio* (what can you see in the picture?)

.....
.....
.....

(Why do you think he is doing that?)

.....
.....
.....

Picture 2: Epicha yokhubiri: ololasi mupicha ino? Esikera nakhola atio nisi? (What can you see in the picture?)

.....
.....
.....

(What could be the reason for doing that?)

.....
.....
.....
.....
.....

Picture 3: Epicha yokhudatu: opara si khumukhasi uno? Esikera naakhola atio nisi? (What expression do you get from this picture?)

.....
.....
.....

(Why do you think she is using that expression?)

.....
.....
.....
.....

Picture 4: Epicha yokhune bolakho si ori olola mupicha muno (Please describe what is in the picture – give a verbal interpretation.)

.....
.....
.....
.....

Epicha yokhutano: Epicha ino ikhuborera si?

.....
.....

Picture 5: What information do you think this picture conveys?

Epicha yakhasasaba: bolakho si olola mupicha muno, ngopara, esikera nakhola atio nisi?

.....
.....
.....
.....
.....

Picture 6: Tell me what you can see in the picture.

.....

Why do you think she is doing that?

Epicha ya saba, omukhasi uno akhola si, khulwasi yekhonyera esifwanani esio?

.....
.....
.....
.....
.....

Picture 7: (What is the woman doing?)

.....
.....

(Why does she use that gesture?)

Epicha ya munane: omusacha oyo akhola si ? khusiina yekhonyera esifwanani esi?

.....
.....
.....

Picture 8: What is the man doing?

.....
.....
.....
.....

(Why is he using that signals?)

.....
.....
.....
.....
.....

SECTION 3: FACTORS MOTIVATING CHOICE OF NON VERBAL CUES

4. Why do you use the nonverbal signals in communications?

.....
.....
.....
.....
.....
.....

APPENDIX IV

SEMI-STRUCTURED INTERVIEW GUIDES FOR THE ELDERLY

SECTION 1: Demographic Information

1. Gender: Female Male

2. How old are you? 41-46 46-50 Above 50

SECTION 11: Non Verbal and Verbal cues

1. Have you ever used nonverbal communication? **RESTRUCTURE THIS QUESTION IS THIS? {Do you sometimes use Non verbal cues/which are some of the non verbal cues commonly used by people/ when are they used}**

If yes, please show and mention some of them.

.....
.....
.....

2. *What other nonverbal cues do other Samias use to communicate? ARE THERE OTHER TYPES OF NON VERBAL CUES USED BY THE SAMIA PEOPLE YES OR NO.../please tick one.if yes fill in the following table.....create a table to show a cue/when use*

.....
.....
.....

3. Why do you think people prefer to use those nonverbal cues in communicating?

.....
.....

4. Look at the following pictures. Give a term to the nonverbal cues shown in each of the pictures. (Show the pictures to the respondents)

.....
.....

5. According to you, are nonverbal cues an effective method of communicating?

.....
.....
.....

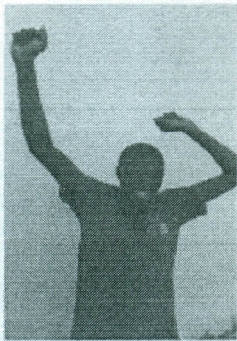
SECTION 111: Factors Motivating the Use of the Non verbal Signals

6. What factors do you think motivate you to use the nonverbal signals?

.....
.....
.....
.....

APPENDIX V: PICTURES OF NON-VERBAL SIGNALS

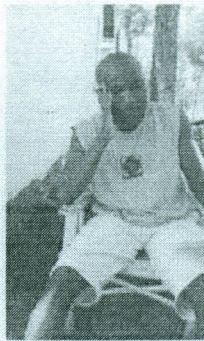
1



“Hirire”

(I have made it)

2



“Ebibaso/Emaparo”

(Deep thoughts)

3



“Burera”

(Keep Quiet)

4



“Sinyikhe Muno”

(Am very annoyed)

5



“Ebikha Bibwere”

(Time is up)

6



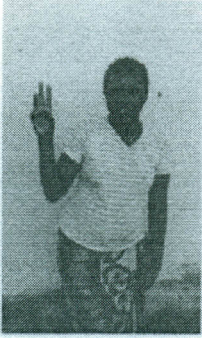
“Wikhonyere

Obuongo”

(Use your brains)

CONTINUATION OF NON-VERBAL SIGNALS

7



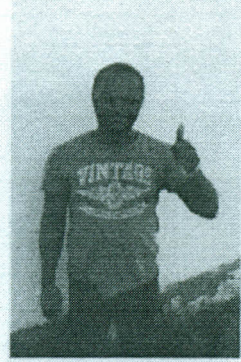
"Mara Khadatu"
(Three times)

8



"Ula"
Pointing out to
("that one")

9



"Biri ebilai"
(It's okay)

10



"mubeo"
(Goodbye)

11



"Khusiri alala"
(We are still together)

12



"Binyunyula"
(It's so tasty)



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Tel. 810901 Ext. 57530

Internal Memo

FROM: Dean, Graduate School

DATE: 20th June 2014

TO: Dolphine Ogutu Wamakobe
C/o English & Linguistics Department.

REF: C50/CE/11452/07

SUBJECT: APPROVAL OF RESEARCH PROPOSAL
=====

This is to inform you that Graduate School Board, at its meeting of 11th June, 2014, approved your Research Proposal for the M.A. Degree Entitled, "A Scholarstic Analysis of Nonverbal Cues among the Abasamia Community of Búsia County."

You may now proceed with your data collection, subject to clearance with the Permanent Secretary, Ministry of Higher Education, Science and Technology.

As you embark on your data collection, please note that you will be required to submit to Graduate School completed supervision Tracking Forms per semester. The form has been developed to replace the Progress Report Forms. The supervision Tracking Forms are available at the University's Website under Graduate School webpage downloads.

Thank you.


REUBEN MURIUKI
FOR: DEAN, GRADUATE SCHOOL

c.c. Chairman, Department of English And Linguistics

Supervisors:

1. Dr. Daniel Orwenjo
C/o Department of English and Linguistics
Kenyatta University
2. Dr. Hilda Kebeya
C/o Department of English and Linguistics
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Our Ref: C50/CE/11452/2007

DATE: 20th June 2014

The Permanent Secretary,
Ministry of Higher Education, Science & Technology,
P.O. Box 30040,
NAIROBI

Dear Sir/Madam,

RE: RESEARCH AUTHORIZATION DOLPHINE OGUTU WAMAKOBE- REG. NO. C50/CE/11452/2007

I write to introduce Ms. Dolphine Ogutu Wamakobe who is a Postgraduate Student of this University. She is registered for M.A degree programme in the Department of English and Linguistics.

Ms. Ogutu intends to conduct research for a M.A proposal entitled, "A Scholarstic Analysis of Nonverbal Cues among the Abasamia Community of Busia County."

Any assistance given will be highly appreciated.

Yours faithfully,


**MRS. LUCY N. MBAABU
FOR: DEAN, GRADUATE SCHOOL**

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