

**NON-VERBAL COMMUNICATION IN TSHIVENḌA: A SOCIOLINGUISTIC
AND DISCOURSE ANALYSIS**

by

NENUNGWḌI TONDANI GRACE

Submitted in accordance with the requirements for the degree of

DOCTOR OF PHILOSOPHY

in TshivenḌa

in the

FACULTY OF HUMANITIES

(School of Languages and Communication Studies)

at the

UNIVERSITY OF LIMPOPO

SUPERVISOR: PROF. R. N. MAḌADZHE

2015

DECLARATION

I, the undersigned, hereby declare that this thesis - *Non-Verbal Communication in Tshivenda : A Sociolinguistic and Discourse Analysis* - hereby submitted to the University of Limpopo for the degree of Doctor of Philosophy in the Faculty of Humanities - has not previously been submitted by me for a degree at this or any other University; that it is my work in design and in execution; and that all material contained herein has been duly acknowledged.

T. G. NENUNGWU (MRS)

DATE

DEDICATION

This thesis is dedicated to my beloved husband, Pastor Mboniseni Allen Nenungwi; my children, Mboniseni Joshua, Zwiakonadzea Grace and Zwino Integrity; my late mother, Nditsheni Elisa Mashila; and my sisters, Lufuno Florence and Takalani Ethel.

ACKNOWLEDGEMENTS

To God the Almighty be the glory for giving me the strength that sustained me all these years.

I would like to extend my sincere gratitude and thanks to all those who played a remarkable role in the completion of this thesis. To my supervisor, Professor R.N. Maḡadzhe, for his encouragement, tolerance, motivation and guidance throughout the entire journey - without which this study would not have come to fruition.

Many more thanks go to Mufumakadzi Dr T.G. Nethengwe, Dr L. Phophi, Dr Thanyani Daniel Rambane, Dr N.C. Rananga, Dr Nkhelebeni Edward Phaswana, Dr Muntali, Dr L. Mkuti, Professor T.M. Sengani, Dr N. Netshisaulu, Musanda Vho Ndwambi, my mother-in-law Vho Tshinakaho Nenungwi, Mr A.K. Lukhalimana and his wife Angel, Ngonyama, M. Muaga, Shumani Tshikota, Shadrack Ravhura, my elder sister Lufuno Florence Phalandwa, my younger sister Takalani Ethel Mudau, Balanganani Maginya, my uncle Tshimangadzo Simon Munyai, my cousin Tsengeni Leonard Munyai, Pastor Seth Mudzanani, Pastor Livhuwani Nḡou and his wife Ivy for their constructive and valuable comments.

I have words of gratitude for Professor Walter Greyvenstein for editing this work.

I would also like to thank The Majestic Reigning God Church and Ministries under the leadership of Pastor M.A. Nenungwi for its unwavering support and the University of Limpopo for the bursary it awarded me.

Finally, I would like to extend a word of appreciation to my family members: my lovely children, Mboniseni Joshua, Zwiakonadzea Grace and Zwino Integrity for their patience when I failed to give them enough love and time as a mother during this work. To my lovely husband, Mboniseni Allen Nenungwi, for being my shadow; for his endless support and motivation; for him I fail to have better words of thanks.

ABSTRACT

This study examines the role of non-verbal communication among the Vhavenda. It must be borne in mind that in comparison with verbal communication non-verbal communication tends to be perceived less accurately. This seems to be because every culture interprets body language, gestures, postures and vocal noises differently. Thus, in many instances, non-verbal communication tends to be misinterpreted and misunderstood. This is the problem that the study investigated and the findings of the study may help to indicate ways that can be used to interpret non-verbal communication in Tshivenda correctly.

From the data collected, the study showed that there are several types of non-verbal communication that Tshivenda speakers use regularly. These are silence, kinesics, postures, facial expressions, heptics, proxemics and time. The study has adopted the qualitative research approach to collect and analyse the data. Using this approach, the study determined that there are several meanings that the Vhavenda associate with the aforementioned types of non-verbal communication. For instance, silence is largely associated with respect, good manners and satisfaction. Kinesics actions, such as kneeling down, denote kindness, honour and welcome. The study also shows the disadvantages of non-verbal communication which are part of silence, such as an indication of hatred, loneliness and witchcraft. In the main, the study shows that non-verbal communication in the Tshivenda culture is also gender based. For example, men are discouraged from walking behind their women as they would be deemed to be stupid, weak and lacking in leadership qualities. This fosters gender stereotypes and inequality between males and females - aspects which the constitution of the country discourages.

The results of the study have led to several recommendations of which the following are the more prominent ones: as silence is not always golden Tshivenda-speakers should be encouraged to voice their feelings rather than remain in bondage forever and good manners should be encouraged as long as their realisation does not trample on people's rights - regardless of their gender. Crucially, the study also recommends that life is dynamic and some cultural attributes that were fashionable in the past are no longer so today. Therefore, men especially should be taught to accept the new democratic order which accords everyone the respect they deserve - regardless of age, gender and religion.

MAFHUNGO NGA VHUPFUFHI

Ngudo iyi i khou ṭola mushumo wa nyambedzano ine i si vhe ya u tou amba vhukati ha Vhavenda. kha zwi ḍivhee zwauri nyambedzano ine ya si vhe ya u tou amba i dzhiwa i si nyambedzano yo fhelelaho. Izwi-ha zwi vha nga nḍila iyi ngauri mvelele iñwe na iñwe i ṭalutshedza luambo lwa muvhili, ngafhadzo dzine muthu a ita nga zwanda, ṭhoho kana tshifhaṭuwo, nyimele ya muvhili na miungo ine muthu a ita nga nḍila dzo fhambanaho. Zwenezwo-ha, fhethu hunzhi nyambedzano iyi ine i si vhe ya maipfi i fhedza yo ṭalutshedzwa nga nḍila yo khakheaho ya hanedza i si tsha pfiwa zwine ya amba zwone. Heyi-ha, ndi thaidzo ine ngudo iyi ya i bvukulula. Izwo-ha zwathusa kha uri mawanwa a ngudo iyi a thuse u ñea nḍila dzine muthu a nga kona u shumisa u ṭalutshedza nyambedzano ine ya sa vhe ya u tou amba nga nḍila yo teaho Tshivendani.

U bva kha vhuṭanzi ho kuvhanganywaho, ngudo iyi yo bvukulula zwauri hu na tshaka nnzhi dza nyambedzano dzine dzi si vhe dza maipfi dzine Vhavenda vha anzela u dzi shumisa. Idzi ndi dzingaho u fhumula, u tshimbidza mirado ya muvhili nganḍila dzo fhambanaho, nyimele ya muvhili, u ita ngafhadzo nga tshifhaṭuwo, u kwama, vhukule na vhutsini na muthu na tshifhinga. Ngudo iyi yo shumisa ngona ya ṭhoduluso ya qualitative u kuvhanganya na u sengulusa mawanwa. Musi ho shumiswa ngona iyi, ngudo iyi yo bvukulula zwauri hu na ṭhalutshedzo dzo fhambanaho dzine Vhavenda vha dzi livhanya na tshaka dza nyambedzano dzine dza sa vhe dza u shumisa maipfi dzo bulwaho afho n̄tha. Tsumbo, ufhumula kanzhisa zwi livhanywa na u ṭhonifha, mikhwa yavhuḍi na u fushea. U shumisa mirado ya muvhili zwi ngaho u gwadama fhasi zwi sumba vhuthu, u ṭhonifha na u ṭanganedza. Ngudo iyi i dovha ya sumbedza vhuvhi ha nyambedzano ine i si vhe ya maipfi ine ya vha tshipiḍa tsha u fhumula sa zwi ngaho vengo, vhuludu na vhuloi. Nga vhudzivha, ngudo iyi i sumbedza uri nyambedzano i si ya maipfi Tshivendani i adovha ya vha i livhanaho na mbeu sa tsumbo, vhanna vha vha vhathu vha kaidzwaho kha u tshimbila murahu ha vhafumakadzi ngauri izwi zwi nga vha ita uri vha vhe vhathu vha zwiḍahela, vha si na nungo nahone vhane vha si vhe na thoḍea

dza vhurangaphanda. Izwi-ha zwiṭṭuwedza uri hu vhe na kuhumbulele kwo fhambanaho zwi tshi yelana na mbeu na uri hu sa vhe na ndinganyelo vhukati ha vhathu vha tshinnani na vha tshifumakadzini zwine a vha mafhungo ane ndayotewa ya shango la Afurika Tshipembe ya ṭoda u zwi fhelisa.

Ngudo iyi yo nea themendelo nnzhi dzine khadzo dza ndeme dza vha dzi tevhelaho; u fhumula a si zwine zwa vha zwo lugaho tshifhinga tshoṭhe, vhaambi vha Vhavenda vha khou ṭṭuwedziwa uri vha bvisele khagala vhuḍipfi havho madzuloni a u dzula kha vhupuli ha u ufhumula hu sa fheli. Mafhedziseloni, mikhwa yavhuḍi i tea u ṭṭuwedziwa tenda izwo ha sa vhe u kandedza pfanelo dza vhaṅwe vhathu, zwi sa yi ngauri ndi vha mbeu ifhiyo. Tshiṅwe tsha vhuṭhogwa tshine ngudo iyi ya khou themendela tshone ndi tsha uri vhutshilo a vhu nga dzuli ho ima fhethu vhuthihi, zwiṅwe zwa zwithu zwe zwa vha zwi tshi vhonala zwi zwa ndeme musalauḽa a zwi tsha vhonala zwi zwa matshilisano o kunaho musalauno. Zwenezwo-ha, vhathu vha tshinnani kanzhi-kanzhi vha tea u funzwa u ṭanganedza nzudzanyo ntswa ya demokiresi ine ya tendela u ṭhonifhiwa ha muthu muṅwe na muṅwe zwi sa yi nga vhukale, mbeu na vhurereli.

LIST OF TABLES

	Page
Table 4.1 : Participants' views of the meaning of silence	66
Table 4.2 : Advantages of silence	73
Table 4.3 : Important advantages, their frequency and percentage	75
Table 4.4 : Disadvantages of silence	76
Table 4.5 : Meaning for kneeling	80
Table 4.6 : Important meanings for kneeling	87
Table 4.7 : Advantages of kneeling identified by respondents	88
Table 4.8 : Advantages of kneeling in terms of frequency and percentages	89
Table 4.9 : Disadvantages of kneeling identified by the respondents	89
Table 4.10 : Meanings for hands supporting chin or side of face	92
Table 4.11 : Important meanings for hands supporting chin or side of face	94
Table 4.12 : Meaning for hands in pockets	95
Table 4.13 : Important meanings of hands in pockets	96
Table 4.14 : Meanings for lying on back	97
Table 4.15 : Important meanings for lying on back	98
Table 4.16 : Meanings for lying on stomach	99
Table 4.17 : Important meanings of lying on stomach	100
Table 4.18 : Meanings of crossed arms	100
Table 4.19 : Important meanings of crossing arms	102
Table 4.20 : Meanings of rubbing hands together	102
Table 4.21 : Important meanings of rubbing hands together	104
Table 4.22 : Meanings for putting a hat on	104
Table 4.23 : Important meanings for putting hat on	107
Table 4.24 : Carrying stick/rod	108

	Page
Table 4.25 : Important meanings for carrying stick/rod	110
Table 4.26 : Meanings for carrying a hand hoe	110
Table 4.27 : Important meanings for carrying a hand hoe	111
Table 4.28 : Meaning for plant tree; pour sand, water, snuff and seed into the grave	112
Table 4.29 : Important meanings for plant tree; pour sand, water, snuff and seed into the grave	114
Table 4.30 : Meanings for wearing copper bangles	115
Table 4.31 : Important meanings for wearing copper bangles	118
Table 4.32 : Meanings for touching the nose while speaking	119
Table 4.33 : Important meanings for touching the nose while speaking	120
Table 4.34 : Meanings for wrapping the deceased in a blanket or animal skin	120
Table 4.35 : Important meanings for wrapping the deceased in a blanket or animal skin	122
Table 4.36 : Meanings for hands on hips	123
Table 4.37 : Important meanings for hands on hips	124
Table 4.38 : Meanings for walking fast	125
Table 4.39 : Important meanings for walking fast	126
Table 4.40 : Meanings for walking slowly	126
Table 4.41 : Important meanings for walking slowly	128
Table 4.42 : Meanings for man walking ahead of his wife	128
Table 4.43 : Important meanings for man walking ahead of his wife	130
Table 4.44 : Meanings for winking	131
Table 4.45 : Important meanings for winking	133
Table 4.46 : Meanings for making eye contact	134
Table 4.47 : Important meanings for making eye contact	137

	Page
Table 4.48 : Meanings for looking down	138
Table 4.49 : Important meanings for looking down	140
Table 4.50 : Meanings for yawning	141
Table 4.51 : Important meanings for yawning	142
Table 4.52 : Meanings for slumbering	143
Table 4.53 : Important meanings for slumbering	144
Table 4.54 : Meanings for spitting saliva	145
Table 4.55 : Important meanings for spitting saliva	147
Table 4.56 : Disadvantages of spitting saliva	147
Table 4.57 : Meanings for rubbing eyes	148
Table 4.58 : Important meanings for rubbing eyes	149
Table 4.59 : Meanings for head nodding	150
Table 4.60 : Important meanings for head nodding	151
Table 4.61 : Meanings for pasted smile	152
Table 4.62 : Important meanings for pasted smile	153
Table 4.63 : Meanings for smiling with head tilted, looking up	153
Table 4.64 : Meanings for hand clamped over mouth	155
Table 4.65 : Important meanings for hand clamped over mouth	156
Table 4.66 : Meanings for nail biting	157
Table 4.67 : Meanings for touching	158
Table 4.68 : Important meanings for touching	160
Table 4.69 : Meanings for moving closer (sitting or standing) to someone	162
Table 4.70 : Important meanings for moving closer (sitting or standing) to someone	164
Table 4.71 : Moving away from the speaker	164
Table 4.72 : Important meanings for moving away from the speaker	166
Table 4.73 : Meanings for coming to a house early in the morning	167
Table 4.74 : Important meanings for coming to a house early in the morning	168
Table 4.75 : Meanings for evening	169
Table 4.76 : Important meanings for evening	170

	Page
Table 4.77 : Meanings for twilight	170
Table 4.78 : Meanings for giving thick porridge made of maize flour with cooked and dried vegetables	171
Table 4.79 : Important meanings for giving thick porridge made of maize flour with cooked and dried vegetables	173
Table 4.80 : Meanings for giving fairly fine flour of pounded maize with with meat	173
Table 4.81 : Important meanings for giving fairly fine flour of Pounded maize with meat	175
Table 4.82 : Meanings of non-verbal actions (communication) in the Tshivenda	177

LIST OF FIGURES

	Page
Figure 1.1 : Kneeling down	202
Figure 1.2 : Hand supporting chin or side of face	203
Figure 1.3 : Hands in pockets	204
Figure 1.4 : Lay on back	205
Figure 1.5 : Lay on stomach	206
Figure 1.6 : Crossed arms	207
Figure 1.7 : Rubbing hands together	208
Figure 1.8 : Putting hat on	209
Figure 1.9 : Handling stick/rod	210
Figure 1.10 : Caring a hand hoe	211
Figure 1.11 : Wearing copper bangles	212
Figure 1.12 : Touching the nose while speaking	213
Figure 1.13 : Looking down	214
Figure 1.14 : Yawn	215
Figure 1.15 : Rubbing eye	216
Figure 1.16 : Pasted smile	217
Figure 1.17 : Hand clamped over mouth	218
Figure 1.18 : Biting nail	219
Figure 1.19 : Hands on hips	220

TABLE OF CONTENTS

	Page
CHAPTER ONE: OUTLINE OF THE STUDY	1
1.1 INTRODUCTION	1
1.2 BACKGROUND TO THE STUDY	2
1.3 RESEARCH PROBLEM	3
1.4 PURPOSE OF THE STUDY	3
1.4.1 Aims	3
1.4.2 Objectives	4
1.5 SIGNIFICANCE OF THE STUDY	4
1.6 ETHICAL CONSIDERATIONS	5
1.7 THEORETICAL FRAMEWORK	5
1.7.1 Socio-linguistics	5
1.7.2 Discourse	5
1.7.3 Discourse analysis	6
1.7.4 Verbal communication	6
1.7.5 Non-verbal communication	6
1.7.6 Neuro-cultural theory	6
1.7.7 Regulatory focus theory	7
1.7.8 Non-verbal communication theory	7
1.8 RESEARCH PLAN AND METHODOLOGY	7
1.9 OUTLINE OF CONTENT OF THE STUDY	9
 CHAPTER TWO: LITERATURE REVIEW	 11
2.1 INTRODUCTION	11
2.1.1 Language	11
2.1.2 Culture	12
2.1.3 Communication	13
2.1.3.1 Types of communication	14
2.1.3.1.1 Inter-personal communication	14

	Page
2.1.3.1.2 Group communication	15
2.1.3.1.3 Mass communication	15
2.1.3.1.4 Intra-personal communication	16
2.1.4 Socio-linguistics	16
2.1.5 Verbal communication	16
2.1.6 Non-verbal communication	17
2.1.6.1 Functions of non-verbal communication	18
2.1.6.1.1 Complementing	18
2.1.6.1.2 Substituting	19
2.1.6.1.3 Accenting	19
2.1.6.1.4 Contradicting	20
2.1.6.1.5 Repeating	20
2.1.6.1.6 Regulating	20
2.1.6.2 Types of non-verbal communication	21
2.1.6.2.1 Silence	21
2.1.6.2.2 Physical appearance	21
2.1.6.2.3 Paralanguage	22
2.1.6.2.4 Kinesis	24
2.1.6.2.5 Proxemics	28
2.1.6.2.6 Gaze and eye contact	34
2.1.6.2.7 Facial expression	35
2.1.6.2.8 Physical appearance	38
2.1.6.2.9 Haptics (touch language)	39
2.1.6.2.10 Posture	40
2.1.6.2.11 Body language	42
2.1.7 Environment	43
2.1.8 Time as non-verbal communication	43
2.1.9 Noise	45
2.2 CONCLUSION	46

Page

CHAPTER THREE: METHODOLOGY AND DATA GATHERING	47
3.1 INTRODUCTION	47
3.2 RESEARCH METHODOLOGY	47
3.3 RESEARCH DESIGN	51
3.4 POPULATION AND SAMPLING PROCEDURES	51
3.4.1 Population	51
3.4.2 Sampling	51
3.5 DATA COLLECTION	54
3.5.1 Primary sources	55
3.5.1.1 Unstructured interviews	55
3.5.1.2 Questionnaire	60
3.5.1.3 Observation	61
3.5.2 Secondary sources	62
3.6 ETHICS	62
3.7 CONCLUSION	63
 CHAPTER FOUR: PRESENTATION AND DISCUSSION OF DATA	 64
4.1 INTRODUCTION	64
4.2 THEMES	64
4.2.1 Theme 1: Silence	65
4.2.1.1 Advantages of silence	73
4.2.1.2 Disadvantages of silence	75
4.2.1.3 Comparison between tradition and modern silence	78
4.2.2 Theme 2: Kinesics (body movement)	79
4.2.2.1 Kneeling	79
4.2.2.1.1 Advantages of kneeling	87
4.2.2.1.2 Disadvantages of kneeling identified by the respondents	89
4.2.2.1.3 Comparison between traditional and modern kneeling	90
4.2.2.2 Hand supporting chin or side of face	91

	Page
4.2.2.3	Hands in pockets 95
4.2.2.3.1	Comparison between traditional and modern meanings for putting hands in pockets 97
4.2.2.4	Lying on back 97
4.2.2.5	Lying on stomach 98
4.2.2.6	Crossed arms 100
4.2.2.7	Rubbing hands together 102
4.2.2.8	Putting hat on 104
4.2.2.8.1	Comparison between traditional and modern putting on a hat 108
4.2.2.9	Carrying stick/rod 108
4.2.2.10	Carrying a hand hoe 110
4.2.2.11	Plant tree; pour sand, water, snuff and seed into the grave 111
4.2.2.11.1	Comparison between traditional and modern planting of trees, pouring water, sand and seed into the grave 115
4.2.2.12	Wearing copper bangles 115
4.2.2.13	Touching the nose while speaking 118
4.2.2.14	Wrapping the deceased in a blanket or animal skin 120
4.2.3 Theme 3:	Posture 122
4.2.3.1	Hands on hips 123
4.2.3.2	Walking fast 124
4.2.3.3	Walking slowly 126
4.2.3.4	Man walking ahead of his wife 128
4.2.4 Theme 4:	facial expression 130
4.2.4.1	Winking 130
4.2.4.2	Making eye contact 134
4.2.4.3	Looking down 137
4.2.4.4	Yawning 140
4.2.4.5	Slumbering 142
4.2.4.6	Spitting saliva 145
4.2.4.7	Rubbing eyes 148

	Page
4.2.4.8 Head nodding	150
4.2.4.9 Pasted smile	151
4.2.4.10 Smiling with head tilted, looking up	153
4.2.4.11 Hand clamped over mouth	154
4.2.4.12 Nail biting	156
4.2.5 Theme 5: Touching	157
4.2.5.1 Comparison between traditional and modern touching	160
4.2.6 Theme 6: Proxemics	160
4.2.6.1 Moving closer (sitting or standing) to someone	161
4.2.6.2 Moving away from the speaker	164
4.2.7 Other themes	166
4.2.7.1 Time	166
4.2.7.1.1 Coming to a house early in the morning	167
4.2.7.1.2 Evening	169
4.2.7.1.3 Twilight (<i>lufhima vhaeni</i>)	170
4.2.7.2 Food	171
4.2.7.2.1 Meanings for giving thick porridge made of maize flour with cooked and dried vegetables	171
4.2.7.2.2 Giving fairly fine flour of pounded maize with meat	173
4.3 SUMMARY	176
 CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS	 179
5.1 INTRODUCTION	179
5.2 SUMMARY OF THE STUDY	179
5.2.1 Chapter One: Outline of the study	179
5.2.2 Chapter Two: Literature review	180
5.2.3 Chapter Three: Methodology and data gathering	180
5.2.4 Chapter Four: Presentation and discussion of data	181
5.2.5 Chapter Five : Conclusion	182
5.3 FINDINGS AND RECOMMENDATIONS	182

	Page
5.3.1 Findings and recommendations for silence	182
5.3.2 Findings and recommendations for kinesics	183
5.3.3 Findings and recommendations for posture	185
5.3.4 Findings and recommendations for facial expressions	185
5.3.5 Findings and recommendations for heptics (touch language)	186
5.3.6 Findings and recommendations for proxemics (the use of space for communication)	186
5.3.7 Findings and recommendations for time	187
5.4 CONCLUSION	188
BIBLIOGRAPHY	189

CHAPTER ONE

OUTLINE OF THE STUDY

1.1 INTRODUCTION

Non-verbal communication is part of general communication and all human beings are capable of communicating in terms of conveying important messages when sharing information with others. Some messages are communicated indirectly in a subtle way without using speech. Non-verbal communication is defined as the process by which non-verbal behaviour is used - either singly or in combination with verbal behaviour to exchange and interpret messages within a given situation or context. Some scholars suggest that non-verbal communication involves all those non-verbal stimuli in a communication setting that are generated by both the source and a person's use of the environment; and that has a potential message value for the source or receiver (Hong-li, 2011:506).

In different cultures non-verbal communication occurs in various ways. An African, for example, will transmit non-verbal messages differently from an American or an Australian. Even within the diverse cultures of Africa, non-verbal communication is seen to be different from one culture to another. This study investigates non-verbal communication in Tshivenda. The Vhavenda people migrated to the South and crossed the Vhembe River to settle in the area now called Venda (Oakes, 1999:67; Muller, 1969:486; Benson, 1979:17 and Tyrell, 1976:43). It is, generally, accepted that the Tshivenda-speaking people had their origins as a tribal group somewhere in the Great Lake Region of Central Africa. Tshivenda-speaking people are now scattered throughout South Africa but most of them are located in Limpopo Province in the Vhembe District.

Although all Bantu-speaking people share a common origin and have a similar potential civilization, the Tshivenda-speaking people are nineteenth century settlers whose cultural nucleus is in Central Africa. Limpopo Province shares borders with Botswana to the west, Zimbabwe to the north and Mozambique to the east. The Vhembe District has four municipalities: Musina, Makhado, Thulamela and Mutale (Nethengwe, 2001).

Tshivenda uses verbal and non-verbal communication on a regular basis. However, the phenomenon of interest in this study is non-verbal communication with reference to Tshivenda.

1.2 BACKGROUND TO THE STUDY

The various countries in the world are characterised by different cultures and languages; each nation has its own culture, language, norms, values and beliefs which differ from those of other nations. A lack of knowledge of other people's culture may result in offending those people and in conflict, especially in terms of non-verbal communication. Cleary (1990:51) defines conflict as an expressed struggle between at least two individuals who have incompatible goals or where there is interference from others in achieving their goals.

Non-verbal communication is unique to the culture or sub-culture to which one belongs. It is transmitted by means of facial expression, posture, gesture and tone of voice. Because much communication is non-verbal, it is essential that one understands how it works and how to improve communication when one learns how to use it (Hybels and Weaver, 1998:118). It is, therefore, crucial to have cultural knowledge based on non-verbal communication. Non-verbal communication reflects feelings and attitudes. According to Simpson and Weiner (1989:771), attitude can be associated with some settled behaviour or manner of acting which is representative of feelings or opinions.

In Western culture open arms, a smile and a generally relaxed body is a sign of welcome. The gesture of shaking hands when one person meets another, hugging or kissing the cheek of an individual is a form of greeting. Both these patterns of behaviour indicate friendliness and the absence of a weapon in one's grasp. This means that the interaction also influences another person's body posture and habits of mind (Charles, Clydem and Donna 1997:54).

In Tshivenda, however, greetings are demonstrated in a different way. In the Tshivenda culture females kneel down; they bend their knee or body or incline their head in reverence, in submission or in salutation with hands joined together whereas males put one knee on the ground and put their hands together on top of one thigh. This occurs sub-consciously and suggests that much non-verbal communication operates at a level where people are often not aware of it.

Verbal and non-verbal elements in messages may conflict with one another. However, the non-verbal part plays an important role in the creation of meaning because the use of non-verbal codes varies across cultures. It is worth taking a detailed look at this aspect of communication (Cleary, 2008:20).

1.3 RESEARCH PROBLEM

Non-verbal communication is not learnt or taught in a formal setting. Like sign language, people find it very difficult to understand and how to behave when they are confronted with a situation where non-verbal communication prevails. For instance, when people come to a place where there is a funeral, they are usually at a loss concerning how to behave. Therefore, non-verbal communication among the Vhavenda is misunderstood and it is dying out. How this challenge will affect people, especially the new generation, remains unknown. It is the problem that this study sought to investigate.

1.4 PURPOSE OF THE STUDY

1.4.1 Aims

The main aim of this study was to examine the role of non-verbal communication among the Vhavenda. It also aimed at finding ways and means to ensure that people understand and know the elements of non-verbal communication in Tshivenda. In order to achieve these aims the study posed the following questions:

- How do Tshivenda-speaking people use non-verbal communication?
- What is the effect of non-verbal communication?
- What are the various meanings of non-verbal communication?
- What are the attitudes of Tshivenda-speaking people to non-verbal communication?

1.4.2 Objectives

The objectives of this study were the following:

- To show how Tshivenda-speaking people use non-verbal communication in discourse.
- To determine the effect of non-verbal communication on the Tshivenda community.
- To encourage people from other ethnic groups to cherish Tshivenda non-verbal communication.
- To identify the various meanings of non-verbal communication in Tshivenda.
- To determine the attitudes of the general public to non-verbal communication in Tshivenda.

1.5 SIGNIFICANCE OF THE STUDY

Unlike verbal communication systems, there are no dictionaries or formal sets of rules to provide systematic lists of the meanings of a culture's non-verbal code systems in Tshivenda. Although studies concerning non-verbal communication are available - such as that of Barker and Gaut (2002), little research has, however, been done on this topic in Tshivenda. It is for this reason that a study of this nature needed to be undertaken as it was thought that the results would, probably, highlight what can be done to restore and promote the recognition of non-verbal communication in Tshivenda. The outcomes of this study will also alert readers about what is expected in an interaction in the Vhavenda culture.

1.6 ETHICAL CONSIDERATIONS

All ethical factors, including adherence to confidentiality and anonymity, were observed in this study. In addition, the aims of this study were disclosed to the respondents. Furthermore, the researcher asked for the respondents' approval to interview them and advised them about their right to take part in, and withdraw from, participating in the study.

1.7 THEORETICAL FRAMEWORK

This section focuses on different types of theories related to non-verbal communication that have a bearing on this study, namely: neuro-cultural, kinesics and regulatory focus theories.

1.7.1 Socio-linguistics

Duranti (2001:5) defines Socio-linguistics as the study of linguistic forms in relation to the social context of their use. Similarly, Hudson (1980:1) suggests that Socio-linguistics is concerned with the study of language in relation to society. The main purpose of the socio-linguist researcher is to study relationships between language and society.

1.7.2 Discourse

Seale (2012:406) refers to discourse as a single utterance; a speech act from a fragment of talk; a private conversation; a political speech; or a systematic ordering of language involving certain rules, terminology and conversations, such as legal or medical discourse. Cook (1989:156) describes it as stretches of language perceived to be meaningful, unified and purposive. This means that discourse is viewed as language in use in relation to a specific topic.

1.7.3 Discourse Analysis

Widdowson (2007:70) defines discourse analysis as a socio-politically motivated approach to the study of language in use that generally assigns ideological significance to texts on the basis of their linguistic features. Seale (2012:164) adds that discourse analysis refers to a range of techniques, some highly formal, rigorous and systematic; others less so, that are used in the analysis of text, writing and talk.

1.7.4 Verbal Communication

Krauss (2000:22) notes that verbal communication is the use of sounds and language to convey a message. It serves as a vehicle for expressing desires, ideas and concepts and it is vital to the process of learning and teaching. Duranti (2001:45) indicates that it is the sharing of information between individuals using speech. Verbal communication is, therefore, the interaction between the sender and the receiver of the message, using words.

1.7.5 Non-Verbal Communication

Non-verbal communication is the process of communication that transmits and receives wordless cues between people. It is sometimes mistakenly referred to as body language. However, non-verbal communication encompasses much more, including the use of voice, touch, distance and physical environments or appearance (Pease & Pease, 2004:54).

1.7.6 Neuro-Cultural Theory

The neuro-cultural theory of emotion was formulated by Paul Ekman (www.paulekman.com, 2012). He argues that there are at least seven fundamental emotions: happiness, sadness, anger, fear, disgust, contempt and surprise. What is relevant here is that neuro-cultural theory can best be applied and comprehended when one takes into account the culture of a specific speech community. In other words, this theory contributes greatly to an understanding of different societies as it demonstrates that expressions of emotion vary both from within and between cultures.

1.7.7 Regulatory Focus Theory

The principal aim of the regulatory focus approach is to indicate that the sender of a message may use different non-verbal signals to vary the delivery style in such a way that the message will be deemed relevant to the recipient (Steinberg, 2009:120). If communication is oriented towards influencing the recipient of the message, then the regulatory function dominates. When a person believes that there is relevance he/she involves him/herself more in what he/she is doing and feels right about it. This theory advances the idea that when non-verbal cues are used appropriately, they increase the effectiveness in communication.

1.7.8 Non-Verbal Communication Theory on Kinesics

Birdwhistell is the originator of the Non-Verbal Communication Theory on Kinesics which is the study of body movement, including gesture, posture and head, trunk and limb movement (Cleary, 2008:24). It focuses on the skill which people have to give meaning to all their bodily movements: the way they act and the way they portray their moods and expressions - largely in terms of different contexts. This theory is most relevant to this study as the aforementioned body movements will be examined in relation to Tshivenda.

1.8 RESEARCH PLAN AND METHODOLOGY

This is a descriptive and explanatory study within a qualitative research approach. The researcher chose this approach because the focus of the study was to understand human social interactive, cultural and situational norms pertaining to non-verbal communication. This choice is supported by McMillan and Schumacher (1993) who maintain that qualitative researchers are interested in the world as defined, experienced and constituted by the subjects as long as that world forms part of the problem they are studying.

Random sampling was used to choose participants for the study. The researcher's intention was to investigate a small distinct group of participants who might have the relevant information and experience of the role non-verbal communication plays in Tshivenda. An estimated number of 36 respondents were to be selected but sampling proceeded until saturation was achieved. The researcher sought first-hand information from the following participants/respondents:

- Six traditional leader (i.e., two from each region) who were purposively selected from the different regions in the Vhembe district, namely: Mutale, Thulamela and Makhado municipalities;
- Six lecturers;
- Six Tshivenda traditional healers;
- Six elderly people;
- Six pastors;
- Six Tshivenda-speaking youths;
- Six educators; and
- Six adult people.

All the above-mentioned respondents were relevant to this study as traditional leaders, traditional healers and elderly people are regarded as custodians of Tshivenda culture. The selection of the youths was also apt because they are well-versed in modern day non-verbal communication techniques which would be used for comparative purposes with traditional non-verbal communication in Tshivenda.

The main sources of data gathering were interviews, observation and the review of documents. According to Bless and Smith (2001:1), an interview is the process of data gathering where an interviewee is engaged in a talk. In this study, unstructured interviews formed an integral part of the study for collecting data from the relevant sample. In this regard, the interviewees provided the information or knowledge of what they know or have experienced in their culture regarding non-verbal communication. In this type of interview questions are not pre-formulated before the interview takes place. Although there were no structured questions as such, the interviews were, generally, based on the following questions:

- Why do Tshivenda-speaking people use non-verbal communication?
- What are the merits and demerits of non-verbal communication in Tshivenda discourse?
- What are the types of non-verbal communication in Tshivenda discourse?

In this qualitative study, data was, essentially, derived from simple observation. In the basic data collection phase, the researcher would hear, see and read what was going on rather than just looking around, or scanning (McMillan and Schumacher, 1993:406). In this interactive strategy, the researcher would hear and see the social reality; the experiences; and the real world setting. During observation, the researcher also noted and recorded any striking non-verbal expressions made during the interview. This helped the researcher to understand the meaning of the respondents' actions, when interpreting the data. This approach is supported by Denzin and Lincoln (1998:68) who state that non-verbal communication during interviews informs and sets the tone for the interview.

Looks, body posture, silence and dress formed part of an interview. According to Cohen, Marion, & Morrison (2007:97), observational data will comment on the physical environment and will be followed up with interview material to discover participants' responses to, and perceptions of, messages and attitudes contained in the physical environment.

The researcher used a descriptive method to analyse data in terms of which the data gathered was described, classified and interpreted. Classification in regard to this study involved the identification of themes pertaining to non-verbal communication and the interpretation of data was done on the basis of explanations provided regarding non-verbal communication in Tshivenda.

1.9 OUTLINE OF CONTENT OF THE STUDY

Chapter One introduces the topic and gives a background to the study; the research problem; aims and objectives; significance of the study; theoretical terms used in the study; the research plan; and the methodology used.

Chapter Two focuses on a literature review of the various approaches to non-verbal communication in Tshivenda.

Chapter Three deals with the qualitative research methodology and procedures followed in the study.

Chapter Four concentrates on procedures for analyzing data.

Chapter Five reaches conclusions; gives a summary of the study; and makes recommendations.

A bibliography containing a list of sources that were used and consulted by the researcher is given after the body of the report together with the Question Guide which was used for this study. Finally, the Appendix contains pictures related to the collected data.

CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

It is important to review the available literature relevant to the research topics it adds to an understanding of the problem under scrutiny and it ensures that the intended research will make a further contribution to an existing body of work. In this instance, the literature review was directed to the following sub-topics: language, culture, communication, socio-linguistics, verbal communication, non-verbal communication, environment, time and noise.

2.1.1 Language

Language is one of the indispensable and universal features of the culture systems of all societies. Indeed, the centrality of language in culture and social systems is such that it has come to be seen as an evolutionary and structural prerequisite for human interaction (Herbert, 1992:1). Williams (1992:30) believes that language defines people and that it is the basis of their collective identity. Similarly, Salzmann (1993:151) suggests that language is the outward manifestation of the spirit of people. In other words, a people's language is their spirit and their spirit is their language. In addition, language is one of the ways people use to communicate their social behaviour. They use language to convey important social messages that speak about who they are; where they come from; and how they relate to other people and objects. People use language while they are thinking (Phophi, 2010:20).

Similarly, Wardhaugh (1998) describes language as that which members of a particular society speak. Eckert and McConnell (2003), on the other hand, are of the opinion that language is a communicative practice, mediated by a linguistic system or systems. It is the systems - what they call languages - which is the focus of the field of linguistics.

In the context of this study, it is a valid observation that language is a highly structured system of signs or combinations of forms and meanings. As a result, one can perceive, or transmit language through hearing and viewing. In other instances the shaking of the head (non-verbal) can convey that the receiver has understood the message from the receiver (Kruger and Van Schalkwyk, 1997:58).

2.1.2 Culture

According to Cilliers and Louw (2003:25), culture is a set of beliefs, values and norms that are shared by a large group of people. On the <https://www.tamu.edu/faculty/culture.html> internet site it is suggested that culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, material objects and possessions acquired by a group of people in the course of generations through individual group striving. Lustig and Koester (1999:28) define culture as the complex whole which includes knowledge, belief, art, morals, law, customs, and any other capabilities and habits acquired by men as members of society. Gerber and Du Plessis (2009:8) regard culture as the way of life of a group of people who share certain ideas and ways of behaving. They add that culture is the set of beliefs, attitude, values and behaviour that are characteristic of a particular group. This means that when a group of people dress similarly; speak the same language; practice the same religion; make the same kind of art; and eat the same kind of food, they share the same culture.

According to Anderson and Bowman (1994:286), culture is an inseparable part of the communication process. When communicating, people make use of certain cultural rules that directly affect the way they communicate. These rules give people clues about what kinds of messages and behaviour are acceptable in a given situation. For example, most cultures view loudness as indicating power. Arabic cultures see loudness as indicating strength while Germans consider loudness as indicating authority. However, there are some cultures, such as the Japanese culture, that do not encourage loudness (n.d., <http://www.ehow.com/info-8583078-similarities-cultures-non-verbal-communication.html>). Some Westerners believe that it is improper to talk loudly in public places, while many Africans see softly spoken conversations as gossiping (Cilliers and Louw, 2003:25).

Every culture includes a number of more specific sub-cultures. Cilliers and Louw (2003:26) define sub-culture as a group of people who live in a dominant culture but who have their own set of beliefs, values and norms that guide their behaviour. Culture can be a learned set of shared interpretations about beliefs, values and norms, which affect the behaviour of a relatively large group of people (Lustig and Koester, 1999:30).

2.1.3 Communication

Communication is what people do every day when they talk, frown, write a letter, send an SMS, read an e-mail, laugh at an advertisement or take part in a competition (Chettiar, De Beer and Reddy, 2007:1). This definition suggests that any motion people make, both spoken or speechless, is communication. Kruger and Van Schalkwyk, (1997:58) maintain that communication serves to convey feelings, attitudes, facts, convictions and ideas from one person or group to another person or group through verbal or non-verbal means.

On the internet site, <http://www.slideshare.net/tayyabsheikhg/types-of-communication-17110305>, Sheik defines communication as a process of exchanging information, ideas, thoughts, feelings and emotions through speech signals, writing or behaviour. Barker and Gaut (2002:18) view communication as a biologically and culturally based, complex, continuous and interactive process in which two or more people use verbal and non-verbal symbols to shape, reinforce or change one another's behaviour - either immediately or over time - for the purpose of satisfying their respective needs and to ensure the survival of both the species and individuals. They add that communication is a process that is learned, *via* cultural and social influences. Communication cannot stand independently from culture and society. The knowledge of culture is transmitted from one person to another through communication. In other words, society communicates verbally and non-verbally.

Lustig and Koester's (1999:25) view differs from that of Barker and Gaut (2002) because for them communication is a symbolic process whereby people create shared meanings. Huebsch (2000:12) supports Lustig and Koester in defining communication as an efficient tool for the promotion of understanding. He believes that communication is a process

whereby one may express his/her ideas through the use of symbols; that communication is symbolic and it is a process that involves shared meanings. A symbol is a word, action or object that stands for, or represents, a unit of meaning. That is to say, the communication process is composed of verbal and non-verbal means (Hong-li, 2011). In Tshivenda culture, bowing down is a symbol of respect.

Sullivan, Hartley, Saunders and Fiske (1992:42) assess communication in two ways: firstly, they see it as a process by which A sends a message to B upon whom it has an effect and, secondly, as a negotiation and exchange of meaning in which the message, the people in cultures and the realities interact to enable meaning to be produced or understanding to occur. This endorses the belief that communication serves five major purposes: to inform; to express feelings; to imagine; to influence; and to meet social expectation (Compton's Encyclopaedia, 1987:609).

Similarly, Burgoon, Buller and Woodall (1996:10) call communication a dynamic and ongoing process whereby senders and receivers exchange messages. Stewart (1986) perceives communication as the sharing of knowledge and feelings; it is the link between people, communities and countries.

In the light of the above, it is evident that communication affects all spheres of life. There is no way for human beings not to behave and all behaviour has a possible communicative value - whether one speaks or one is silent, whether one acts or does not act, in some way one will affect others.

2.1.3.1 *Types of Communication*

2.1.3.1.1 *Inter-personal communication*

Inter-personal communication is an ever-present, continuous, predictable, multilevel, dynamic sharing of meaning for the purpose of managing our lives more effectively (Myers and Myers, 1988:15). Demir (2011:3) defines inter-personal communication as a process of transferring information, emotion, ideas, attitudes, options and behaviour for change in a relationship between resource and receiver from one person to another,

using certain channels. Lustig and Koester (1999:27) believe that interpersonal communication is a form of communication that involves a few individuals who are interacting directly with each other. It is the communication between two or more people who are able to select those with whom they interact. It does not only involve the explicit meaning of words and the information or message conveyed, but it also refers to implicit messages - whether intentional or not - which are expressed through non-verbal behaviour (<http://www.skillsyouneed.com/ips/non-verbal-communication.html>)

Hartley (2007:20) regards interpersonal communication as communication from one individual to another, which is face-to-face and where both the form and content of the communication reflect the personal characteristics of the individuals as well as their social roles and relationships.

2.1.3.1.2 Group communication

Group communication refers to the communication between a group of people and another group of people or within a group itself. A group is normally considered as a collection of 3 or more people (<http://www.ask.com>). Zeuschner (1992:184) adds that group communication is a group of individuals who are involved in face-to-face interaction to achieve a common goal.

2.1.3.1.3 Mass communication

Mass communication is the term used to describe the various means by which information is sent to large segments of the population at once by means of mass media (Donaldson, Smith and O'Connor, 2007:24). Wade and Hallett (2008:58) maintain that mass communication takes place when a message is transmitted from a sender to the general public by making use of newspapers, magazines, films, television, radio, billboards and the internet.

2.1.3.1.4 *Intra-personal communication*

Intra-personal communication means communicating with ourselves. It is the most common category of communication. We think, talk, plan, daydream, praise and criticize ourselves all the time (Wade and Hallett, 2008:58)

2.1.4 **Socio-Linguistics**

Socio-linguistics is the study of how language is used to promote sound relations in a society (Herbert, 1992). Montgomery (1993:1) believes that socio-linguistics is about the social importance of language for groups of people, from small socio-cultural groups of a few hundred people and to the entire nation. Hartley (2007:139) regards socio-linguistics as the way language is used which also reflects the social context.

Wardhaugh (1998:12) argues that socio-linguistics is concerned with investigating the relationships or links between language and society (with its culture) in order to gain a better understanding of the structure of language and how it functions in communication. Socio-linguists study the structure and use of language in its social cultural context.

2.1.5 **Verbal Communication**

Before discussing non-verbal communication in detail, it is important to know what constitutes verbal communication. Verbal communication refers to the form of communication in which a message is transmitted verbally and where communication is by word of mouth and/or by means of a piece of writing (<http://www.slideshare.net/tayyabsheikhg/typesof-communication-17110305>).

Phophi (2010:32), is of the opinion that verbal communication can be in either written or spoken form. Similarly, Cilliers and Louw (2003:100) believe that verbal communication can be either vocal or non-vocal. An example of vocal verbal communication is when people use the spoken word, whereas non-vocal verbal communication are words that do not involve sound, such as the words people read in books. Huebsch (2000:13) supports this when he adds that verbal communication involves the use of words in speaking,

listening and writing. This means that all communication aims at obtaining a response from the listener or reader. Verbal communication is divided into two parts: oral and written communication. Written communication can be direct or indirect, where written signs or symbols are used to communicate. A written message can be transmitted *via* email, letters, reports, memos, faxes, agendas and magazine articles. In oral communication, spoken words are used. Face-to-face communication is direct communication while telephone and cell phone calls, videos, radio, television and voice over the internet are indirect communication (De Beer and Reddy, 2007:31).

The following section deals with non-verbal communication. Lustig and Koester (1999:206) contend that verbal and non-verbal behaviour are inextricably intertwined; discussing one without the other is like trying to study non-cardiac physiology. Whether in opposition or complementary to one another, both modes, work to create the meaning of interpersonal events.

2.1.6 Non-Verbal Communication

Views on non-verbal communications differ among scholars. Knapp and Hall (2006:5) define non-verbal communication as communication effected by means other than words. Burgoon and Hale (1988:55) suggest that non-verbal communication is that behaviour - other than using words themselves - that forms a socially shared coding system; that is typically sent with intent; typically interpreted as intentional; used with regularity among members of a speech community; and have consensually recognisable interpretations. This means that our verbal communication would be ineffective if our non-verbal messages did not accompany them. Cilliers and Louw (2003:100) define non-verbal communication as the study of messages conveyed through the body; through touch; as well as through vocal variations, without the use of words but through the use of space, time and objects. This means that non-verbal communication embraces items which are non-verbal which is endorsed by Myers and Myers (1988:144) who regard non-verbal communication as communication without words.

Hybels and Weaver (1998:534) also believe that non-verbal communication is information people communicate without using words. Huebsch (2000:8) adds that non-verbal communication is anything other than words themselves that communicates or affects the message contained in the words. This means that they agree on the silence as the mere absence of verbalised noise.

According to Lustig and Koester (1999:205), non-verbal communication is a multi-channelled process that is usually performed spontaneously; it usually involves a subtle set of non-linguistic behaviour that is often enacted subconsciously. Similarly, Steinberg (2009:90) regards non-verbal communication as commonly used to describe all intentional and unintentional messages that are not written or spoken which includes all messages conveyed through physical appearance, silence, gestures, voice, facial expressions, eye contact, touching, space and time. On the internet site, [http://www.skillsyouneed.com/ips/non-verbal communication.html](http://www.skillsyouneed.com/ips/non-verbal%20communication.html), it is suggested that non-verbal communication includes facial expression, the tone and the pitch of the voice, gestures displayed through body language (kinesics) and the physical distance between the communicators (proxemics). Mehrabian (1972:62), on the other hand, refers to non-verbal communication as any communicative action other than speech, including facial expressions, arm gestures, posture, positions and various movements of the body or legs and feet.

2.1.6.1 *Functions of non-verbal communication*

Hong-li (2011:505) states that non-verbal communication serves six primary functions: complementing, substituting, accenting, contradicting, repeating, and regulating verbal messages.

2.1.6.1.1 *Complementing*

Non-verbal behaviour serves to complement or add to the verbal message. It can modify, or elaborate on, verbal messages. Non-verbal behaviour alone would not communicate the intended meaning. A complementing non-verbal message enhances the meaning of the verbal message by adding additional insights or information, (Knapp & Hall, 2006:10).

So, when clarity is of importance in the meaning of the verbal message, then one should be especially concerned with marking verbal and non-verbal behaviour complement one another. Burgoon, Buller and Woodall (1996:158) are of the opinion that non-verbal cues may add to the meaning expressed by words. Verbal hesitancy in the midst of a heated conflict may be accompanied by non-verbal avoidance cues that amplify the person's desire to escape the battle. For example in Tshivenda, *Ni a ntanzisa* (you make feel like throwing up) is accompanied by a frowning of the face and spitting of saliva. The tone of the voice, frowning of the face and spitting of saliva complement the verbal message that the recipient's behaviour is not accepted

2.1.6.1.2 *Substituting*

Substituting occurs when non-verbal behavior replaces the verbal messages (Cilliers & Louw, 2003:101). Substitution often occurs when barriers to verbal communication exist in the environment and it is used for emphasis (Hong-li, 2011). This is supported by Barker and Gaut (1996:73) when they state that when hearing or speaking is impossible, non-verbal communication often replaces verbal messages. Similarly, Lustig and Koester (1999:207) maintain that substitution, including head nods, hand gestures, facial displays, body movements and various forms of physical contact, is used when the verbal channel is blocked or when people choose not to use it.

For non-verbal messages to be accepted as substitutes they should be recognised and, more importantly, interpreted in the same way by most of the people in a group. This is mainly because one gesture may mean something in one culture and have a completely different meaning in another culture. Misunderstanding occurs when the same substitutes with different cultural meanings are used.

2.1.6.1.3 *Accenting*

Non-verbal communication accents a particular point in a verbal message, thereby capturing the listener's attention (Hong-li, 2011:506), such as pounding the table while speaking. Lustig and Koester (1999:207) explain that non-verbal messages are often used to accent the verbal message by emphasizing a particular word or phrase in much

the same way as italics add emphasis to written messages. For example, the sentence: “He did it.” takes on somewhat different meanings depending on whether the subject, the verb and object are emphasized:

The subject	(<i>He</i> did it)
The verb	(He <i>did</i> it)
The object	(He did <i>it</i>)

This means that the true meaning often depends on which words are accented.

2.1.6.1.4 *Contradicting*

According to Cilliers and Louw (2003:106), contradicting occurs when a non-verbal message contradicts a verbal one. For example, when a child lies to her mother or father she may repeatedly stress that she has not told a lie, but at the same time she bites her fingernail. It is sometimes used to avoid hurting the other person’s feelings. Contradictions could occur purposefully, as in saying, “yes” while indicating “no” with a wink or a gesture; or they may be outside one’s conscious awareness, as when saying, “I’m not upset.”, while the facial expression and a tone of voice indicate just the opposite (Lustig & Koester (1999:207).

2.1.6.1.5 *Repeating*

People often use non-verbal messages to repeat a point contained in their verbal language. Repetition is used in order to emphasize or clarify the verbal message. Nodding one's head while saying, “yes”, is one example of repetition. This is often done unconsciously and occurs naturally (Hong-li, 2011:507).

2.1.6.1.6 *Regulating*

Regulations often serve to coordinate the verbal dialogue between people; to be exact; and to manage the flow of communication interaction by a form of non-verbal behaviour (Malandro *et al.*, 1989). Non-verbal behaviour regulates the flow of verbal interaction; for

example, eye contact, tone of voice and the nodding of the head -all these may tell one's partner when to speak.

2.1.6.2 *Types of non-verbal communication*

2.1.6.2.1 *Silence*

Manning (2007:88) suggests that silence is when there is no sound or when nobody is talking. The expression of silence is found among all cultures. The ideas of what constitute silence are instilled in members of all societies by their culture and are passed on from generation to generation. Myers and Myers (1988:146) stress that there are many different types of silences, such as embarrassing silence; silence in anger; and silence of grief, each with a meaning of its own and different implications and consequences for communication.

All these types of silence will receive attention in greater detail in the study. More importantly, they will be discussed from the perspective of Tshivenda language and culture.

2.1.6.2.2 *Physical appearance*

People show their attitude towards others and their environment by the way in which they dress and groom themselves as physical appearance impacts on first impressions. They are judged by the way they look and the way they dress. Physical appearance includes dress codes (clothes, hair style, make-up and tattoos), adornment and the body. Dress codes also pass messages to the receivers about the wearer's status. Appearance provides visual clues concerning age, gender, status and personality (Phophi, 2010:37). This means that appearance encompasses the person in terms of attire and accessories.

According to Agwuele (2015), the body reflects various cultural attributes; the following aspects denote different meanings in specific cultures: the use of space, dress code, speech peculiarities, facial expression, tone quality, gaze and gesture. It seems that the body is also able to represent individuals and society's norms. Agwuele (2015)

argues that the body cannot exist in isolation and, therefore non-verbal communication can only be clearly understood when the posture of the body is interpreted by taking into account social, cultural and political contexts. In the same way ethnographics and gender also play a role in decoding various messages in terms of non-verbal communication.

Sheik, in <http://www.slideshare.net/tayyabsheikhg/types-of-communication-17110305>, suggests that general appearance can indicate profession. It shows one's nature, interest and taste and it can also identify one's religious and cultural values.

Personal appearance is an often disregarded part of communication and presentation skills. When a person speaks, the receiver (other person, group or audience) observes him/her and before the person has time to open his/her mouth and give an account of him/herself, certain assumptions, both consciously and subconsciously, are made (<http://www.skillsyouneed.com/ps/personal-appearance-html>). General appearance depicts the inner person, what he/she likes and does not like. These aspects will be discussed in the study, taking into account their relevance to the Tshivenda language and culture.

2.1.6.2.3 *Paralanguage*

Paralanguage relates to all aspects of the voice which are not strictly part of the verbal message, including the tone and pitch of the voice; the speed and volume at which a message is delivered; and pauses and hesitations between words (<http://www.skillsyouneed.com/ips/non-verbal-communication.html>). Paralanguage is a component of meta-communication that may modify or nuance meaning, or convey emotion, such as prosody, pitch, volume and intonation (<http://en.m.wikipedia.org/wiki/paralanguage>).

Abercrombie (2011:103) compares paralanguage to non-verbal communicating activities which accompany verbal behaviour in conversation. Knapp refers to paralanguage as all the elements present in the human voice during communication - except the words themselves. He adds that paralanguage includes elements, such as inflection, tone, volume and quality of voice. These characteristics of voice communicate things about a

person to other people (Knapp & Hall, 2006:17). For example, without even seeing a person most people can fairly accurately determine the individual's sex, race, size, age, education level, religion, social status and even emotional state from cues in the voice alone.

Berko, Wolvin and Wolvin (1998:115) refer to paralanguage as all the effects people use to accompany words, such as tone of voice, but not the words themselves. The rate (speed), volume (power), pitch (such as soprano or bass), pause (stopping) and stress (intensity) of sounds all have particular meanings. Para-languages are also used differently by different social classes, generations, ethnic groups and cultures to express messages. The human voice has a double function in a communicative situation: it affects both verbal and non-verbal communication; its verbal function is linguistic and its non-verbal function is extra linguistic or paralinguistic. Para-language is, therefore, said to be the meaning associated with vocal (information) intonation and cues of vocal quality which may include pitch, rate, timbre and volume. The difference between linguistic and paralinguistic details includes the difference between what is said and the manner in which it is said. When considering paralinguistic details, all people are affected by their voices in that, others depend upon their vocal quality and intonation to indicate their mood, personally and emotional state (Mortensen, 1972:228).

According to Myers and Myers (1988:153), paralanguage is characterized by the spoken word which is affected by tone of voice; the emphasis or inflections given, the breaks in the sentence; the speed of delivery; the degree of loudness or softness; and the pitch of the voice. In life, words and paralanguage features determine meaning about what people are saying. A simple "OK" can express different feelings, such as anger, lack of interest, agreement or resignation - depending on how it is said. It may mean "I'm not going to do it"; "I'll do it but unwillingly," or "I'll do it with pleasure."

Steinberg (2009:106) maintains that there are two main categories of paralanguage: the vocal characteristics which may include pitch (high or low level of one's voice), volume (how loudly or softly someone speaks) and quality of voice (how pleasant one's voice sounds) and vocal interference, such as the sounds and words used when one hesitates or is not sure of the right word (e.g. 'uh', 'er', 'well' and 'you know'). The vocal

characteristics and vocal interferences influence the impression people have of someone. This is endorsed by Hartley (2007:144) when he defines paralinguistic as all sounds which accompany speech but which are not the actual words used, including phenomena, such as “ums”, giggles, pauses, silence and hesitation.

As already indicated, loudness is familiar in different cultures. In Arabic cultures it indicates strength and softness indicates weakness. Among Germans loudness indicates confidence and authority. In contrast, for the Thai people loudness indicates impoliteness and for the Japanese loudness indicates loss of control. Generally, one learns not to “shout” in Asia for any reason ([http://www.andrews.edu/~tidwell/bsad560/ Non-verbal.html](http://www.andrews.edu/~tidwell/bsad560/Non-verbal.html)). Among migrant labourers in South Africa or low earning working class people, loudness is associated with achievement and affordability. For example, when they have just been paid they often play loud music, sing and shout to show that they are happy. Chauke (2004:77) refers to the significance of singing in African communities when he indicates that it accompanies important ceremonies that reflect progression through important stages in the lives of individuals and groups, such as childhood, marriage, death, initiation and all celebrations.

Even though Giri (2009:70) agrees with others when he regards paralanguage as the non-verbal cues of the voice in communication, but he differs with others when he says that paralanguage focuses on how people say something rather than on what they say. It is, therefore, referred to as the vocal element of speech as opposed to the verbal element, which is the words and their meaning.

2.1.6.2.4 *Kinesis*

Kinesis is the study of body movements, such as gesture, posture and head, trunk and limb movements (Cleary, 2008:24). According to Chettiar *et.al.* (2007:60), kinesics refers to body movement, gesture, facial expression and posture. They maintain that 70% of a message is relayed through body language, facial expression and dress. Only 20% of the message is relayed by the manner in which the voice is used and only 10% is communicated by means of words. Steinberg (2009:96) adds that kinesis is the movements of hands, head and body which closely coordinated with speech and further

suggests that it can be used to add emphasis to what is being said. Furthermore, kinesics can also be indicative of an emotional state. Huebsch (2000:10) views mobile behaviour as a form of non-verbal communication that arises from human movement. Kinesics can also be seen as the interpretation of body language, such as facial expressions and gestures or non-verbal behaviour related to movement, either of any part of the body or the body as a whole (<http://en.m.wikipedia.org/wiki/kinesics>).

Since ancient times body movement has conveyed a range of meaning in terms of codes of decency of particular cultures. For instance, in a situation where someone gives an instruction, the recipient may respond by clasping his/her hands behind his/her back which conveys the message: "I don't like it; I'm not going to do what you have said." However, it is possible for body movements to conflict with what is said. A skilled observer may be able to detect such discrepancies in behaviour and use them as a clue to what someone is really feeling (Non-verbal Communication/Skills You Need).

Barker and Gaut (2002:61) classify body expressions into five specific classes: emblems, illustrators, affect display, body manipulators and body movement and posture.

a. Emblems

Emblems are gestures that serve the same function as words, such as the signals that mean 'OK' and come here. However, it is important to be aware that whilst some emblems are internationally recognized, others may need to be interpreted in their cultural context. Hartley (2007:147) regards emblems as non-verbal signs which have a direct verbal meaning, like a wave of the hand to mean hello. Ekman and Friesen (1975:63) believe that emblems are non-verbal behaviour which have a precise meaning. Hybels and Weaver (1998:127), on the other hand, define emblems as body movement that has a direct translation into words. For example: a handshake as a sign of greetings and the extended thumb of the hitchhiker is an emblem that means "I want a ride."

Barker and Gaut (2002:61) differ with others when they regard emblems as signs that communicate a message that, generally, is unrelated to an ongoing conversation. For example, in the case when people realize that their conversation is disturbing another

person they might hold an index finger to their lips. Emblems are also viewed as pattern movements that may have different meanings in different cultures. They are socially learned as a language and, hence, they are culturally variable. They are considered to be true body language because they have short meanings which are well understood by all members of a given sub-culture. For example, as mentioned above, holding ones index finger to ones lips may indicate that one needs to talk more quietly and reduce the volume or keep quiet so as not to disturb others in the immediate vicinity. Normally the eyes and the head will give the reason by pointing the direction where the next person might be sitting (Larazabal & Perez-Mirinda, 2004)

b. Illustrators

Illustrators are gestures and movements which illustrate what people are saying (Hartley 2007:147). Gestures are part of speech and they function in terms of providing emphasis, such as head and hand movements that occur more frequently with primary stressed words, pointing gestures and other movements that draw a clear picture of the linguistic reference (<http://www.stockton.edu/~crossp/non-verbalcomm.htm>). Ekman and Friesen (1975:64) regard illustrators as non-verbal behaviour which depicts verbal messages. Barker and Gaut (1996:81) add that illustrators may accent or add emphasis to phrases; show the direction of thoughts; point to an object or place; and depict spatial relationships to demonstrate shape. People use illustrators when pointing at someone across the way and while shouting his/her name or when they use their hands to estimate the size of the elephant they have seen.

Among other functions of illustrators, batons are used to illustrate and indicate if it is time out and to accent or emphasize a particular word or phrase. Like emblems, there are facial batons and bodily batons. Facial batons involve either brow raising or brow lowering; nearly all facial movements can serve as batons. Brow raising or brow lowering are highly visible facial movements that are easy to perform - even children can perform them without any difficulty (Ekman & Friesen, 1975:68).

Ekman and Friesen (1975:68) add that facial batons or movements depend on the content of the words which are being emphasized. For example, a brow raise is used for words such as high, light and good, often with a head nod with good; whereas, with words like, difficult, dark, bad, a brow lower is used. Brow-raising is associated with good or positive emotions, such as surprise or interest, whereas brow lowering is associated with negative emotions, such as fear, sadness distress, anger and other negatives. Researchers also show that brow raising and lowering is used in question statements, such as rhetorical questions.

c. Affect display

Affect display refers to the presentation of feelings and emotions, including happiness, anger, surprise, fear, disgust, sadness, interest and other feelings, expressed by peoples bodies (Ekman and Friesen, 1969:80). Barker and Gaut (2002) define affect display as body changes that convey our internal emotional states. This display may involve facial expressions, such as angry stares or wide-eyed fear, or body movements, such as trembling hands, winking and raising or lowering the eyelids and eyebrows.

Affect display may be unconscious and unintentional, such as a startled look of surprise, a blush of embarrassment or dilated pupils due to pleasure or interest. Affect display may be conscious and intentional - as when we purposely smile and look at another person to convey warmth and affection (Lustig and Koester, 1999:216) .

d. Regulators

Regulators are actions that help to initiate and terminate the speech of participants in a social situation. They tell the speaker to continue, repeat, elaborate, hurry up, become more interesting, less salacious and give others a chance to speak (Ekman and Friesen, 1969:82). Regulators include a variety of movements including head nods, agreement smiles, forward leaning, and brow raising in exclamation that encourage the speaker to continue with what he/she is saying. Some consider them to be “agreement listeners’ responses” because they call for more information. For example, listeners can lower their brows or lean forward to show a lack of understanding or puzzlement. A brow-raiser and a tone of voice may indicate disbelief or that what has been said is incredible.

Regulators are referred to as floor holders; for example, a speaker may hold a hand out, with the palm turned up or an index finger pointing up as a response to prevent interruptions. Turn-taking is when a listener attempts to gain the floor, such as by leaning forward; almost rising from the chair; beginning to make lip movements for speaking a word; or a head nod and shake to show agreement or disagreement before speaking the actual words (Ekman and Friesen, 1969).

e. Manipulators

Manipulators are observed when people manipulate an object or part of their body and when they seem to be trying to handle the emotion in the situation, such as when they clasp their hands before a penalty kick is taken (Hartley, 2007:148). Barker and Gaut (2002) add that manipulators are adaptors or actions within which one part of the body or face manipulates another; an object may also be used to perform manipulation. They may be used to satisfying bodily needs and seen in movements that may include stroking, pressing, scratching, licking, biting and sucking. Some manipulators have the instrumental goal of reassurance or comforting, whereas others reflect nervousness or are a habitual activity. When people are uncomfortable, the manipulators may show a decrease, whereas they can increase when people get more comfortable. Manipulators are movements that occur unintentionally, unconsciously and independently of bodily needs. For example, cutting nails with teeth when asking for a date (Barker and Gaut, 2002) or people playing with a piece of jewellery, or moving around a lot in their seats - each of these actions is a way of helping a situation.

2.1.6.2.5 Proxemics

According to Cleary (2008:21), the anthropologist Hall defines proxemics as the study of how humans construct and manage “micro-space” - the distance between people in the conduct of everyday transactions, the organization of space in their houses and buildings and the design of their towns. In addition, proxemics concerns the way people use space around them as well as the distance they stand or sit from another person which communicates a certain message. Every culture has different levels of physical closeness appropriate to different types of relationship. Individuals learn these distances

from the society in which they are raised. It is, therefore, important to consider the range of non-verbal codes used by different ethnic groups (<http://psychology.about.com/od/non-verbalcommunication/tp/non-verbaltips.htm>).

In a situation where a person is talking to someone who is standing too close and when he/she backs off, the other person takes a step closer, this makes the speaker feel uncomfortable simply because his/her personal space is being invaded. Personal space refers to the physical space that people need around them in order to feel comfortable (Berko, Wolvin and Wolvin, 1998:75). Cilliers and Louw (2003:24) categorise the use of space in four zones with regard to human interaction: the intimate, personal, social and public.

a. Intimate distance

The intimate zone is the area closest to people's bodies and extends from the surface of their skin to about forty-five centimeters away in all directions. It is often somewhat egg-shaped, with the area behind them being slightly larger than that in front (Frost, Vos & Dreyer, 1994:51). Cilliers and Louw (2003:135) believe that the intimate zone lies between 0-45 centimeters and is reserved for lovers, family, children and close friends. This zone is the distance for love-making, comforting and protecting. Non-verbal communication, such as touch, is frequently used in this area. Cleary (2003:21) maintains that the intimate distance ranges from close contact to 15-45 cm. She adds that it is at this distance that physical contact is natural. People can wrestle and they can make love. In this area people's senses are in full operation; they are easily stimulated; and, again, easily offended if found in an uncomfortable situation. There are important cultural rules and boundaries between the sexes which means that some people cannot move in and out of other people's space as they wish. People have to observe others' norms and rules - that may be hidden at times - or risk facing the consequences. More intimate communication has different norms and if a person breaks those norms in a given situation it will be interpreted as threatening or unfriendly.

Sometimes people find themselves forced to endure a close zone between themselves and strangers in crowded buses, trains and taxis. This situation may also be experienced at some social gatherings, such as funerals and weddings, where people unintentionally invade one another's intimate space. In some instances, the invasion of one's intimate zone may be considered a sign of abuse that may even lead to sexual harassment (Frost, Vos and Dreyer, 1994:53). Steinberg (2009:34) is of the opinion that people choose a particular distance depending on how they feel towards the others at a given time and that by reading which distance people take, one can get insight into their feelings.

b. Personal distance

The far zone of personal distance is considered to be the most appropriate for people holding a conversation. At this distance it is easy to see the other person's expressions and eye movements as well as their overall body language. Hand-shaking can occur within the bounds of personal distance (<http://www.skillsyouneed.com/ips/non-verbal-communication.html>). Cilliers and Louw (2003:137) add that the personal zone is the one that you maintain between yourself and others. People stay anywhere from 18 inches to 4 feet from each other. This is the distance we keep most often when we are in casual or personal conversation. It is close enough to see the other person's reaction, but far enough not to encroach on intimate distance.

In public most people use personal distance which is the distance most often reserved for interaction with friends or family members. Topics discussed within this zone also tend to be personal. It would be considered odd or rather rude to have a conversation of a personal nature with someone at a social distance. Apart from the fact that everyone in the vicinity would overhear the conversation, the distance is too great to provide the setting for a personal conversation. People normally endeavour to enlarge the area of their personal space when confronted with stress-provoking acts from others. According to Steinberg (2009), the distance between people in communication conveys information about their relationship. If the personal distance is violated, or an inappropriate distance is adopted between the sender and the receiver of the message during a conversation, a barrier could occur.

Lustig and Koester, (1999:219) differ with other researchers when they suggest that personal distances are culture-specific. People from colder climates, typically, use large physical distances when they communicate, whereas those from warm-weather climates prefer close distance. Following on from what Hall and Edward believe, Lustig and Koester (1999:220) discuss personal distance in the following extract:

Since most people don't think about personal distance as something that is culturally patterned, foreign special cues are almost inevitably misinterpreted. This can lead to bad feelings which are then projected onto the people from the other culture in a most personal way. When a foreigner appears aggressive and pushy or remote and cold, it may mean only that her or his personal distance is different from yours.

Personal distance varies in terms of the following:

- **Culture**

According to Gerber and Du Plessis (2009:28) culture is the set of beliefs, attitudes, values and behaviour that are characteristic of a particular group.

Different cultures have very different senses of social distance. Most white people in South Africa need a special zone of about 1.2 meters to feel comfortable, while most black South Africans need only about 40 centimeters. When a black South African man and a white South African man communicate with each other, what usually happens is that the white South African will back off, whereas the black South African will step closer. This behaviour could end up in conflict as Whites interpret the behaviour as arrogant or aggressive while Black people interpret the behaviour of the white person as a racist; Blacks assume that their white counterparts are trying to get away from them (Cilliers & Louw, 2003).

According to Mortensen (1972:101), considerable evidence has been gathered to indicate that people in primitive cultures tend to avoid situations that place them in close proximity to others, regardless of how many are present. He mentions that their preference is always to be in the centre of whatever space is available. Part of the explanation for the leaning towards the central space seems to rest in the orientation of

the particular culture. This suggests that everyone is circled by a psychological bubble of space and that this bubble contracts and expands, depending on the person's cultural background, emotional state and the activity in which he/she is participating. This sense of distance is not only visual but also acoustic and forms a sensory envelope of sensitivity that varies from person to person and from culture to culture which is flexible enough to enable people to articulate a whole range of different behavioural possibilities within social situations, such as meetings, initiating contact and attracting attention - all of which involve the intuitive negotiation of different levels of privacy. The amount of space that belongs to a person depends entirely upon the nature and the requirements of the situation and the unique frame of reference of each person (Mortensen, 1972:299).

- **Age**

Age determines how close you stand to other people. Children will stand closer to one another than adults would and you will maintain a closer proximity with peers than with people who are much younger or older than yourself (Hybels and Weaver, 1998:123).

- **Gender**

Gender also plays a role in terms of communication. Males and females will stand closer together than males and males and women sit or stand closer to one another, than men do. People seem to approach women more closely than they would approach men (Hybels & Weaver, 1998:123).

- **Status**

The degree of status is also communicated in terms of space. According to Mortensen, status is a uniquely human concept - both defined and sustained by long standing cultural conventions which ensure that the best people are entitled to the best places (Mortensen, 1972:303). Those of higher rank or status assign themselves to higher domains within the social hierarchy. Wolfe (2003:21) is of the opinion that status is the social position of an individual with reference to the other members of his/her society which is determined by specific attributes, clusters of attributes or the generalised

summation of all his/her attributes. It is a comparative ranking of groups, individuals and commodities as being superior or inferior. He adds that a person's status is his/her position or rank in comparison to others. A good or high status is usually associated with recognition, prestige and social acceptance.

Frost, Vos and Dreyer (1994:58) suggest that higher status people commonly have larger personal spaces than those of lower status. For example, at some Technikons, part-time lectures share their offices with up to four others in a single room; full-time lecturers have individual offices; and senior lecturers often, but not always, have larger individual offices. Another way in which people indicate status is by the size of the car they drive. This suggests that the more important you are, the larger your space. Mortensen (1972:303) found that African protocol preserves the superior status of guests, chiefs and speakers by assigning them to spatial positions up front or at the head of the line.

c. Social distance

This is the normal distance for impersonal business, such as working together in the same room or during a social gathering. Seating is also important; communication is far more likely to be considered as formal if the interaction is carried out across a desk. In terms of social distance, speech needs to be louder and eye contact is essential to communication, otherwise feedback will be reduced and the interaction may end (<http://www.skillsyouneed.com/ips/non-verbalcommunication.html>).

d. Public distance

Public distance is a distance of more than 12 feet which is, typically, used for public speaking. In public distance, exaggerated non-verbal communication is necessary if effective communication is to occur. Subtle facial expressions are lost at this distance and, therefore, clear hand gestures are often used as a substitute (Hybels & Weaver, 1998:137).

2.1.6.2.6 *Gaze and eye contact*

Eye contact is the principal means of gathering non-verbal information, but it also functions as a social signal. Eye contact is a very important feature of interpersonal relationships and people tend to engage in more eye-contact with those they like and trust. It is also used as a device to synchronise speech (Whitaker, 1993:10). Burgoon, Heston and McCroskey (1974:44) endorse the suggestion that direct eye contact is, generally, taken to indicate interest and attention. According to Chettiar, De Beer and Reddy (2007:26), the eyes are the most dominant and reliable features of the face. They can be shifty and evasive, convey hate, fear and guilt or express confidence, love and support. Most people believe that if you do not look them in the eye you are dishonest and you are hiding something. Duck and McMahan (2009:69) argue that eye contact is the extent to which one looks directly into the eyes of another person and how the other person responds.

People who maintain eye contact while talking are, generally, seen as reliable in western cultures - especially English culture - and they are considered to be honest. People with “shifty” eyes are considered to be suspicious and untrustworthy. However, the opposite applies in most African cultures (Burgoon, Buller & Woodall, 1996:44).

Duck and McMahan (2009:70) discuss gaze in conjunction with eye contact. They argue that with eye contact, both parties look directly into each other’s eyes, whereas gaze describes one person looking at another. People normally appreciate being looked at when talking to someone else. Gaze is associated with positivity, such as approving, normally indicated by a smile or the nod of the head. It also shows that someone is paying attention to what is being said and it commands engagement by means of eye contact.

Eye contact is also used to regulate interaction. A speaker who wishes to speak next will tend to look hard at the current speaker and a speaker asking a question will also look straight at the person to whom the question is directed and he/she will maintain his/her gaze while waiting for a response. Duck and McMahan (2009:71) confirm this when they suggest the following:

Interaction is further regulated through the use of eye contact to manage the turn-taking noted earlier, a kind of eye-based “over and out.” In cultures where simultaneous speech is taken as a sign of impoliteness rather than of active and desirable involvement in the interaction, eye contact is used to end or yield a turn (a speaker looks longer towards the audience at the end of sentences) as well as to request a turn (a listener establishes longer eye contact with a speaker in order to signal willingness to enter conversation). You leave a conversation by breaking off eye contact; then, when the talking stops turn toward an exit.

Hartley (2007:150) adds that eye contact is an important signal of the degree of intimacy which exists between two people. The more eye contact there is, the closer the relationship is between the two people. He proposes that eye gaze has three very important functions: to express people’s emotions; to monitor the actions of the other person; and to regulate how the conversation flows by averted eyes, blinking and staring.

According to Rausepp (1993:87), eye contact is the single most powerful and persuasive way to gain attention and win approval. However, it can be overdone, but it is essential to maintain it for the correct length of time. For example, gazing longer than seven to ten seconds is likely cause discomfort or even some anxiety in the other person. Staring at a person in silence has the same effect.

Americans often complain when they feel or notice foreigners staring at them too intensely or holding a glance too long because a gaze of longer than ten seconds is likely to induce discomfort in them (Berko, Wolvin & Wolvin, 1998:113). According to Mortensen (1972:237), eye contact is the purest form of reciprocity; the highest form of psychic union.

2.1.6.2.7 *Facial expression*

In interaction with people, it is the face that first draws attention since it is directly observable. Facial expressions are highly flexible and changeable. They are connected to emotions as well as to speech. The face can encode a variety of conscious and intended communicative and unintended informative messages. Facial expressions are

altered to make them relevant to particular situations, such as at parties, weddings, funerals and formal occasions (Giri, 2009:55).

Tian, Kanade and Cohn (2001) define facial expressions as the facial changes in response to a person's internal emotional states, intentions or social communication. This definition is appropriate because it includes facial changes which may be affected by individuals' internal emotional state; subjective or biased objectives (intentions); and some shared common expectations by a particular community or society.

According to Ekman and Rosenberg (1997:98), emotional expressions are signals which are involuntary and they provide important information to other people with whom one may interact. Emotional expression may occur in response to anything that evokes an emotion - either enjoyable or sad. Facial expression conveys emotion but it can also express intention as in the ecological view, cognitive process, physical effort or other intra or interpersonal meaning. Interpretation is aided by context, body gesture, voice, individual differences and cultural factors, such as different display rules as well as by facial configuration and timing (Carroll & Russell, 1996).

Huebsch (2000:8) defines facial expressions as the major visible signs which betray people's feelings or emotional expressions, such as anger, disgust, happiness, fear, sadness and surprise. This definition puts an emphasis on the word "betray" which signifies that there are no intentions of displaying the internal state, feeling or emotion. It suggests spontaneous facial or emotional expressions but neglects the problem of posing which entails the movement of the head in the expression of some emotions in the face. The main function of facial expression is to communicate emotions and to convey attitudes of like or dislike. Most people can quickly recognize expressions which suggest happiness, surprise, fear, sadness, disgust and interest. The mouth and eyebrows are particularly significant in creating specific expressions, but each state also involves the configuration of the whole face.

Facial expressions tend to be used as social signals as well as indicators of emotion. Most people are aware of their expressions and can control them, although leakage does occur when the emotions involved are particularly strong. Cilliers and Louw (2003:111) add that the face displays demographic information about a person. In other words, by

looking at one's face, people can make assumptions about one's age, gender and race. Face can tell whether one is happy or sad, interested or bored, friendly or unfriendly, angry and tired. One's face can also comment on the kind of life that one leads. Huebsch (2000:9) identified eight facial types: the inhibited type, the uninhibited type, the unwitting expressor, the blank expressor, the substitute expressor, the frozen-effect expressor, the ever-ready expressor and the flooded effect expressor. This study will examine whether these types of facial expression occur in Tshivenda and in what ways - if they do occur.

a. Features that influence facial expression

Various researchers from different disciplines, such as psychology, cognitive science, pathology and neuro-science have expressed different views about features that influence facial expression, including the "emotion view". Darwin (1998:65) maintains the existence of a link between emotions and expressive behaviour; Ekman and Friesens (1975:98) universality of six basic emotions or fundamental emotions are sometime referred to as prototypical emotions; and the "Behavioural Ecology View" treats facial display as a social signal of social intent. The latter view suggests that facial display or expressions depend upon the displayer; the topographic features of the niche; the behaviour of the recipient; and the context of the interaction (Frudland, 1994). Lisetti and Schiano (2000:103) are of the opinion that facial expressions have recently been considered as emotional activators and regulators because voluntary facial action can generate a subjective experience of emotion. This implies that features that influence facial expressions include social, emotional, and physiological factors.

b. Pupillary dilation

Pupils grow larger in proportion to the degree of interest a person has in an object (Adler, Rosenfeld & Towne, 1989:146). For example, men's pupils grow about 18 percent larger when looking at pictures of naked women. The greatest increase in pupil dilation occurs when a woman looks at a picture of a mother and her infant. The pupillary dilation varies with one's emotional reactions to what one is seeing. If one sees something pleasurable, exciting or in any way emotionally arousing, the pupils dilate or expand to allow in more light and to get a more acute image of the object; if the object is unattractive or repulsive, the pupils contract (Frost *et al.*, 1994:62). They add that "this physical indication of our

emotional state is entirely beyond our conscious control and is, therefore, a very valuable communicative device.” When it comes to the pupils reactions, the eyes are indeed the windows of the soul. They reveal the truths that people might otherwise hide. Cilliers and Louw (2003) say the eyes are poetically referred to as the “windows of the soul as they reveal much of what we think and feel. We cannot control the muscles around our eyes and, therefore, eye cues are often seen as indications of how people really feel. That is probably why Osgood, cited by Cilliers and Louw, says: “Read my eyes, not my lips.” For example, if a man is talking to two women and you want to know which of the two he prefers, notice which of them he looks at most often (Cilliers & Louw, 2003:113).

2.1.6.2.8 *Physical appearance*

Much time, money and effort is put into ones appearance which can be regarded as a special kind of non-verbal communication. Before any formal introduction is made, we tend to prejudge our counterparts strictly by their initial appearance - something practiced by almost every person on the planet (Hide, 1972:248). It is further noted that people send messages about their social status, their occupation or the social group they belong to by wearing appropriate costumes. Appearance also gives the rest of the world an insight to one’s personality and mood. For example, if a man appears with a stained shirt, ripped jeans, long uncombed hair, sandals and a bad body odour, the reaction to this man may be fear followed by nausea.

Elements, such as physique, height, weight, skin colour, gender, odour and clothing, send non-verbal messages during any interaction. Men and women are very conscious of their own appearance and that of others. In fact, physical attraction is often the key determinant of whether people choose to become acquainted. It should be clear that physical appearance cues produce strong reactions in others, while physical appearance, as a code, is more limited compared to some other non-verbal codes. Physical appearance is, therefore, more dominant at the beginning stage of interaction (Giri, 2009).

2.1.6.2.9 *Haptics (touch language)*

Touch is the earliest means that people have of making contact with others and it is essential to the healthy development of the body (Adler, Rosenfeld & Towne, 1989:149). Touch is the physical entering of another's personal territory which may be done with or without permission. Different cultures regard touch in different ways; some avoid it, while others encourage it. The same is true within families. Sometimes one may wonder why one feels comfortable or uncomfortable when being touched; it could well be a result of one's upbringing and culture (Berko, Wolvin & Wolvin, 1998:1). For example, in the United States it is usual for an adult to pat the back of a small child who has been introduced by his/her parents and a handshake is appropriate as a business greeting while a bow fulfills the same purpose in Japan, and kissing on both cheeks is commonly practiced in Portugal and France.

Similarly, Berko, Wolvin and Wolvin(1998:118-119) maintain that:

Touch is not only cultural specific but gender specific as well. Women in the North American culture tend to engage in more intimate same sex touch than do men. Female pairs are more likely to exchange touch (for example, hugs, kisses, touching on the arm or back) and do so for longer durations than male pairs. Men touch one another using only narrowly circumscribed behaviour, such as hand shaking or in instances of extreme emotions (i.e., athletic accomplishments) in such actions as hugging, back slapping, or kissing. In the US when men touch, kiss or hug each other, attention is drawn to the activity and, since it is not generally part of the cultural norm, it is perceived by some in negative ways.

Permission to touch normally follows an action chain sequence. Sometimes one may wonder why someone with whom he/she would like to be intimate pulls away or becomes rigid when touched; the person might have jumped forward in the sequence too quickly. For a person brought up in a moderate or low-touch society, there is an appropriate time to touch and kiss. If a person feels that he/she is at a no touch stage and the partner happens to touch, strong negative verbal and physical reactions may follow, including screaming, slapping or physical flight (Berko *et al.*, 1998:118-119).

Steinberg (2002:56) suggests that a lack of contact in childhood often contributes to physical and psychological problems in adulthood. Stewart (1986) indicates the importance of physical contact by maintaining that touch is essential to the physical, emotional and psychological well-being of human infants and to their intellectual, social and communication development. Adler *et al.* (1989:150) cites the marasmus epidemic that claimed a large number of children's lives which was, in a way, caused by a lack of physical contact with parents or nurses rather than from the lack of nutrition, medical care or other factors. Imai (1990:1) believes that generally speaking the Filipinos are a touch-oriented society where people of the same sex may be seen holding hands in public places which is gesture of friendship. They may, at regular intervals, touch the other person. Berko, Wolvin and Wolvin (1998:118) mention that women in the North-American culture tend to engage in more intimate same-sex touch than men do.

Hybels and Weaver (1998:141) described five categories of touch:

- 1) Functional-professional touch where people are touched for a specific reason. This kind of touch is impersonal and businesslike;
- 2). Social-polite touch, used to acknowledge someone else. The hand shake is the most common form;
- 3). Friendship-warmth touch, found with people in a close relationship. It involves hugs and casual kisses between friends;
- 4). The love-intimacy touch where parents stroke their children and lovers and spouses kiss each other; and
- 5). The sexual-arousal touch which is used as an expression of physical attraction.

2.1.6.2.10 Posture

Posture refers to the position of the body (characteristic or assumed). The way people cross their arms or legs could indicate whether or not they are interested in the person talking to them (Chettiar, De Beer & Reddy, 2007:32). Frost *et al.* (1997:66) regard posture as the way people carry and arrange their limbs and bodies. Posture plays an important role in first impressions. The way people hold their bodies when they are not in direct interaction with others and when they feel unobserved, usually reveals a good deal about their feelings about themselves.

According to Cilliers and Louw (2003:111) posture is the way a person walks, sits or stands and it communicates something about that person. Gamble and Gamble (1994:144) support Cilliers and Louw when they say that the bearing with which one presents oneself proclaims one's position in life. The way in which a person walks, stands, arranges limbs and body reveals something about his/her status, mood, ethnic and cultural affiliation and self-perception. A person whose head is bowed, shoulders hunched and rounded and who holds his/her hands close to the chest apparently lacks confidence and might even be seriously depressed.

a. Posture and dominance

How people walk or stand generally reveals more about them than they probably realise. People have certain perceptions about what posture they expect others to display. Dominance plays a major role in non-verbal communication; it refers to that characteristic of a person which is perceived as giving them authority, strength or power (Frost *et al.*, 1994:67), such as a boss who is seen as more dominant than his subordinates. Instances of dominance seem to be perpetuated in sex-role stereotypes (Barker & Gaut, 1996:85). Frost *et al.* (1994:67) are of the opinion that issues of dominance and submission arise most often between men and women which seems to indicate that gender plays an important role in dominance. Men usually express dominance by taking up more space in bed than women and women tend to use submissive gestures when they are with men.

Gudykunst and Ntsika (1986:93) note that age, sex, and social class strongly influence human behaviour across cultures, especially human communication. Through their various rites of incorporation, women are assigned the status of mothers which defines their economic, social and ceremonial roles and they are always considered "inferior" not only to the men of their own blood but to all men. The prestige associated with the status of women is a very lowly one (Mönnig, 1967:269). Carli (2001:725) supports this in the following extract:

In most settings, women possess lower levels of status and power than men do, particularly power based on expertise or legitimate authority. Because men and women are typically fill different roles, with women more often occupy caretaking, domestic and lower status occupational roles and men more often occupy higher status roles.

The implication of status and power between men and women is seen on levels of interaction. Carli (2001:725) further states that being alone woman in a group of men also puts the woman at a disadvantage, reducing her influence over the other members of the group. This is endorsed by Craig and Sherif (1986) in Carli (2001:728):

Reported research shows that solo men in groups of women exerted a disproportionately large amount of influence over their groups decisions, whereas solo women did not. The reason why being in a minority creates disadvantage for females, but an advantage for men is merely because minority status reflect gender stereotypes and therefore, enhance stereotypical behaviour.

In the Tshivenda culture, mens influence over women is a well-established and accepted norm. Therefore, non-verbal behaviour like the dominance of men over women applies with no difficulty.

b. Postural mirroring

Posture does not only come into play in matters of dominance and potential conflict. It also indicates the warmer feelings of agreement, friendship and love. Frost *et al.* (1994:72) define postural mirroring as one way in which people indicate liking for and identifying with each other or agreement with another's point of view. It is simply the tendency for people's posture - when they are with others - to resemble those of the people with whom they feel the greatest identification.

2.1.6.2.11 Body language

Understanding body language is an important aspect of personal presentation. The image conveyed by the physical self should support and enhance what is being communicated verbally. If the visual image differs widely from the spoken message, it is often the non-verbal account that is believed. The way one sits, stands and gestures and

one's mannerisms and facial expressions will convey far more about you and how you are feeling at any given time than the words you use. When people are nervous or uneasy their behavioural bad habits appear to be more pronounced. Body language can also be used as a mask to convey contrary feelings. Consider how often people nod firmly, even when they do not understand a word; smile despite the instinct to scowl; and clap enthusiastically at the end of a talk even though it nearly put them to sleep. In these cases they were not being hypocritical, but using body language positively as the mechanism of good manners (http://www.skills_youneed.com/ps/personal-appearance-html).

2.1.7 Environment

Surroundings influence how people feel and how they react to their fellow man and to various situations. Elements, like light and colour, may stimulate the mood and attention of participants in communication (Steinberg, 2009:104). Hybels and Weaver suggest that environmental elements, such as furniture, architectural style, interior decorating, lighting conditions, colour, temperature, noise and music affect the behaviour of communicators during their interaction with others. Environmental conditions can alter the choice of words or actions that communicators use to accomplish their communicative objective (Hybels & Weaver, 1998:119). Cilliers and Louw (2003: 24) add that the environmental conditions in which communication takes place assists one with the content and form of communication as well as the interpretation of messages. It also helps one to define what behaviour or messages will be seen as socially acceptable and appropriate.

2.1.8 Time as non-verbal communication

The way in which time is used communicates a good deal about a person to other people (Burgoon, Heston & McCroskey, 1974:24). People seem to fall into two categories: those who are always on time and those who are always late. A person who is always late may be communicating negative information: he/she is really not interested in this occasion. Time is often connected with status; the higher the status, the more control there is over time. If you want to learn who has the most status in society, observe who waits and for whom. Children have little control over time. A parent can interrupt children's play to

have them eat dinner or to make them go to bed far earlier than they want to. A call at 2 a.m. indicates some kind of emergency.

Like Hall and others, Giri (2009:72) identifies two dominant time patterns: monochrome time and polychrome time; monochrome time refers to cultures and contexts in which time is seen as very important and it is characterised by a linear pattern. According to Cilliers and Louw (2003:124), in cultures that use monochromatic time the belief that time is money is popular and there is an emphasis on the use of time schedules and appointments. Time is viewed as something that can be controlled or wasted by individuals and people tend to do one thing at a time. This pattern is usually found in North America and Northern Europe. Polychrome time is where personal involvement is more important than schedules and the emphasis lies on personal relationships rather than keeping appointments on time. This pattern is, typically, found in Latin America and the Middle East.

The concept of time differs from one culture to another; for example, in some cultures if you are invited to a party and the host has said that it will begin at 8p.m, if you arrive at that time the likelihood is that no one will be there, guests will not arrive until 9 or 10 p.m. while in others it is more important to be punctual (Hybels & Weaver, 1998:141). Chettiar *et al.* (2007:35) agree with Giri (2009) that in some cultures time is considered to be very valuable. Being late and wasting time is considered rude and disrespectful while in other cultures, time is considered to be unlimited. For example, in these cultures time is to be enjoyed and being late for a meeting is irrelevant. They believe that there is always more time available.

Time conveys feelings of liking, importance and status through the use of elements, such as punctuality, waiting time and the amount of time you are willing to spend with others. Time is also used as a measure of the degree of importance of a relationship (Cilliers & Louw, 2003:121). We all know how time flies when we are with a person we like and we usually are happy to spend time with the people we love.

2.1.9 Noise

Noise is anything that distorts or interferes with a message (Cilliers & Louw, 2003:20). Hybels and Weaver (1998:534) believe that noise is an interference that keeps a message from being understood or accurately interpreted. Chettiar *et al.* (2007:18) define noise as anything that distracts the attention of the source or audience in the communication process. This means that noise does not only include things that actually make a noise.

There are three main categories of noise: external, internal and semantic noise. External noise does not have to be continuous sound, such as if a room is too hot or too cold, it can influence one's attention span; and if an attractive person passes by while one is having a conversation, one's attention can momentarily be drawn away from the person to whom one is speaking towards the attractive person.

Physical noise is anything in the environment that draws one's attention away from what is being said (Verderber & Verderber, 2008:17), such as the ringing of one's cell phone while presenting to a panel or interference on one's television screen while viewing one's favourite soap. Internal noise, on the other hand, consists of thoughts, feelings, perceptions, attitudes and stereotypes that interfere with the message. Racism, sexism, a low esteem, excessive shyness or extroversion, tiredness and a headache, for example, can also interfere with our ability to send and receive messages effectively (Gamble and Gamble, 1997).

Semantic noise occurs when the receiver does not ascribe the same meaning to a message as that which the sender intended (Tubbs & Moss, 1994:12). An example is when you watch a soap opera, such as "*Muvhango*", without subtitles. You may understand some of it, but you may not understand if the actors speak another language. You will be able to follow some parts of the story, because you will be able to interpret some of the non-verbal communication, but you will not know what the actors are saying, and, therefore, you will miss important aspects of the story.

2.2 CONCLUSION

This chapter has indicated that although certain non-verbal communication tendencies are common to all humans, cultures differ greatly in their repertoire of behaviour and the circumstances in which non-verbal exchanges occur. A smile, head nod, and eye contact may all have different meanings in different cultures. Furthermore, this chapter examined the important non-verbal code systems used to substitute, accent and supplement the vocal code system. More importantly, it has shown that non-verbal communication is a silent language of communication which is less consciously used and interpreted than the verbal code system, but that it can have a powerful effect on perceptions of, and an interpretation of, others. The non-verbal code system includes body movement, touch, space, time and other non-verbal elements and it is largely dependent on the culture in which it is used.

The next chapter, **Chapter Three**, describes the methodology and data gathering used for this study.

CHAPTER THREE

METHODOLOGY AND DATA GATHERING

3.1 INTRODUCTION

Chapter Three presents the methodology used in the gathering of research data for this study. It also gives a detailed explanation of the research approach and the data collection methods that were employed. The ideal data collected was used as the raw material which was processed into a final product. Through the use of a relevant methodology the research problem of non-verbal communication which is dying out and misunderstood among Vhavenda and non-Vhavenda speaking people was investigated.

3.2 RESEARCH METHODOLOGY

There are various approaches that may serve as guiding principles and conceptual frameworks in carrying out research. These approaches cannot all be used as each individual work requires a particular approach, depending on what the researcher wants to explore and achieve. There are two main approaches to research: quantitative and qualitative.

The quantitative approach is based on a philosophical approach and holds that research must be limited to what we can observe and measure objectively, i.e., that which exists independently of the feelings and opinions of individuals (Welman, Kruger & Mitchell, 2006:6). It emphasises the collection of data in the form of numbers with the goal of providing statistical descriptions, relationships and explanations (Denzin & Lincoln, 1998:6; and McMillan & Schumacher, 2010:40). The purpose of quantitative research is to evaluate objective data in terms of numbers. Therefore, in this instance the qualitative approach was preferred as it deals with subjective data that is produced by the minds of respondents or interviewees.

Qualitative data is presented in language instead of numbers (Welman, *et al.* 2006:8). Qualitative researchers investigate only the constraints of day-to-day events and base their results on the daily events and behaviour of people. Qualitative research is a situated activity that locates the observer in the world; it consists of a set of interpretive, material practices that transform the world and make it visible. They turn the world into a series of representations, included in field notes, interviews, conversations, photographs, recordings and memos to the researcher him/herself. At this level, qualitative research involves an interpretive, naturalistic approach to the world which means that qualitative researchers study phenomena in their natural settings, attempting to make sense of, or interpret, them in terms of the meanings people bring to them (Creswell, 2013:43). The definition is strongly orientation to the impact of qualitative research and its ability to transform the world.

Bogdan and Taylor (1975:4) believe that qualitative methodology refers to research procedures that produce descriptive data: peoples own written or spoken words and their observable behaviour. Qualitative research is a lengthy procedure which requires creativity, imagination and insight on the part of the researcher to produce a trustworthy, reliable and coherent account (Clarke, 1999:531). On the presentation of qualitative results, Clarke (1999:531) quotes Parahoo who is of the opinion that qualitative findings are reported textually and are supported by relevant quotes from respondents.

According to Neuman (1997:418), qualitative data takes the form of text, written words, phrases and symbols describing or representing people, actions and events in social life. Similarly, McMillan and Schumacher (1993:401) maintain that qualitative research is appropriate because it properly captures and reflects participant perspectives, feelings, thoughts, beliefs, ideas and actions in natural situations. Orpen (1987:250) adds that the qualitative researcher is permanently concerned with the significance of events, situations and objects for people in the belief that only if we know what things mean to particular people will we be able to make sense of their behaviour. He also quotes Van Maanen who makes it clear that the objective of the qualitative researcher is to uncover the meaning and not just the frequency of human events in organisations (Orpen, 1987:250). The same opinion is held by Bogdan and Biklen (1982:29) who state that qualitative research demands that the world be approached with the assumption that

nothing is trivial and that everything has the potential of being a clue which may unlock a more comprehensive understanding of what is being studied.

McMillan and Schumacher (2010:489) consider qualitative research as a type of research that refers to an in-depth study using face-to-face or observation techniques to collect data from people in their natural settings. Gall, Gall and Borg (2010:15) believe that qualitative research relies on the study of individual cases and makes little use of numbers or statistics, preferring instead verbal data and subjective analysis. Neuman (1997:418) suggests that except for the occasional content analysis study, qualitative researchers rarely use statistical analysis. Bogdan and Biklen (1982:2) add that the qualitative data collected, analyzed and interpreted is rich in describing people, places and conversation and that it is not easily handled by statistical procedures. The same opinion is held by Tesch (1990:77) who states that information gathered by research which is not expressed in numbers is known as qualitative, or “soft”, data.

Monette, Sullivan, Dejong, and Cornell (1998:86) agree with Tesch (1990) that collected qualitative data is always in the form of words or pictures rather than numbers and it is supported by Clarke (1999:531) who declares that this data usually consists of the words or actions of research participants obtained through interviews, observation, documents or diaries. Strauss and Corbin (1990:1) say that by qualitative research we mean any kind of research that produces findings not arrived at by means of statistical procedures. As this study was to explore an in-depth understanding of the messages conveyed by non-verbal communication and that data collected through a variety of techniques was required, the qualitative approach was preferred for this research project.

As Creswell (2013:46) suggests, qualitative research allows researchers to collect data in the field at the site where participants experience the issue/problem being studied. They do not bring individuals into a laboratory nor do they, typically, send out instruments for individuals to complete, such as a survey. Instead, qualitative researchers gather information by actually talking directly to people and seeing them behaved and act within their context. In a natural setting the researchers have face-to-face interaction over a period of time using multiple methods of obtaining data, such as interviews, observations, and documents, rather than relying on a single data source. They collect the data

themselves by examining documents, observing behaviour and interviewing participants. They use an instrument designed by the researcher, using open-ended questions rather than relying on questionnaires or instruments designed by other researchers. The researchers focus on learning and understanding the meaning that participants have about the research problem or issue, not what they bring to the research or glean from the relevant available literature.

Qualitative research permits for emergent design; the initial plan for research cannot be tightly prescribed and all phases of the process may change or shift after the researcher enters the field and begins to collect data. For example, questions may change the form of the data, the individuals studied may be altered and the sites visited may be modified during process of conducting the research.

In a qualitative research study searchers position themselves by conveying their background, including, for example, work experiences, cultural experiences and history, to inform their interpretation of the data and what they gain from the study as it supports and accommodates triangulation. Triangulation is the cross-validation of data sources, data collection strategies, time periods, and theoretical schemes (McMillan and Schumacher, 2010:491). In order to find regularities in the data, the researcher compares different methods to see whether the same pattern recurs. Cohen, Marion and Morrison (2000:112) maintain that triangulation may be defined as the use of two or more methods of data collection in the study of some aspect of human behaviour. Qualitative research is essential in this study as it allows for triangulation which increases the sophisticated accuracy of data collection and analysis and both the diversity and richness of the social setting are revealed. The fact that there is no single view of reliability is catered for as different methods are capable of revealing various views or perspectives. It is true that data collected in the same setting by different methods may yield different results. The combination of several methods for the same purpose will complement each other and offer insights that, alone, neither one could provide.

In this study the qualitative researcher has developed a general focus of inquiry that helps to guide the discovery of what was to be learned about a specific social phenomenon (Lincoln and Guba, 1985). She has been able to make suitable

recommendations to alleviate the problem successfully as qualitative research is inductive and it employs primarily inductive reasoning that allows one to explore and discover with an emerging research design rather than test deductions from theories in a predetermined design (McMillan and Schumacher, 1993:55).

The aim of this study was to examine the role of non-verbal communication among the Vhavenda people. It also aimed at finding ways and means to ensure that people understand and know the elements of non-verbal communication in Tshivenda. As the phenomenon in the Tshivenda language has not been documented, the qualitative method was considered relevant to unveiling and understanding the use of nonverbal communication among the people. Qualitative research is based on flexible and explorative methods because it enables the researcher to change the data progressively so that a deeper understanding of what is being investigated can be achieved (Denzin and Lincoln, 1998:8). Strauss and Corbin (1990:19) believe that the qualitative approach can be used to uncover and understand what lies behind any phenomenon about which little is yet known. We conduct qualitative research when we want to empower individuals to share their status and hear their voices (Wolcott, 2010:40).

3.3 RESEARCH DESIGN

A research design is the plan for conducting the study (Creswell, 2013:49). Welman *et al.* (2006:52) maintain that a research design is a plan according to which we obtain research participants (subjects) and collect information from them. McMillan and Schumacher (2010:490) are of the opinion that it is a plan which describes the conditions and procedures for collecting and analyzing data. Mouton (1998:107) associates a research design with a set of guidelines and instructions to be followed in addressing the research problem and believes that the rationale for a research design is to plan and structure research in such a way that the validity of the research findings is maximized and, where possible, potential error is eliminated.

The qualitative method, therefore, is better placed for this study because it involves techniques that are used to describe naturally occurring phenomena and the researcher tried to see things from the participants' point of view. According to Bernard (1988:22),

phenomenology is a philosophy of knowledge which emphasizes the direct observation of a phenomenon and that phenomenologists seek to sense reality and to describe it in words rather than in numbers. The researcher aimed to obtain data that speaks for itself (Welman and Kruger, 2001:190).

3.4 POPULATION AND SAMPLING PROCEDURES

3.4.1 Population

Population has been defined as all, or a larger pool, of cases or elements that conform to some designated set of specifications (De Vos, 1991:60; Nachmias & Nachmias, 1987:180; Neuman, 1997:202; Ryle, 1963:148). Melville and Goddard (1996:26) maintain that a population is any group that is the subject of research interest. Welman *et al.* (2006:52) view population as the study objects consisting of individuals, groups, organizations, human products and events and the conditions to which they are exposed.

Nachmias and Nachmias (1987:181) argue that the specific nature of population depends on the research problem and that a population may be a group of people, doctors, or wild animals, etc. However, they emphasize that the population must be defined in three terms, namely: content, extent and time.

The population for this study comprised Vhavenda-speaking people in Vhembe district. The researcher chose a number of individuals who she selected according to predetermined criteria. In terms of area, the survey was conducted within the Mutale Municipality.

3.4.2 Sampling

In any study, because of factors, such as expense, time and accessibility, it is not always possible or practical to obtain certain details from an entire population. The researcher endeavours, therefore, to collect information from a smaller group of people in such a way that the knowledge gained is representative of the total population being studied. In other words, the sample is chosen from the whole population and the strategies used

with participants are aimed at obtaining information about the larger group (McMillan and Schumacher, 2010:490; Blaikie, 2002; Saunders, *et al.*, 2003). In this research the researcher used both probability sampling and non-probability sampling.

According to Leedy and Omrod (2005:204), probability sampling allows the researcher to specify in advance that each segment of the population is represented in the sample. They suggest that the advantage of probability sampling is that it enables the researcher to indicate the probability with which sample results deviate in differing degrees from the corresponding population values (Leedy & Omrod, 2005:205).

In terms of non-probability sampling some people have a greater, but unknown, chance (probability), than others of being selected (De Vos, 1991:60; Nachmias & Nachmias, 1987:184-185). Leedy (1993:204) maintains that in non-probability sampling there is no guarantee that each element of the population will be represented in the sample. Only those respondents who are available and willing to complete the survey will be considered (Patton, 2002). Non-probability sampling is, therefore, regarded as limited. It can be divided into four types, namely: haphazard, accidental or convenience sampling; quota sampling; purposive or judgmental sampling; and snowball sampling (Neuman, 1997:204).

This study used simple random sampling which is where all the individuals in the defined population have an equal and independent chance of being selected as a member of the sample (Gall, Gall and Borg, 2010:130). Leedy (1993:197) notes that preference is given to key informants who, on account of their position or experience, have more information than regular group members or who are better able to articulate the information. The researcher used simple random sampling because the selection of the participants was based on the availability in terms of the participants and their location (Patton, 2002:56).

In this study six chiefs from different regions in the Vhembe District, i.e., from Makhado, Thulamela and Mutale Local Municipalities, were purposively selected. Pensioners of approximately 65 years of age and who are knowledgeable about the Tshivenda culture and non-verbal communication, professional people, pastors, traditional healers and youth of different ages also formed part of respondent group. Leedy and Omrod (2005:205) believe that purposive sampling is a sampling procedure where individuals

are chosen for a particular purpose. In this case parents were interviewed and the researcher used the accidental technique to select parents and traditional healers because not all of them were willing to be interviewed.

The researcher used cluster sampling to select a specific number of communities and to test selected people in that community. In this case the researcher surveyed for information-rich key participants, places or events to study.

The sample of this study was chosen on the basis of being most likely to be knowledgeable and informative regarding the phenomenon under investigation. This enabled the researcher to include only information rich participants who had relevant information and experience of the Vhavenda culture and it assisted the researcher to collect rich data and useful information (Holloway, 1997:142).

3.5 DATA COLLECTION

According to White (2002:82), qualitative researchers assume that reality is not readily divided into discrete, measurable variables. Qualitative researchers are often described as being the research instruments because the bulk of their data collection depends on their personal involvement by means of interviews and observation in the selected setting. Monette *et al.* (1998:86) and Bogdan and Biklen (1982:29) maintain that qualitative data is always in the form of words or pictures rather than numbers and that written presentations are usually illustrated and substantiated by quotations. Strauss and Corbin (1990:1) suggest that the term, “qualitative research”, is used for any kind of research that produces findings not arrived at by means of statistical procedures or other means of qualification. Holloway (1997:45) also indicates that data collection in qualitative research involves the gathering of information for a research project through a variety of approaches, such as interviews and observation. Qualitative researchers sometimes reject the term, collection of data; instead they use generating data which is considered more appropriate in qualitative approaches because researchers do not merely collect and describe data in a natural and detached manner, but they are involved in a more creative way (Holloway, 1997:45).

In this study in-depth individual interviews, such as unstructured interviews, face-to-face interviews with open ended questions, focus group and participant observation, were preferred.

3.5.1 Primary Sources

3.5.1.1 *Unstructured interviews*

This discourse made use of unstructured interviews to obtain a sample of what and how people think. According to Bless and Smith (2001:1), an interview is a process of data gathering where an interviewer and an interviewee are engaged in a talk. They suggest that this method of collecting data is the method of authority because it regards the participants as authorities because of their ability to transmit the truth or knowledge about what they know or have experienced in their local environment.

Unstructured interviews were used in this study where questions could be changed or adapted to accommodate the respondents' intelligence, understanding or beliefs. Unlike the structured interview they do not offer a limited, pre-set range of answers for a respondent to choose from, but instead advocate listening to how each individual person responds to the questions. Unstructured interviewing provided a relaxed and unhurried atmosphere which was neither stressful nor intimidating to the interviewees. Given the status and responsibilities of the interviewees, the unstructured interviews elicited relevant data that could not have been produced from structured interviews (Phaswana, 2000:96, & Leedy, 1993:192).

According to Welman and Kruger (2001:196), in unstructured interviews the interviewer simply suggests the general theme of the discussion and poses further questions as they emerge in the spontaneous development of the interaction between the interviewer and research participants. In this study questions were directed to the participants experience, feelings, beliefs and convictions about Tshivenda non-verbal communication.

Using unstructured interviews, it was easy for the researcher as the interviewer to code switch. This linguistic flexibility was needed to give the respondents an opportunity to freely use their mother tongue. Denzin and Lincoln (1998) argue that the interviewer learns from the respondents' culture, language and way of life. Bodgdan and Taylor (1975:20) stress that the unstructured interview is a conversation in which the researcher encourages the informants to relate - their own terms - their experiences and attitudes that are relevant to the research problem.

In this study of non-verbal communication the unstructured interview was a more reliable technique, particularly for unpacking socio-linguistic attitudes and for probing sentiments underlying the opinions of the respondents. Another reason for choosing this research tool was to find out if and how the new generation uses non-verbal communication. The researcher was able to ask questions, probe areas that were not clear and pursue a line of inquiry that seemed more fruitful.

In using unstructured interviews, an attempt was made to understand how people experienced their lives and how they felt about what was happening to their culture regarding non-verbal communication amongst the Tshivendā people. This technique is recommended by Welman, Kruger and Mitchell (2006:188) who remark that in unstructured interviews attempts are made to understand how individuals experience their life world and how they make sense of what is happening to them. Similarly, the interviewer wanted the interviewees to give constructions of persons, events, feelings, experiences of the past, projections of the future and reconstructions of past experiences.

The unstructured interview technique was relevant to this study in the sense that it is flexible and adaptable. It can be used for investigating many different problems involving various types of people, including those who are illiterate as responses can be probed, followed up, clarified and elaborated to achieve specific accurate responses (McMillan and Schumacher, 2010:205). The researcher nominated individuals on the basis of their ability to provide relevant data about non-verbal communication in the Tshivendā culture, such as chiefs, old people, pastors and youths.

Besides unstructured interviews, focus group interviews were also conducted which involve an organized discussion with a selected group of individuals to assess a problem, concern, new product, ideas and experiences of a topic (McMillan and Schumacher, 2010:487). According to White (2005:147), the focus group interview is limited to those situations where the assembled group is small enough to permit genuine discussion among all its members because some people need company to be motivated to talk and some topics are better discussed by a small group of people who know each other. Focus groups are characterized by bringing together several participants to discuss a topic of mutual interest, both to themselves and the researcher. The interaction within the group leads to data and outcomes (Cohen, Marion and Morrison, 2007:376). In this study the researcher introduced the topic and then guided the discussion by means of appropriate questions. The researcher wrote down verbal and non-verbal responses from the participants.

The number of participants in a focus group depends on the objectives of the research which means that the group may consist of between 4 and 12 people. Smaller groups of between 4 and 6 people are preferable when the participants have a great deal of share about the topic or have had intense or lengthy experiences of the topic under discussion (White, 2005:147). According to McMillan and Schumatcher (1993:157), some studies require that several (3-4 groups) are convened. In this study, the researcher led three focus group interviews consisting of five people each.

It is suggested that a focus group interview should answer and discuss no more than twelve questions. Often, only five or six questions are posed (McMillan & Schumacher, 1993:157). In this study the researcher took this suggestion into consideration when drafting the questions. White (2005:146) recommends that group members should introduce themselves and tell the others a little about themselves. In this study the researcher first introduced herself to the group members before welcoming the participants and giving an overview of the topic and stipulating the group rules. The researcher then asked the group members to introduce themselves in order to help them break the ice.

White (2005:147) believes that participants should be informed before the interviews about the use of a video recorder. The recorder should be set up prior to the interview and should be visible to participants. In this research, during the focus group interviews the researcher attempted to take photos and to write down any striking non-verbal expressions.

As the study focused on non-verbal communication, face-to-face interviews were relevant as non-verbal reactions could be noted. Face-to-face interviews with open-ended questions were applied for the purpose of participant observation and observation interviews were used where questions were asked in the natural course of events.

In this research most of the interviewees were old people, pastors, witchdoctors, famous people, children and other men and women. The process started with ice-breakers, such as greetings, questions related to the harvest, the rains, schooling and soccer. This technique was used to attract everyone's attention and to obtain useful information. The interview questions were non-standard and related to the meaning of the participants actions and the reasons behind their movements. Participant responses were spontaneous as though they were being requested to relate experiences about pleasing incidents in their lives. Discussing non-verbal behaviour and eliciting reasons behind it involved the participants in recollecting their experiences. In most cases the participants, especially the older ones, enthusiastically built a testimony of their non-verbal communication. They reported on how they felt when non-verbal language was used. In many case each sign was presented like a trade mark; the participants indicated that non-verbal communication was used for various reasons, such as giving emphasis, revealing emotions, hiding information and depicting the character of a person. It also become clear that the unstructured interviews tended to take an ethnographic form; when the participants were asked questions, they answered by describing their experiences of their culture and traditions (Marshall & Rossman, 1999:112).

Interviews involving those from royalty, the elderly and professional people seemed to require a different approach and the practice of snowballing became operational. Snowballing is participant referral. Each successive group is referred by a proceeding group or individuals. According to McMillan and Schumacher (1993:381), snowballing is frequently used to select participants for structure or unstructured interviews. Each

successive person/group is nominated by a prior person/group as appropriate for creating a certain profile or attribute. McMillan and Schumacher (1993:427) call this the Elite Interview where people who are considered to be influential, prominent and well-informed in an organization are the focus of attention. Similarly, Cohen, Marion, and Morrison (2000:104) are of the opinion that, in snowballing, researchers identify a small number of individuals who have the characteristics in which they are interested. These people are then used as emissaries to identify or put the researchers in touch with others who are suitable for inclusion in interviews. In this study the researcher had to make arrangements in advance or get some people involved in the research. Bernard (2000:201) suggests the following:

The better you get at making people open up, the more responsible you become that they don't later suffer some emotional distress for having done so. Informants who divulge too quickly what they believe to be secret information can later come to have real regrets, even loss of self-esteem. They may suffer anxiety over how much they can trust you to protect them in the community.

With professionals, such as doctors, teachers and others who occupy positions of influence in their communities, the researcher was required to make formal appointments before the interviews. Interviewing the leaders turned the unstructured interviews into structured ones. The questions became formal and were more organized than they had been with the other groups. Their responses were better organized and very ordered because they were informative and resourceful.

All the interviews were recorded using videotape or audiotape recordings. The researcher also recorded any striking non-verbal behaviour which occurred during the interview; it was used during data analysis process to assist the researcher to understand the meanings of the respondents' actions. Denzin and Lincoln (1998:68) maintain that non-verbal communication during an interview informs and sets the tone for the interview. Looks, body posture, long silences and the way people dress are significant in the interview situation. Extra remarks made before and after the interviews were also written down.

The interviews were conducted in Tshivenda as the interviewer is Tshivenda-speaking and she shares a common culture with the participants. Leedy (1993:181) emphasises that characteristics, such as socio-economic, status, age, sex, race and ethnicity, might influence the success of the interview.

3.5.1.2 Questionnaire

Saunders *et al.* (2003:729) see a questionnaire as an instrument used by researchers to gather information. They add that the use of a questionnaire is a method of gathering self-report information from respondents through self-administered questions in a written format (Saunders *et al.*, 2000:729). In this study self-administered questionnaires were used to gain a clear understanding of the effects of non-verbal communication in the Vhavenda community.

In this qualitative research the researchers aim was to be involved in an in-depth exploratory study. However, as Saunders *et al.*; (2003:281) observe, questionnaires are noted as being better for explanatory than exploratory research. Notwithstanding, the small but manageable data was used as the point of departure for a more explanatory and exploratory study. Some questionnaires were distributed personally by hand while others were administered over the telephone where the researcher read the questions to the interviewees. The researcher designed questions which allowed respondents to answer with yes or no responses; at some points, because this study involved non-verbal communication, respondents were expected support or give a full explanation of their answers related to the given questions.

The respondents were requested to provide personal details so that they could be contacted later on. They were told that in the research report they would remain anonymous. This reassured the respondents and encouraged them to be more truthful than they might have been in a personal interview, especially when addressing sensitive and controversial issues. The disadvantage of questionnaires is that the majority of people who receive questionnaires do not return them and the people who not return them are not, necessarily, representative of the original selected sample.

Misinterpretation of questions may also give rise to wrong answers (Paul & Jeanne, 2010:189). Questionnaires are standardized, so it is not possible to explain any points in the questions that the participants might misinterpreted.

3.5.1.3 Observation

Observation is a way of gathering data by watching behaviour, events or noting physical characteristics in their natural setting. Observation can be overt where everyone knows that they are being observed or covert where no one knows they are being observed. Observation may be direct or indirect (Taylor & Steel, 1996:78). This study used both direct and indirect observation which allowed the researcher the opportunity to gather live data from naturally occurring social situations (Cohen, Marion and Morrison, 2007:296). McMillan and Schumacher (2010:208) contend that the observational method relies on a researcher seeing and hearing things and recording these observations, rather than relying on the subjects self-report responses to questions or statements. Kumar (1996:105) defines observation as a purposeful, systematic and selective method of watching and listening to an interaction or phenomenon as it takes places. Nieswiadomy (1993:229) adds that although observation can be made through all the senses, generally speaking it is mainly concerned with gathering data through a sense of sight.

The main goal of using the observational method is to structure a worldwide perception of emerging events in their particular natural settings. Bridgemohan (2001:88) cites Miles and Huberman who recommend that researchers should strive to procure first-hand information on how their participants go about their daily lives by paying them a visit and, ultimately, spending time with them in their surroundings.

They believe that by so doing, the participant observes and experiences the ordinary, usual, routine or natural environment of human existence.

The qualitative researcher went to the setting of the phenomenon being studied because she was concerned with context where an action could be best understood where it occurred. It was, therefore, necessary that the researcher should observed people while they demonstrated non-verbal behaviour in different places and situations, including

weddings, funerals and in their residential areas. The information received through interviews was compared with what was observed.

3.5.2 Secondary Sources

The qualitative researcher reviews various documents to substantiate other methods and sources. Reliable information related to non-verbal communication was obtained from various secondary sources, such as textbooks, published and unpublished dissertations and theses, journals, research papers and research materials from the internet. Secondary sources of data refer to instances where the data has been documented by other authors and the researcher has extracted information relevant to the study (Cohen, Marion and Morrison, 2007:194).

3.6 ETHICS

Research ethics are general rules or scientific laws that govern the research throughout its process (McMillan and Schumacher, 2010:338). Burns (2000:17) adds that ethical principles, rules and conventions distinguish conduct which is socially and morally acceptable from that which is socially and morally unacceptable.

In this study the researcher always introduced herself to the interviewees and spelt out the objectives of the study. She asked participants for their permission to conduct the research and used numbers and fictitious names for the interviewees to ensure privacy and anonymity. Respondents were told that the collected data would be written so that anyone who wished to know about non-verbal communication in Tshivenda would be able to access it. A user-friendly atmosphere was established in which participants felt comfortable to talk freely and relaxed; the researcher made sure that participants were completely free to express their feelings and opinions without fear, disapproval or condemnation from the interviewer - as recommended by Leedy (1993:197). Leedy (1993:177) maintains that interviewers should be neat, clean and businesslike, but friendly; the researcher was always presentable when meeting the participants.

3.7 CONCLUSION

In this chapter the qualitative method was described where the data produced the peoples own spoken words and observable behaviour in non-verbal communication in Tshivenda. This chapter also gave an overview of how the research was going to be conducted. It discussed the research method, research design, sampling population and sampling strategy and the data collection methods which included unstructured interviews, questionnaires and observation that were used in order to collect data and find solutions to the research problem. The next chapter, Chapter Four, contains the presentation and discussion of the data collected.

CHAPTER FOUR

PRESENTATION AND DISCUSSION OF DATA

4.1 INTRODUCTION

This chapter presents and discusses the data related to the non-verbal communication of Tshivenda-speaking people which was collected from participants by means of a qualitative approach, as described in the previous chapter. Various methods of collection - typical of the qualitative research design - were used to collect data, including unstructured interviews, observations and a review of relevant documents.

4.2 THEMES

The seven themes that emerged during the analysis of the data are:

Silence,
Kinesics,
Posture,
Facial expression,
Heptics (touch language),
Proxemics (use of space for communication) and
Others.

The themes that were identified during the data analysis process addressed the main purpose of this study, i.e., to examine the role of non-verbal communication among the Vhavenda people. Respondents were asked to identify meanings for non-verbal communication in the Tshivenda culture. In order to obtain relevant answers, they were also asked to suggest what the advantages and disadvantages of non-verbal communication in the Tshivenda culture were; to say what they thought the role of gender, age and social class was in interpreting non-verbal communication amongst the Tshivenda people; to mention specific instances where only non-verbal communication was preferred; and to show what steps should be taken to avoid miscommunication caused by the misinterpreting of non-verbal communication.

All in all, 48 respondents consisting of 6 per category were interviewed. For a qualitative study this sample is deemed sufficient. According to Strydom and Delport (2005:334), “qualitative researchers seek out individuals, group and settings where the specific process being studied is not likely to occur. A process of constant comparison between the individuals and group being studied is essential since the researcher is in pursuit of understanding all aspects of her research topic.” The following codes are used to identify various respondents:

Traditional leaders: A

Lecturers: B

Adults: C

Traditional healers: D

Youth: E

Educators: F

Elderly people: G

Pastors: H

4.2.1 Theme 1: Silence

Silence is one aspect of non-verbal communication that respondents discussed in the interviews. Before embarking on an analysis of silence, it is important to provide a definition. Patton (2002:185) regards silence as a point where people experience themselves as mindless and voiceless and subject to the whims of eternal authority. The meaning (function) of silence in Tshivenda for some who participated in this study have been summarized in Table 4.1 below:

Table 4.1: Participants' views of the meaning of silence

Respondents	Number	Meanings
Traditional leaders	6	Planning bad or good things (deep thinking) Disapproval Approval Meditation Alertness Rudeness Manner Avoidance Anger Concern
Lecturers	6	Not comfortable Shyness Concern Death Anger Stressed Fright Disapproval Avoidance Guilty conscious Respect Innocent Manner Approval Fear Doubt Unable to make decisions Poverty Humility Avoidance Selfishness Wisdom Lack of self confidence Laziness Boredom Defeated Creation of listening space
Adults	6	Stubborn Respect Not knowing Keep secret Ignorance Human nature Shock Poverty Disrespect

		Misunderstanding Not willing to talk Death Gossip Laziness
Traditional healers	6	Respect Pain Witch Anger Death Loneliness Thinking Hungry Ignore
Youth	6	Boredom Concern Hunger Tired Respect Not willing to talk Hatred Listening Shyness Sickness Anger Problem Stress Avoidance Rudeness Disrespect Spoiled Deep thinking Poverty Fear Stupidity
Educators	6	Lack of interest Injured feelings Agreement Respect Loneliness Empathy Putting pressure on the other person Shine Fear Hate certain manner Humanity Aggressive Spoiled Conflict avoidance

		Free Satisfied Not knowing what to say Death Listening Disciplined
Elderly people	6	Deep sorrow Eating time Suspicious Concern Pointless Disciplined Loneliness wisdom Deep thinking Hate Depression Death Disrespect
Pastors	6	Meditation Anger Concern Doubt Demons Wisdom Holiness Thinking Tired Unable to make decisions Problem Respect Humbleness

Table 4.1 shows that the majority of the respondents supported the idea that silence in Tshivenda denotes respect. One of the older participants (G1) said that if the speaker curses a child and he/she decides to keep quiet, that does not mean that the child is unable to respond. In the Tshivenda culture arguing with adults is regarded as demonstrating a lack of manners. Sometimes a parent may accuse a child who is innocent and that child may remain silent out of respect for the parent. The child may even cry because he/she is not guilty. The child is calm because of respect.

There are some instances which demand silence because if one answers, it reflects disrespectful and unbecoming behaviour. That is why in Tshivenda there is a proverb: *u kona gumba ndi u mila, u ɬafuna ɬi a silinga* (to eat an egg is to swallow it; when you chew it, it is nauseating), meaning whatever you hear, keep it to yourself as further talk about it does no good. In support of the above another respondent (D1) said: "Speech is silver, silence is gold." It may be observed that this is related to the English adage: "Silence is golden". Similarly, Coolidge (2013:1) states: "I have found out in the course of a long public life that the thing I did not say never hurt me."

One elderly person (G2) pointed out that during mealtimes children remain silent in learning good manners. Besides inculcating manners in children, silence also reflects wisdom. Another respondent (C4) added that the Tshivenda-speaking people have a tendency of not responding when they decide to keep quiet during a discussion; once they participate in the conversation that is when one will observe their high intelligence. The discussion thus far has shown the positive aspects of silence. However sometimes silence is associated with negative attributes. For instance, another respondent (D3) associated silence with gossip and this is proved by the following song:

*Mubva zwitshela,
Ni ɖo mu vhona
A nga si see na kathihi,
A tshi tshimbila,
Niɖo mu vhona,
O kukumusa gulokulo.
(The source of gossip,
You will see him/her,
He/she will never laugh at all, when he/she walks, you will see her/him,
With bloated Adams apple.)*

The same respondent (D3) added that silence could be practised in a gathering where a person does not want to engage in, or be delegated to conduct, a certain task. As a result, the person would choose to keep quiet to create a wall around him/herself so that no one is able to say something to him/her.

Another participant (A3) drew attention to a distinctive feature peculiar to the Vhavenda people. Although it seems to be a stereotype, the respondent was adamant that Tshivenda culture does not encourage speaking. When a person is too talkative, one can be defeated easily. One can even get a name for being too talkative, such as the following:

(a) *Mbalavhali*

This name is given to someone who is always talking for no particular reason.

(b) *Tshitekeshi*

This one is given to a person who is talkative and uses vulgar language, especially a woman.

(c) *Masithesele*

This kind of person claims to know everything and gossips frequently.

(d) *Tshelevhete*

One who talks with a loud voice. She needs to be seen and heard. People no longer trust her because she claims to know everything.

(e) *Vhutzhanzhi*

People who speak loudly at the same time without listening to what others are saying. The way they talk irritates their listeners.

(f) *Tshitohwio*

One who is too talkative and, therefore, is compared to a bird called *tshitohwio* which cries incessantly.

(g) *Mulomoni*

This name means being impudent. It is given when there is insolence and rudeness in replies.

There are some proverbs in Tshivenda based on those who are too talkative in order to discourage them from being talkative. Examples are:

Mulomo a u dalelwi nga mulambo

(The mouth can cross every river no matter how full it is). This means that one says something which is impossible to perform.

Ntsa ya mulomo a i na nguvho

(The duiker which has a mouth has no blanket which means a person who is talkative is usually pointless).

In some cases, people associate silence with foolishness. Perhaps that is the reason why other cultures tend to undermine the Tshivenda-speaking people. However, these days, due to absorbing other cultures, speaking among Tshivenda people is increasing because the people are now becoming more educated. They know their rights in terms of freedom of speech.

Some participants believe that silence among the Vhavenda people may signify disapproval. In narrating their experiences one of the older participants (G5) said:

When a wife wants to do something or go somewhere and asks for permission from her husband before taking an action, if the husband keeps quiet, the wife will no longer continue with her request.

The respondent (G5) went on to say:

When there are visitors at the headmans kraal drinking liquor of *u hwedza*, it is the duty of *mutanuni* (chiefs youngest wife) to take care of the headman not to drink poisoned liquor. If it is poisoned when she receives it she pours it away, the headman will just keep quiet.

According to another respondent (D2),

If one arrives in a house and finds people in the family being quiet, including young ones, it clearly indicates that one of the members of this house has passed away.

In English there is the adage that “silence means consent. This corresponds with one of the Tshivenda meanings for silence; as one of the respondents explained:

If the respondent asks a friend to pay a visit and he does not respond it means that the friend agrees to the request, and if the friend is not willing, it is then that he will respond by saying no.

Samovar, Porter and Stefani (1998:171) support this interpretation of silence when they say it may be evidence of agreement, lack of interest, injured feelings and contempt.

The traditional healers maintained that saying nothing means a great deal. What seems like silence is actually filled with thinking. People have their own ways of doing things; some take more time processing their thoughts before they are ready to speak. Ruggiero (2006:4) is of the opinion that thinking is any mental activity that helps formulate or solve a problem; make a decision; or fulfill the desire to understand.

An elderly respondent (G6) suggested that silence may be a means of putting pressure on someone. This usually occurs in cases, such as where the husband who is not faithful comes home late or sleeps out. He will expect questions or insults from his wife but she does not ask anything pertaining to his behaviour. This will put pressure on the husband because he does not know her point of view. He will suffer from internal conflict, as a result.

Pastors, in some instances, associate silence with demons. One pastor H1 thought that the reality of demon possession was clearly evidenced by keeping silent and the dramatic events which may occur while one is being prayed for; sometimes the person will roll all over the place without uttering any word. When the pastor asks: “Who are you?” the person will squint his/her eyes without giving a response. He added that one could be silent when meditating. Similarly, Fowler and Fowler (1995:847) suggest that to meditate is to exercise the mind, especially in religious contemplation. In this regard one chooses to be alone and does not wish to be disturbed.

4.2.1.1 Advantages of silence

While the above discussion has dealt with features which are associated with silence in general. The following discussion deals with advantages of silence.

Table 4.2: Advantages of silence

Respondents	Number	Functions
Traditional leaders	6	Highly respectful More thoughtful (showing careful consideration) Free from gossip Conflict avoidance Safety Good listen skill Trustworthy People pay attention One can get right friend Ally Full of joy always Ability to be selective
Lecturers	6	Gain respect More thoughtful Conflict avoidance Not binding yourself Free from gossip Safety Gain favour from people Good listening skills Trustworthy People pay attention Getting right friend Ally Full of joy always Be selective
Adults	6	Respectful Recover Conflict avoidance Free from gossip Loved by people Good listening skills Trustworthy People pay attention Ally Full of joy always More thoughtful

Traditional healers	6	Respectful Conflict avoidance Good listening skill Trustworthy Get attention when speaking Ally Full of joy always
Youth	6	Get good friend Conflict avoidance Good listening skill Trustworthy Get attention when speaking Ally Full of joy always
Educators	6	Chance to plan Respectful More thoughtful Good listening skill Trustworthy Get right friend Ally Regarded as wise
Elderly people	6	Trustworthy Respectful Get attention when speaking Good listening skill Chance to plan
Pastors	6	Good listening skill Chance to plan To be careful More thoughtful Respectful Get attention when speaking Trustworthy Loved by people Regarded as wise

From evidence in Table 4.2, above, it can be seen that many participants agreed that silence has its advantages. According to the traditional leaders, silence makes one highly respected, more thoughtful, free from gossip, avoid conflict, not bind oneself and be safe; it also shows that one has good listening skills. This is supported by the pastors, the elderly, educators and the youth who believe that those who are silent gain favour and trust from their audience.

Important themes identified as advantages are listed in Table 4.3, below, using frequency and percentage when considering examples that were mentioned by various respondents:

Table 4.3: Important advantages, their frequency and percentage

Advantages	Frequency	Percentage
Good listening skills	8	100%
Trustworthiness	8	100%
Highly respectful	7	87,5%
Get attention when speaking	7	87,5%
Ally	6	75%
Conflict avoidance	5	62,5%
Full of joy always	5	62,5%
Free from gossip	3	37,5%
Safety	2	25%

From the above table it is evident that for the participants the most important advantages about silence are: trustworthy (100%) good listening skills (100%), being respectful (87,5%), commanding attention when speaking (87,5%) and using silence to avoid conflict (62,5%). The least important meanings associated with the advantages of silence - in a descending order - are: being free from gossip (37,5%) and being safe (25%).

4.2.1.2 Disadvantages of silence

Tables 4.2 and 4.3 highlight the advantages of silence while Table 4.4, below, reflects the disadvantages that are linked to silence in the Tshivenda culture.

Table 4.4: Disadvantages of silence

Participants	Number	Meanings
Traditional leaders	6	Without friend Regarded as a witch People regard the person as foolish Easily cursed Not popular Unable to share problem Little knowledge Unable to ask Hated by people Feared by people Get bored Plan bad things One can get sick easily Involved in danger
Lecturers	6	Feared by people Not friendly Attached with bad things Lack of important information Hatred Not popular Unable to share problems Plan bad things Easy to be mental disturbed Easily to get sick Without friend Associated with foolishness Loneliness Unable to express feelings Undermined
Adults	6	Feared by people Hatred Lack of important information Unable to share problem Plan bad things Easy to get sick Without friend Associated with foolishness Loneliness Unable to express feelings Undermined Not popular Not friendly Attached with bad things

Traditional healers	6	Regarded as a witch Unable to share problem Hatred Lack of important information Plan bad things Easy to get sick Without friend Loneliness Undermined Regarded as foolish Led to mental disturbed
Youth	6	Led to mentally disturbed Caught sickness very easy Loneliness Undermined Plan bad things Hatred Lack of important information Regarded as foolish Without friend Regarded as a witch
Educators	6	Regarded as witch Unable to share problems Hatred Lack of important information Plan bad things Easy to get sick Without friend Loneliness Undermined Regarded as foolish Led to mental disturb
Elderly people	6	Regarded as witch Unable to share problem Hatred Lack of information Plan bad things Easy to get sick Without friend Loneliness Undermined Foolish Led to mental disturb
Pastors	6	Unable to share problem Lack of information Loneliness Undermined Regarded as foolish Hatred

The evidence in Table 4.4 indicates that being silent has many shortcomings of which the most serious is that one can be regarded as a witch. One respondent (C1) maintained that in the case where a child does something and the adults want to know the reason why she does that, if the child remains silence, she will be regarded as a witch. The adult, then, will utter such words as: *!o sokou hwi !o ruḁa maṭo sa muloi* (he is silent with wide open eyes as a witch). To be accused of witchcraft in South Africa has serious repercussions for the accused in that she may be assaulted and even killed by the community - as often happens.

Another respondent (B2) believes that silence makes one seem foolish and, as a result, people may start to hate that person. It is thought that people who are silent are unable to share their problems which may lead to easily becoming sick. There is another saying which says laughter is the best medicine. The respondent (B2) added that the majority of those who commit suicide are those who are characterised, mostly, by silence. This may not have been scientifically proven, but it is an idea that people have regarding the consequences of someone remaining silent most of the time.

4.2.1.3 Comparison between tradition and modern silence

Modern society does not always encourage silence and people are encouraged to voice their feelings and opinions. In terms of the Constitution of the Republic of South Africa, everyone has the right to freedom of speech and freedom of conscience, religion, thought, belief and opinion (Schwella, 1995:58). These principles are reinforced in Western education. It is recommended that lessons should be learner-centred and they should encourage active participation and team work (Gultig, Hoadley and Jansen, 2004:158). This is endorsed by Driscoll (2005:487) and Woolfork (2010:314) who believe that learners are not empty vessels waiting to be filled, but that they are active organisms seeking meaning.

One respondent (H6) maintained that in the Tshivenda culture people are not allowed to raise their concerns, especially women. Not keeping quiet is regarded as disrespectful and rude. She (H6) went on to say that even when becoming betrothed, which is *umalwa* in Tshivenda, it is a Tshivenda tradition that when a girl is proposed to by a young man

for love and marriage, he informs his parents, who will send someone to the girl's parents to inform them that their son wants to marry the girl. Only when the girl's father has accepted the proposal of marriage can the girl be betrothed. The girl will be shown her future husband without being told of the betrothal. In this case the girl has no say in the matter and believes that her parents have made the right choice for her. Her mother will utter such words as: *nne ndi na afhio? Hafhu ndo da nga kholomo*, (What matter do I have? I'm here because of bride-price). In the Tshivenda culture women are not allowed to say anything which is in breach of human rights which stipulates that everyone has freedom of choice and speech.

4.2.2 Theme 2: Kinesics (Body movement)

According to Erasmus-Kritzinger, Bowler and Goliath (2009:11), Kinesics refers to body movements, like gestures, facial expressions and posture in communication. Scherer and Ekman (1992:457) define Kinesics as the interpretation of body motion communication, such as facial expressions and gestures.

4.2.2.1 Kneeling

Table 4.5, below, lists the functions of kneeling in Tshivenda culture - as perceived by various participants (See the Figure 1: Kneeling in the Appendix, p.203).

Table 4.5: Meanings for kneeling

Respondents	Number	Meanings
Traditional leaders	6	Respect Submission Surrender Bye-bye Welcome Agreement Maintenance of culture Kindness Take ones leave
Lecturers	6	Respect Honour Bye-bye Agreement Kindness Maintenance of culture
Adults	6	Respect Honour Submission Bye-bye Agreement Kindness Maintenance of culture
Traditional healers	6	Submission Giving gifts Inform Honour Surrender Agreement Bye-bye Welcome Appreciation Respect Kindness Maintenance of culture
Youth	6	Respect Uncivilized Punishment Kindness Maintenance of culture
Educators	6	Respect Thank you Inform Invitation Kindness Surrender

		Honour Submission Maintenance of culture Agreement
Elderly people	6	Ask Inform Giving gifts Submission Honour Humility Surrender Appreciation Welcome Bye-bye Agreement Kindness Maintenance of culture Respect
Pastors	6	Respect Worship Surrender Honour Submission Kindness Maintenance of culture Agreement

Elderly respondent (G3) maintained that the Vhavenḁa people are renowned for their humility and respect. Hornby (2012:734) regards humility as the quality of being humble. Gelfand (1973:66) views humility as a means “to fold oneself or to take ones proper position on the social scale.” For example, in the Tshivhenḁa culture if a young man meets a man older than himself, he must not wait to be greeted but must greet the older person first. The same respondent (G3) added that in Tshivhenḁa a person may be judged by his manners and the respect he accords another person. Good manners dictate that one should behave in the same way to all - no matter what the situation or what the social status of the other party is. In all contact situations between individuals old or young, male or female, the impression must never be that one looks down upon another.

There are many ways of showing respect in Tshivenda. One way of doing so is by kneeling down. Kneeling in Tshivenda is part of the greeting: *ndumeliso (u losha)*; it is shown by humbly putting the palms of the hands together. To receive something from an elderly person one must kneel down and put your hands together. This respect will be shown between the father and his children or between the chief and his subjects. A well-groomed Muvenda man or woman may be identified by the way he/she conducts him/herself. One can recognise a person who has been brought up well by the way he/she relates to the elders and to the chief. To show respect a person would sit down and kneel before his/her father; put the hands together; and say *ndaa* if it is a male or *aa* if it is a female. When a man meets a chief on a pathway, he should step aside; sit down; put his hands together; and say: *maila u sumbwa, marunga dzi ndevhelaho*, which means the one who is not worthy to be pointed to with a finger; the one who stabs those that knowingly commit mischief. The chief does not put his hands together but he stands still. This age old custom ensured that there was peace among the people in the communities and that they respected one another.

Traditional healers regard someone who is too lazy to kneel as unmannerly and boorish and who does not salute others properly as *damba-u-losha*. A respondent (D5) said it was regarded as a taboo not to greet others and such an uncouth person should be made to salute a tree. He (D5) believes that in the Vhavenda culture when one passes people and does not kneel to them, one is expressing rudeness. In fact, one may be regarded as a little monster. This type of behaviour is regarded as totally improper from any Tshivenda-speaking person.

Adults and traditional healers indicated that greeting may also show welcome and appreciation. According to Hornby (1998:522), greeting is a noun derived from the verb, to greet, which means to give a sign or a word of welcome or pleasure when meeting somebody or receiving a guest. The Longman Group Dictionary (1994:646) adds that greeting is to welcome with gestures and words. This may be observed when people return safely after visiting their friends or relatives. In Tshivenda, to show welcome and appreciation for a safe return, the people may put the palms of their hands together and participate in the following exchange of words:

- (a) *Vhatshimbili*
(Visitors).
- (b) *Vhatshimbili ndi vhanu*
(We are indeed visitors)
- (c) *Vho tshimbila hani*
(How did you travel?)
- (d) *Ro tshimbila zwavhuḽi*
(We travelled safely.)
- (e) *Ri a livhuha arali vhotshimbila zwavhuḽi*
(We are thankful for your safe journey.)

The above greeting shows that the people at home are concerned about the visitors. They are happy that they have returned home safely and in good health. Should the above exchange not take place, those who are back would not feel welcome.

In addition to the above greeting, there is another type of greeting which is called an informatory greeting (Akindele, 1990). An informatory greeting may take place when a person has just arrived home after performing a certain task. This may happen when a daughter falls in love with a certain boy. Members of the boy's family will decide to visit the daughter's family. After welcoming each other by means of greetings, members of the boys family will kneel down, put the palms of their hands together and they will state the reason for coming, i.e., "our son is in love with your daughter." To show acceptance, welcome and appreciation of what they have said the girl's parents will also kneel down and put the palms of their hands together. By so doing the daughter will feel that the parents are on her side. This type of greeting is of great importance because it serves as an introduction and gauges what type of people these are. Are they friendly or not? The greeting performance has to be done properly otherwise the whole greeting sequence may misinform the conversation.

When a headman vanishes, *dzama*, (one is not allowed to say the headman is dead) another headman receives the message by the way of kneeling down. This contrasts with the death of a commoner where one is not allowed to kneel until the period of taboo is over.

The performing of greeting also occurs when a girl experiences her first menstruation, *u sema vhakegulu*. The one who is informed about this matter should kneel down as a way of saying thank you. A paternal aunt, *makhadzi*, will inform the headman of this situation by kneeling down.

Another respondent (F1) indicated that this type of greeting (kneeling down) is another way of requesting and saying bye-bye. According to the Cambridge Advanced Learners Dictionary (2012:1210), a request is when you politely or officially ask for something. Simpson and Weiner (1989:560) concur when they define request as asking or begging the favour or permission to be allowed to do something. In the Tshivenda culture this is also true; amongst the people, especially the young, kneeling down can be used as a form of request. For instance, when a girl wants to pay a visit to a friend or relative, to convince her parents and show respect; when she asks for permission to pay the visit she will kneel down and put her hands together. On the day of her departure she has to bow down again as a sign of saying good-bye. This also applies when one needs something from the headman; it is not allowed to simply ask but homage must also be paid. There is a Tshivenda saying: *phanda ha ndau a hu yiwi u si na tshikuni* (you cannot appear before the lion without a piece of fire wood in your hand which means that you cannot visit a chief without bringing along a present).

According to one respondent (A2), a woman is expected to greet anybody who is older than herself, whether male or female. When she utters the greeting, she is expected to kneel down at the same time; in fact, lying on her side with her hands on top of each other and fingers facing upwards is a symbol of submission, kindness and honour. In this regard Stayt (1968:157) describes the action:

A woman kneels with buttocks on heels and body bending forward, head bent and eyes on the ground, she places her hands together in the same way as the man, but instead of clapping them, lifts the two forefingers up and down.

An elderly respondent (G4) was of the opinion that kneeling in the presence of a king or other powerful leader was a universal sign of respect and submission. If the headman comes to a gathering to say something, men in the gathering should squat with one knee on the ground and women lie on their right side and put their hands together. By doing so before a king, one is saying that he is greater than yourself and that your life is in his hands and in his power. When a migrant labourer (*garaba*) returns home from work in town, he goes to the headman and kneels saying: "I brought the gifts." This shows that the migrant labourer has not lost touch with his roots despite the Western culture he has been exposed to in town. The elderly respondent (G4) further indicated that putting the hands together in the graveyard is to respect the deceased and the environment. This non-verbal communication shows that people continue to respect the dead even in their absence. Another respondent (C2) said that for her kneeling down in the graveyard was to pay her last respects and to communicate that she would never see the dead again in this physical world.

An elderly respondent (G1) expressed the belief that a wife kneeling down to her husband is a way of saying he is great and she is subordinate. Another respondent (D6) indicated that when she brings food to her husband she kneels down and lies on her side as a way of showing respect. This maintains the peace between the husband and his wife.

Kneeling down as a way of saying thank you is also carried out by those whose children are experiencing *murunduni* (circumcision rites for men). When the newly-circumcised boys return, their parents gather at the headman's kraal and kneel down as a manner of expressing joy and saying thank you for taking care of my child.

The same elderly respondent (G1) spoke about when a boy is expected to greet an elderly woman. If a boy arrives home and comes across an elderly woman or one of his mother's age sitting, he sits down opposite her and kneels on one knee to greet her. She (G1) continued by saying that if a man meets his mother-in-law after paying *masintshavhe*, he has to move to the side of the path and kneel on one knee to greet her. When a girl salutes her father, she kneels down with head bent and places her right hand over the palm of the left. This greeting is also used if she meets her grandmother or another elderly person. When adults greet each other in a sitting position, they bend heads and place their right hand over the palm of the left, gently running it down the left forearm while saying *ri a vusa* which means "How are you?"

The participants were of the opinion that the youth do not regard kneeling down as important. They view it as a punishment and uncivilized. Perhaps this is why young boys and girls are often seen passing old people without greeting them. One pastor (H3) was concerned that children no longer show respect for their parents by sitting down and greeting them from a sitting position. It seems that abandoning the practice of *u losha* (greetings) is contributing to the violent conduct and general misbehaviour of children. When a child does not show respect for his parents, not much can be expected from him in terms of behaviour; a child who does not show respect at home cannot be expected to show it in his relationship with people in public. The young people think that when they greet by kneeling they get dirty and it is time consuming. They have, apparently, adopted the Western style of shaking hands and standing up as ways of greeting and showing respect.

Important meanings for kneeling are listed in Table 4.6, below, which reflects percentages in terms of the frequency that they were mentioned by the various respondents.

Table 4.6: Important meanings for kneeling

Meaning	Frequency	Percentage
Respect	8	100%
Maintenance of culture	8	100%
Kindness	8	100%
Agreement	7	87,5%
Submission	6	75%
Honour	6	75%
Surrender	5	62,5%
Bye-bye	5	62,5%
Welcome	3	37,5%
Inform	3	37,5%
Appreciation	2	25%
Giving gifts	2	25%
Ask	1	12,5%
Uncivilized	1	12,5%
Punishment	1	12,5%
Humility	1	12,5%

In the above table, respect (100%), maintenance of culture (100%), kindness (100%), agreement (87,5%), submission (75%) and honour (75%) are meanings that almost all respondents identified - symbolised by kneeling down. The least important meanings associated with kneeling down - in a descending order - are: saying bye-bye (62,5%), surrendering (62,5%), saying welcome (37,5%), giving gifts (25%), appreciating (25%), asking (12,5%), being uncivilized (12,5%), punishing (12,5%) and showing humility (12,5%).

4.2.2.1.1 Advantages of kneeling

The findings of the study suggest that there are many advantages associated with kneeling in the Tshivenda culture.

Table 4.7: Advantages of kneeling identified by respondents

Respondents	No.	Meanings
Traditional leaders	6	Revival of culture Peace Maintenance of good relationship
Lectures	6	Respect Revival of culture
Adults	6	Revival of culture Love Proud
Traditional healers	6	Revive culture Respect Peace
Youth	6	
Educators	6	Maintenance of good relationship
Elderly people	6	Revival of culture Respect
Pastors	6	Maintenance of good relationship

The evidence in Table 4.7, above, reveals that greeting should continue as it contributes to a revival of the Tshivenda culture. Greetings stress not thinking that you are better than other people. Therefore, greetings help to maintain good relationships among people. One respondent (F2) indicated that when visitors come to his house he feels proud when his children come, one by one, and kneel down to greet the people. More importantly, kneeling promotes the spirit of being respectful to all. Everyone would like to be accorded the respect he/she deserves. As a result peace, harmony and love are promoted among the people.

The important advantages of kneeling are given in Table 4.8, below, in terms of frequency and percentages - as recalled by the various respondents.

Table 4.8: Advantages of kneeling in terms of frequency and percentage

Advantage	Frequency	Percentage
Revival of culture	5	62,5%
Maintenance of good relationship	3	37,5%
Respect	3	37,5%
Peace	2	25%
Love	1	12,5%
Pride	1	12,5%

In Table 4.8 it can be seen that the majority of the respondents agree that the most important advantages that people associate with kneeling down are: it revives their culture (62,5%), generates respect (37,5%) and maintains good relationships (37,5%). The least important meanings associated with the advantages of kneeling down - in a descending order - are: ensures peace with others (25%), reinforces pride (12,5%) and results in love (12%).

4.2.2.1.2 Disadvantages of kneeling

So far the discussion has emphasised the advantages of the non-verbal custom of kneeling among the Vhavenda. However, there are also disadvantages which are highlighted in Table 4.9, below.

Table 4.9: Disadvantages of kneeling identified by the respondents

Respondents	No.	Meanings
Traditional leaders	6	Abandoned culture Crime
Lecturers	6	Crime
Adults	6	Misbehavior Crime
Traditional healers	6	Crime Abandoned culture
Youth	6	Dust
Educators	6	Crime
Elderly people	6	Crime
Pastors	6	Crime

The evidence in Table 4.9 suggests that the abandonment of the practice of *u losha* or kneeling down is contributing to the violent conduct and general misbehaviour of children. All respondents, except the youth, are of the opinion that once children do not value greetings, they are lost forever. They do not grow up with a sense of responsibility and a sense of community.

4.2.2.1.3 Comparison between traditional and modern kneeling

The older respondents aver that nowadays things have changed. They lament that they often see young boys and girls passing old people without greeting them. Children no longer show respect for their parents by sitting down and greeting them from a sitting position. As an alternative, peers shake each other's hands when they come together and follow it up by hitting one another on the side of their hands.

Educators believe that because of the promotion of gender equality and westernization, kneeling is no longer practiced by most women, especially educated women and those who have moved from the rural areas to urban areas. Women think that it is too strenuous an activity; they argue that, amongst many other reasons, the type of clothes they wear does not encourage it; and that they are equal to men and this type of greeting reinforces their inferior status in the community.

Nevertheless, traditional leaders and traditional healers, educators, pastors and other adults believe that this type of greeting should be instilled in children at home and at school as a way of expressing and maintaining respect and honour in the Tshivenda culture. Children should grow up knowing that elders must be greeted kindly and accorded respect. Nowadays, it seems that there are no boundaries between the younger and the older generation. People no longer greet each other. If there is any greeting, it is characterised by vulgar and unpalatable words.

Due to crime and for safety reasons, children are taught the rule: *Do not greet a stranger* from early childhood. Hornby (1997:1179) defines a stranger as a person that one does not know or who is not familiar to one. The rule is used in order to protect children from kidnappers and molesters. Therefore, it is seldom that one witnesses greetings between

strangers these days; in urban areas it has become the norm not to greet strangers. The conclusion that can be drawn is that this type of behaviour may not encourage the continuation of greeting.

The picture painted in the above paragraphs is, however, contrary to the Vhavenda culture. In Tshivenda greeting a stranger expresses respect and shows humanness. There are proverbs which say *muthu ndi muthu nga muḥwe* (you become a person because of being among other people) which means that people should help each other and *vhathu ndi mapfura vha ya ḍoliwa* (people are cream they can be smeared) which suggests that one should handle people with care. All in all, these proverbs demonstrate the spirit of *ubuntu* (in Tshivenda it is *vhuthu*) which is associated with respect. Euvrard, Findlay and Normand, (2013:52) suggest that Ubuntu means that we are human only through the humanity of other human beings. People are urged to show respect for everyone and a way of showing it is through greeting those who one does not know. One respondent (C3) believes that after greeting someone you are not familiar with, deep down in your heart you feel contented because you will have accomplished your traditional norms.

4.2.2.2 Hand supporting chin or side of face

In the hand supporting chin or side of the face type of kinesics (see Figure 2: Hand Supporting Chin or Side of Face in the Appendix, p. 204) various functions in Tshivenda are found; the most important of these were discussed by the various respondents – as reflected in Table 4.10, below.

Table 4.10: Meanings for hands supporting chin or side of face

Respondents	Number	Meanings
Traditional leaders	6	Sorrow Hurt Depression Thinking Loneliness Feeling pain Problem Hunger Tiredness Lose ones head
Lecturers	6	Evaluation Frustration Tiredness Sorrow Thinking Loneliness Feeling pain Hurt Problem Hunger Tiredness Lose ones head Listening Death Feeling excluded
Adults	6	Thinking Sorrow Loneliness Feeling pain Hurt Problem Tiredness Depression
Traditional healers	6	Upset Thinking Sorrow Loneliness Feeling pain Hurt Problem Planning
Youth	6	Problem Habit Listening Poverty Sickness

		Boredom Thinking Hurt Tiredness Planning Seeking for help Loneliness Sorrow
Educators	6	Boredom Thinking Anger Hurt Tiredness Planning Loneliness Sorrow Sickness
Elderly people	6	Boredom Thinking Death Anger Hurt Planning Sickness Poverty Sorrow
Pastors	6	Planning Hunger Boredom Anger Hurt Sickness Sorrow Depression Poverty Problem Meditation

Some respondents suggested that if a person holds his/her hand to support his/her chin it means he/she is deep in thought. If this happens it means that he/she may be thinking about something bad. He/she may be thinking about a bad situation or about somebody dear to him/her who has passed on. If the elders find a person (mostly a young person) holding his jawbone they may tell him/her that it is not allowed in the Tshivenda culture; they will say *zwi a ila* (it is a taboo). They are afraid that he may end up killing him/herself. Hornby (2012:1518) believes that a taboo refers to a cultural or religious

custom that does not allow people to do, use or talk about a particular thing which people may find offensive or embarrassing.

One of the respondents (H4) related an instance when he was not on good terms with his wife and when they spent sleepless nights arguing. When he was alone at work he found himself unconsciously holding his jawbone and thinking about how to escape the troublesome woman. A youth (E1) maintained that you could hold your hand against your jawbone out of habit but he admitted this can also happen when one plans to do bad things. He (E1) added that hunger may cause one to hold ones jawbone when there is no means to satisfy that hunger.

Table 4.10 lists several meanings that are associated with the hand supporting the chin or the side of face. In terms of frequency and percentage this is reflected in the table that follows.

Table 4.11: Important meanings for hands supporting chin or side of face

Meaning	Frequency	Percentage
Sorrow	8	100%
Hurt	8	100%
Thinking	7	87,5%
Loneliness	6	75%
Problem	6	75%
Tiredness	5	62,5%
Feeling pain	4	50%
Depression	3	37,5%
Losing one's head	2	25%
Meditation	1	12,5%

The above table represents an analysis of the responses from participants concerning hands supporting the chin and shows sorrow (100%), hurt (100%), thinking (87,5%), loneliness (75%), problems (75%), tiredness (62,5%), pain (50%), depression (37,5%), losing one's head (25%) and meditating (12,5%).

4.2.2.3 Hands in pockets

In terms of hands in pockets (see Figure 3: Hands in Pockets in Appendix, p.205), the following table indicates the meanings of putting the hands in pockets in Tshivenda - as described by numerous respondents in the various categories.

Table 4.12: Meanings for hands in pockets

Participants	Number	Meanings
Traditional leaders	6	Disrespect Pride
Lecturers	6	Disrespect Confidence Pride Shy
Adults	6	Disrespect Pride
Traditional healers	6	Disrespect Spoiled child
Youth	6	Disrespect Habit Spoiled child Handsome Show off Attract attention
Educators	6	Disrespect Pride Confidence Shy
Elderly people	6	Disrespect Spoiled child
Pastors	6	Disrespect Habit Pride Confidence

From Table 4.12, above, it can be seen that all the respondents believe that a situation in which one delivers a speech with hands in pockets is a mark of disrespect. It is like saying: You are nothing and I know everything. Educators see the speaker putting hands in pockets while speaking as a sign of having confidence about what is being said. One

youth (E2) also regarded putting hands in the pocket as a way of showing off and attracting the attention of the audience. In a case where a person has money and is constantly putting his hand in his pocket, he does so to draw the attention of others. The same youth (E2) added that in a situation, where a young person speaks to an adult with his hands in pockets, it gives the impression of someone who is spoilt and possesses too much pride. The elderly get upset if young men address them with hands in their pockets or stand to speak instead of sitting down - as is customary. In contrast to the above, another youth (E4) pointed out that girls look for someone who is handsome and putting hands in pockets makes one look handsome. By doing this, it is easier to attract girls.

Table 4.12 shows several meanings that are associated with hands in pockets. Frequency and percentage are given in Table 4.13 which follows below:

Table 4.13: Important meanings of hands in pockets

Meaning	Frequency	Percentage
Disrespect	8	100%
Pride	5	62,5%
Spoiled child	3	37,5%
Confidence	3	37,5%
Habit	2	25%
Shy	2	25%
Handsome	1	12,5%
Show off	1	12,5%
Attract attention	1	12,5%

From the above table, it is evident that hands in pockets show disrespect (100%); that one has a pride (62,5%); and one is spoilt (37,5%). The meanings least associated with hands in pockets - in descending order -are: one is shy (25%); one has a habit (25%); one is handsome (12,5%); and that the person is showing off (12,5%).

4.2.2.3.1 Comparison between traditional and modern meanings for putting hands in pockets

Nowadays putting hands in pockets is considered a habit; it is not an issue. Young people even talk to their parents with their hands in their pockets. In the Tshivenda culture it is a sign of disrespect.

4.2.2.4 Lying on back

Lying on ones back (see Figure 4: Lying on Back in the Appendix, p. 206) is another Kinesics feature that was discussed by the participants; a sharp focus was on its meaning in the Tshivenda culture. Table 4.14, below, reflects the various meanings that are given to this type of posture.

Table 4.14: Meanings for lying on back

Respondents	Number	Meanings
Traditional leaders	6	Tiredness Planning
Lecturers	6	Tiredness Laziness
Adults	6	Tiredness Darken the teats
Traditional healers	6	Tiredness Blacken the teats
Youth	6	Tiredness
Educators	6	Tiredness
Elderly people	6	Tiredness Laziness Blacken the teats
Pastors	6	Tiredness

All the respondents suggested that lying on ones back indicates tiredness in the Tshivenda culture which is tolerated if one has been working very hard, but when it is done for relaxation it is deemed to be laziness. The Tshivenda culture abhors laziness - as is evidenced by several proverbs that discourage it: *Mubva ha na nzie dzi khoroni* (The sluggard has no locusts, even if they come into his very courtyard); *a hu na tshi no*

ḡa wo lala-tshi no ḡa wo lala ndi malanga (nothing comes by sleep, the only thing that comes when sleeping is matter purged by the eye); and *mushumi u ḡa zwa biko ḡawe* (a worker enjoys the fruits of his labourers) and others. There is gender discrimination regarding this posture because one elderly respondent (G2) said that in the Tshivenda culture only men are allowed to sleep on their backs.

According to the Tshivenda culture, when a girl is at the stage of maturity she is not allowed to lie on her back as they say her teats (*ṭhungu*) will be darkened like those of an unmarried woman. In the case of sickness, one is not allowed to sleep on ones back as the belief is that the wounds will fall upon the chest and lead to death. This is contrary to what happens in modern hospitals where patients lie on their backs.

Important meanings of lying on back mentioned by various respondents are summarized in the following table in terms of frequency and percentage.

Table 4.15: Important meanings for lying on back

Meanings	Frequency	Percentage
Tiredness	8	100%
Blacken the teats	3	37,5%
Laziness	3	25%
Planning	1	12,5%

From the above table, it is evident that the meanings of lying on back are: one is tired (100%); one may blacken teats (37,5%); one is lazy (25%); and one is planning (12,5%).

4.2.2.5 Lying on stomach

The lying on stomach posture (see Figure 5: Lying on Stomach in the Appendix, p.207) also received the attention of the respondents. Table 4.16, below, summarizes the meanings given by the participants.

Table 4.16: Meanings for lying on stomach

Respondents	Number	Meanings
Traditional leaders	6	Satisfaction Tiredness Stomach disorder
Lecturers	6	Satisfaction Tiredness Stomach disorder
Adults	6	Satisfaction Tiredness Stomach disorder Prevent baby from suckling
Traditional healers	6	Tiredness Stomach disorder Prevent baby from suckling
Youth	6	Tiredness Stomach disorder
Educators	6	Tiredness Stomach disorder
Elderly people	6	Tiredness Stomach disorder Prevent baby from suckling Enlarge buttocks
Adults	6	Tiredness Stomach disorder Prevent baby from suckling
Pastors	6	Tiredness Stomach disorder

The above table shows that there are various meanings associated with lying on ones stomach in the Tshivenḡa culture. The one thread of meaning running throughout the discussions is tiredness which has been caused by hard work. Lying down for the sake of it is discouraged. An elderly respondent (G6) maintained that women usually rest lying on their stomach in order to avoid the baby from suckling. Another elderly person (G2) commented that when a mother puts a baby down on its stomach, the belief is that the baby's buttocks will be enlarged. She (G2) added that there was no one in her family without big buttocks.

Table 4.16 lists several meanings that are associated with lying on stomach. The important meanings are given in the following table in terms of frequency and percentage.

Table 4.17: Important meanings of lying on stomach

Meanings	Frequency	Percentage
Tiredness	8	100%
Stomach disorder	8	100%
Prevent baby from suckling	4	50%
Satisfaction	3	37,5%
Enlarge buttocks	1	12,5%

From the above table, it is evident that the meaning of lie on stomach may mean that one is tired (100%); one has a stomach disorder (100%); one is avoiding having the baby suckling (50%); one is satisfied (37,5%); and one is enlarging the buttocks of a baby (12,5%).

4.2.2.6 Crossed arms

In Tshivenda, crossed arms (see Figure 6: Crossed Arms in the Appendix, p. 208) has several meanings which were cited by various respondents in their discussions. These are summarized in Table 4.18, below.

Table 4.18: Meanings of crossed arms

Participants	Number	Meanings
Traditional leaders	6	Defensive Feeling judgmental Boredom
Lecturers	6	Boredom Feeling judgmental Defensive
Adults	6	Habit Boredom Defensive Innocent
Traditional healers	6	Boredom Defensive Boredom Manner of doing

Youth	6	Habit Boredom Defensive
Educators	6	Defensive Habit Boredom Innocent
Elderly people	6	Habit Innocent Boredom shocked Manner of doing Defensive
Pastors	6	Boredom Habit Tiredness Sympathetic

Boredom and being defensive are meanings that almost all respondents agreed on that are indicated by folded arms in Tshivenda culture. This posture acquires another meaning when practised by women. A respondent (A4) from the royal family said chiefs wives are not allowed to fold their arm; instead, they must stretch or hang them down as a sign of respect. She (A4) added that folding arms is also common among the women from the royal family during funerals where a custom is that they have to take off their t-shirts. They fold their arms around their breasts. This is regarded as a sign of respect for the deceased and those who are at the funeral.

Another respondent (F3) referred to instances where one is forced to agree on an issue with which one disagrees; you fold your arms to emphasize that you are in disagreement. An elderly respondent (G3) added that folding arms might be the sign of being shocked. He (G3) cited a certain incident where, early in the morning, people found an old woman who was a short-sighted pensioner hanging dead in the mango tree. People stood rooted, folded their arms and were at a loss for words. Everyone was shocked to see the incident.

Table 4.18 reflects several meanings that are associated with crossing arms and the following table gives the important meanings in terms of frequency and percentage.

Table 4.19: Important meanings of crossing arms

Meaning	Frequency	Percentage
Boredom	8	100%
Defensive	7	87,5%
Habit	5	62,5%
Innocent	3	37,5%
Feeling judgmental	2	25%
Manner of doing	2	25%
Shocked	1	12,5%
Sympathetic	1	12,5%
Tiredness	1	12,5%

Table 4.19, above, shows that the majority of the respondents agreed that the most important meanings that people associate with crossing arms are: that one is bored (100%); one is defensive (87,5%); and that one has the habit of doing so (62,5%). The lesser meanings associated with crossed arms - in descending order - are: one is feeling judgemental (25%); one is innocent (25%); one is shocked (12,5%); and one is sympathetic (12,5%).

4.2.2.7 Rubbing hands together

Rubbing hands together is also part of non-verbal communication in Tshivenda. (see Figure 7: Rubbing hands together in the Appendix, p. 209). It, too, has several meanings that are given in Table 4.20, below.

Table 4.20: Meanings of rubbing hands together

Respondents	Number	Meanings
Traditional leaders	6	Apologetic Inferiority Respect
Lecturers	6	Apologetic Inferiority Respect
Adults	6	Apologetic Inferiority Withdrawal Respect

Traditional healers	6	Apologetic Inferiority Withdrawal
Youth	6	Apologetic Nervous
Educators	6	Apologetic Inferiority Withdrawal Innocent
Elderly people	6	Apologetic Inferiority Withdrawal
Pastors	6	Innocent Withdrawal Apologetic Habit Nervous

Being apologetic and displaying a sense of inferiority are the most common meanings that respondents suggested for rubbing hands together. One elderly person (G2) was of the opinion that in the Tshivenda culture people did not rub hands together but, rather, put them together on their side as a sign of paying homage and respect. However, nowadays people rub their hands as sign of saying sorry. In agreement, a youth (E3) said that when one makes a mistake and when he deserves to be beaten, he will simply rub his hands as a sign of apologizing and by so doing he is communicating that he feels inferior. An example of this was seen in the soapy, *Muvhango*, from SABC where Vhangani who is a servant in the headman's kraal approaches the king rubbing his hands as a sign of respect; when he ushers in visitors to the headman's palace he does the same.

Another respondent (B3) referred to when one is taken to court for alleged wrong; to prove that one is innocent one will rub one's hand while shaking one's head. Respondents from the youth group added that in the case where one finds oneself in a place surrounded by unfamiliar people and one is expected to participate in a conversation, you will start by rubbing hands together as a sign of nervousness.

Table 4.20 contains several meanings that are associated with rubbing hands together. The important ones are given in terms of frequency and percentage in the following table, Table 4.21.

Table 4.21: Important meanings of rubbing hands together

Meaning	Frequency	Percentage
Apologetic	8	100%
Inferiority	7	87,5%
Withdrawal	5	62,5%
Nervous	2	25%
Innocent	2	25%
Habit	1	12,5%

Table 4.21, above, shows that majority of the respondents agreed that the important meanings that people attribute to rubbing hands together are: that one is apologetic (100%); one is inferior (87,5%); and one is withdrawn (62,5%). The meanings associated with rubbing hands together which were least referred to include the following: that one is nervous (25%); one is innocent (25%); and that one has a habit of doing so (12,5%).

4.2.2.8 Putting hat on

Wearing a hat may be interpreted in many ways in Tshivenda. The table below highlights various meanings that are associated with wearing a hat. (See Figure 8: Putting hat on in the Appendix, p. 210).

Table 4.22: Meanings for putting hat on

Respondents	Number	Meanings
Traditional leaders	6	Protection Dignity Burial of a commoner Authority and power
Lecturers	6	Respect Protection Dignity
Adults	6	Respect Pride Protection

		Dignity Shine
Traditional healers	6	Respect Dignity Pride Protection Habit
Youth	6	Protection Enjoyment Habit
Educators	6	Dignity Respect Protection
Elderly people	6	Dignity Respect Protection First born girl
Traditional healer	6	Dignity Respect Protection Habit
Pastors	6	Dignity Pride Respect Protection

Some of the participants in this study mentioned that traditional leaders wear a hat to indicate that they are not of the same status as their subjects. One elderly person (G5) added that some traditional leaders wear a hat made of tiger skin as an indication that they have authority and power. Stayt (1979:202) says that the chief (*vhamusanda*) is the head of his tribe; the father of his people; and the sacred living representative of the far-off ancestors. The chief is the centre of the universe and all the life in his community. In the Tshivenda culture, when a man enters a house he takes off his hat. That is not the case with traditional leaders; they can even sit in the house with the hat on. The reason for not removing the hat is it is the herb of life; it is for protection and dignity. In other words, the hat has been treated with special medicine to help protect the chief against his enemies. By taking the hat off, he will be exposing himself and weakening his powers.

A respondent (A6) with ties to the royal family gave a different view, saying that traditional leaders take off their hats when they enter the courtyard. He (A6) added that traditional leaders take off their hat when sitting on their throne as a sign of respecting the throne. He (A6) further revealed that when the traditional leader takes up his hat as a sign of leaving, the people start to growl (*u kumela*) as a sign of respect. The chief puts on his hat when people argue in court in order to distinguish him from his subjects. When the traditional leader is at a distance, women will lie on their side (*losha*); when he reaches them he will take off his hat and put it on again when he is some distance off.

It is compulsory for women to put on their hats during the burial of a commoner. In the graveyard traditional leaders instruct people to stand at the gate to check those who violate the law by not putting their hats on when entering the commoner's graveyard. Taking off the hat in the graveyard is symbolic at the burial of a prince or princess.

Another respondent (B5) maintained that in the Tshivenda culture putting the hat on shows respect; that it is why the people call it *murunzi* (shadow) because it brings respect. Similarly, traditional healers wear a hat fashioned from wild animals because they believe that the hat gives them extraordinary powers.

One of the pastors (H2) was of the opinion that women's dignity was on their heads and that is why they put on a hat when they attend church services. There is a saying: *ndi thambulo ya vharudi vha vhofha thoho i sa remi* (It is the tribulation of converts who wear hats even when they do not suffer from a headache).

One of the respondents (F4) suggested that putting a hat on may be a habit so that a person may enter a courtyard and proceed to the house, forgetting that he has put his hat on. If this becomes a habit, one may end up losing respect.

Phophi (2010:251) describes the goat skin worn by the first born girl during her *vhukomba* initiation school. The skin is cut into pieces; one piece is wrapped round her head; another one goes over the shoulder and under the opposite arm pit and yet another piece is tied around her mother's head. This communicates her status in a family, namely, that she is the first born daughter.

One elderly participant (G4) said that putting a hat on for women was not, originally, from the Tshivenda culture. Vhavenda women were known for shaving their hair which was usually done by women who were recently confined. Blacking (1967:68) notes:

At all times the Venda women shave their heads frequently, but especially during the hoeing season, as they say that it is uncomfortable to work in the sun with hair on the heads. There are sometimes other specific seasons for shaving the heads which women are loathe to disclose, especially when they do it in connection with some death ritual, or to commemorate the death of a child; to speak about death would only invite future misfortune.

Table 4.22 contains several meanings that are associated with wearing a hat. The important meanings are listed in terms of their frequency and percentage in the following table.

Table 4.23: Important meanings for putting a hat on

Meaning	Frequency	Percentage
Protection	8	100%
Dignity	8	100%
Respect	7	87,5%
Pride	3	37,5%
Habit	3	37,5%
Burial of commoner	1	12,5%
Authority and power	1	12,5%
Enjoyment	1	12,5%
Firstborn girl	1	12,5%

From the above table, it can be seen that almost all respondents identified the following: protection (100%), dignity (100%) and respect (87,5%) as meanings for wearing a hat. The meanings that were suggested by the fewest participants included pride (37,5%), habit (37,5%), burial of commoner (12,5%), authority and power (12,5%), enjoyment (12,5%) and firstborn girl (12,5%).

4.2.2.8.1 Comparison between traditional and modern putting on a hat.

Wearing a hat on has been adopted from Western culture. Traditionally, the hat was not that important because people used to bury the dead immediately after their deaths. The burial ceremony was conducted by the immediate family members. The hat did not feature anywhere. However, nowadays, it is compulsory for women to wear a hat during funerals; otherwise they will be denied permission to enter the graveyard.

4.2.2.9 Carrying stick/rod

A stick/rod (see Figure 9: Carrying stick/rod in the Appendix, p, 211) is also deemed to be meaningful in the Tshivenda culture - as Table 4.24, below, illustrates.

Table 4.24: Meanings for carrying stick/rod

Participants	No.	Meaning
Traditional leaders	6	Security Dignity Leadership For support when walking To swing To beat wrong-doer
Lecturers	6	Security Leadership For support when walking To swing To beat wrong-doer
Adults	6	Security Sign to be a man For support when walking To swing To beat wrong-doer
Traditional healers	6	Security Leadership Sign to be a man For support when walking To beat wrong-doer

Youth	6	Security Shine To support when walking
Educators	6	Security Leadership To swing For support when walking To beat wrong-doer
Elderly people	6	For support when walking Leadership Sign to be a man To beat wrong-doer Security
Pastors	6	Prophecy Leadership Dignity Security

Traditional leaders are required to carry a stick to swing back and forth for support when walking. The stick may also be used to beat the wrong-doers. The pastors believe that those who are prophets are identified by carrying a stick/rod when walking to show their authority. They carry a rod, based on the scripture which says: “Thy rod and thy staff, they comfort me” (Psalm, 23:4). According to the pastors, the rod is not meant for everybody. However, traditional healers carry a stick, believing that it helps them perform their magic. According to another respondent B6, carrying a stick was adopted from the Xhosa culture where they believe that a man should always carry a stick to defend himself.

One elderly person (G5) said that carrying a stick is a sign of leadership. According to him, sticks are meant for headmen. Therefore, anyone who carries a stick while wearing a hat is someone with pride.

Table 4.24 contains several meanings that are associated with handling a stick/rod. The important meanings are given in terms of frequency and percentage in the following table.

Table 4.25: Important meanings for carrying stick/rod

Meaning	Frequency	Percentage
Security	8	100%
For support when walking	6	75%
Leadership	6	75%
To swing	4	50%
To beat wrong doer	3	37,5%
Dignity	2	25%
Prophecy	1	12,5%

Table 4.25, above, shows that majority of the respondents agreed that the most important meanings that people associate with carrying a stick/rod are: security (100%), the need for support when walking (75%), being a leader (75%) and something to swing (50%). The meanings least associated with carrying stick/rod are: to beat wrong-doers (37,5%), as a sign of dignity (25%) and that one is a prophet (12,5%).

4.2.2.10 Carrying a hand hoe

In the Tshivenda culture, carrying a hand hoe (see Figure10: Carrying a hand hoe in the Appendix, p. 212) may communicate various meanings - as can be seen in Table 4.26, below.

Table 4.26: Meanings for carrying a hand hoe

Respondents	No.	Meaning
Traditional leaders	6	Ready to plough No death War
Lecturers	6	Ready to plough
Adults	6	No death
Traditional healers	6	Hard workers War No death
Youth	6	Ready to plough
Educators	6	Ready to plough
Elderly People	6	No death Hard workers Ready to plough
Pastors	6	Ready to plough

The majority of respondents believe that carrying a hand hoe communicates the fact that one is ready to plough. One respondent suggested that when carrying a hand hoe, it must point backwards. If it points forward, it means that the person intends killing someone. Another of the respondents had a different interpretation; for him, if the hoe points forward it is a sign of going to the graveyard to hoe around the grave. When there was a death in the village people were barred from cultivation. The restrictions would last for different periods of time, depending on whether the person was male or female. In the case of a male the restrictions would last for two days which represented the axe with which a man worked. For a female, restrictions lasted for three days. Therefore, if somebody was seen carrying a hand hoe it meant that there was no death in the family or village.

Table 4.26 reflects several meanings that are associated with carrying a hand hoe. In the following table, Table 4.27, the important meanings are given in terms of frequency and percentage.

Table 4.27: Important meanings for carrying a hand hoe

Meaning	Frequency	Percentage
Ready to plough	6	75%
No death	4	50%
War	2	25%
Hard workers	2	25%

Table 4.27, above, shows that the majority of the respondents agreed that the most important meanings for people for carrying a hand hoe are: being ready to plough (75%), there is no death (50%), ready for war (25%) and it shows that one is a hard worker (25%).

4.2.2.11 Plant tree; pour sand, water, snuff and seed into the grave

Planting a tree, pouring sand, water, snuff and seed in the grave portrays various meanings in Tshivenda of which some have been revealed in the table below as follows:

Table 4.28: Meaning for plant tree; pour sand, water, snuff and seed into the grave

Respondents	No.	Meaning
Traditional leaders	6	Provision of shadow Give up Harvest in abundance Plant a person Provision for the road Acceptance
Lecturers	6	Give up Provision of shadow Acceptance
Adults	6	Give up Harvest in abundance Provision of shadow Plant a person Provision for the road
Traditional healers	6	Harvest in abundance Plant a person Respect Provision of shadow Ancestral belief Begging for peace in family Give up Farewell
Youth	6	Ancestral belief Farewell
Educators	6	Habit Give up Provision of shadow Ancestral belief Reconciliation
Elderly People	6	Harvest in abundance Ancestral belief Reconciliation Provision of shadow Give up Begging for peace in the family

Pastors	6	Heathen Ancestral belief Preserve riches Religious rites Give up
---------	---	--

The meanings in the above table suggest that when people plant a tree, especially a *mupfure* tree, they believe that they are providing for their loved ones with shade and where the deceased will rest after they have performing certain duties. Pouring sand into the grave during burial is a way of being remembered by the deceased when he/she arrives at the place of the forefathers. That is the reason why they force even the young ones to comply with tradition.

One of the pastors (H4) said that pouring sand in the grave was a way of saying fare thee well and it communicates that “we as a family, we accept” what has taken place. They accept that their beloved one is no more and that they will never see him/her again. They believe that the deceased will use the seed to plant and hope that for those who are still alive things will be well. Most respondents stated that it was crucial to scatter seed, pour water and sprinkle snuff on the grave.

The belief is that the deceased has become an ancestor and will perform various chores in the spirit world. This means that for the Tshivenda what dies is the physical being not the spiritual being. Kruger, Lubbe and Steyn (1996:51) - as cited by Nenungwi (2005:6) suggest that

Death brings forth the *midzimu* protective spirits responsible for the welfare of the family or tribe. They are mediators who speak to the people on behalf of spirit world through dreams and through individuals. It also brings forth the *mashavi* alien spirits which are foreign spirits of people who have died in Shona territory without proper burial in their own land and the *Ngozi* harmful spirit which usually come from people who were murdered, from children who were killed by witchcraft.

Death, therefore, brings forth the god of protection who protects the family. Water in the grave is a provision for the road to drink when the departed is thirsty. They also believe that the water will be shared with those who passed away many years ago. Snuff is given to the deceased to share with other deceased relatives so that things go well for the surviving generation in terms of looking for jobs and in their health. They further indicate that in the Tshivenda culture when a person dies it is believed that he/she will come back.

One of the Pastors (H5) regarded this practice as heathenism and will not be involved in it. However, another pastor (H1) said he accepted this practice during the funeral because when pastors pour sand in the grave they base it on the scripture which says: "Then the dust will return to the earth as it was, and the spirit will return to God who gave it" (Ecclesiastes, 12:7).

Table 4.28 lists several meanings that are associated with planting a tree and pouring sand, water, snuff and seed into a grave. The important ones are given in terms of frequency and percentage in Table 4.29 as which follows.

Table 4.29: Important meanings for plant tree; pour sand, water, snuff and seed into the grave

Meanings	Frequency	Percentage
Give up	7	87,5%
Provision of shadow	6	75%
Ancestral belief	5	62,5%
Harvest in abundance	4	50%
Plant a person	3	37,5%
Acceptance	2	25%
Religious rites	1	12,5%

Table 4.29, above, shows that the majority of the respondents agreed that the most important meanings that people give to planting a tree and pouring sand, water, snuff and seed into the grave are: one gives up (87,5%), providing shade (75%), ancestral belief (62,5%) and harvest in abundance (50%). The meanings least associated with planting a tree and pouring sand, water, snuff and seed into the grave are: planting a person (37,5%), acceptance (25%) and religious rites (12,5%).

4.2.2.11.1 Comparison between traditional and modern planting of trees, pouring water, sand and seed into the grave

In the past it was obligatory to plant trees around a grave; nowadays people rarely plant trees, instead they build houses in the graveyard, some of which are steel structures with roofs to protect the dead from the elements. Instead of pouring sand, water and scattering seed they adopt the western tradition of casting flowers into the grave.

4.2.2.12 Wearing copper bangles

The wearing of copper bangles (see Figure11: Wearing Copper Bangles in the Appendix, p. 213) has several meanings which as given in the table below.

Table 4.30: Meanings for wearing copper bangles

Respondents	No.	Meaning
Traditional leaders	6	Protection Pain in wrist <i>Makhadzi</i>
Lecturers	6	Protection Pain in wrist Sickness
Adults	6	Pain in wrist Assistance Sickness Protection
Traditional healers	6	Pain in wrist Traditional healer Free from witches <i>Makhadzi</i> (name given to one who communicates with ancestors). <i>Makhulu</i> (forbearers) Protection
Youth	6	Sickness Beautification

Educators	6	Protection Pain in wrist Sickness
Elderly people	6	Protection Pain in wrist Traditional healer Assistance
Pastors	6	Protection Idol worship

The information in the above table shows that bangles are worn to denote various aspects, such as protection against evil people, spirits, diseases and bad luck. In this regard, one traditional healer (D1) said that copper bangles prevent the spirit of divination from departing from the family; his experience was that after the death of his father who was a diviner he was attacked by a disease when he was working in Johannesburg. One day a strange woman came to him and told him that he was employed in work that was unworthy of him. The woman advised him to leave the job and go home and work with people. He resisted her advice and fell sick and went to hospital. The doctors told him that they were unable to ascertain the cause of his illness. He (D1) decided to visit a diviner who told him that his father was unhappy about his work in Johannesburg and that he should go home to take over his father's work (divination). He decided to leave the job and once he started to practice divination, he recovered completely from his illness.

Traditional Healer (D2) added that to wear copper bangles does not, necessarily, mean that one is a diviner. It could happen when the ancestors desire someone to be *makhulu* (forbearers) her main duty would be to perform rituals. If there was a problem in the family, like sickness, failure of one member of the family to get a job and where children are not doing well at school, she would be the one to appease the ancestors so that they bring prosperity in the family. One would hear her saying:

Nwana khoyu,
A ni mu vhonevho,
U khou ya makhuwani,
A rwiwevho nga phepho,
Sa vhañwe.
(Here is the child,
Can't you see him,
he is going to Johannesburg,
cause him to be stricken by cold,
as others).

Traditional Healer (D4) told about how she was sick for a long time without recovering from an illness. She was informed that the cause of her illness was her ancestors and that for her to be healed she had to wear a copper bangle. When she consulted a medicine man, he confirmed that she had to wear a *mulinga* to be cured. She thought that the illness was a punishment for having broken a secular rule of conduct. She was not allowed to go to church from an early age.

According to Baskom and Kovits (1975:262), divination usually reveals that the supernatural is in some way involved in the patient's illness. Old Woman C6 suggested that the copper bangle was worn for the purpose of protection and assistance. She related how, when she got married, she was unable to conceive. After visiting the medicine man, he advised her to wear copper bangles and within a very short time she became pregnant and gave birth to a baby boy.

Another respondent (C2) from Muledzhi reported on a certain incident where a man accused his mother of being a witch. He neglected her during her final illness and made no attempt to feed her adequately. After her death, his wife turned against him; he lost his job; and his children died, one after another. He married a second wife but she had no children. He went to his mother's grave at midnight to ask for her forgiveness. He spent the whole night there. At dawn women, who were going to fetch wood in the mountains, came across him. They screamed, saying *dukwane* which means someone

who has risen from the dead. The community heard them screaming and rushed to their rescue only to find that the one who was regarded as *dukwane* was one of their community members whose mother had recently been buried. They chased him away and his uncle took him to a traditional healer who advised him to wear a copper bangle to be free of the curse.

Table 4.30 lists several meanings that are associated with wearing copper bangles. In the following table, Table 4.31, the important meanings are listed in terms of frequency and percentage.

Table 4.31: Important meanings for wearing copper bangles

Meaning	Frequency	Percentage
Protection	7	87,5%
Pain in wrist	6	75%
Sickness	4	50%
Traditional healer	2	25%
Assistance	2	25%
<i>Makhulu</i> (forbearers)	1	12,5%
Beautification	1	12,5%

Table 4.31, above, shows that majority of the respondents agreed that the most important meanings that people attribute to wearing copper bangles are: the need for protection (87,5%), pain in wrist (75%) and sickness (50%). The meanings least associated with wearing copper bangles are: it signifies a traditional healer (25%), one need assistance (25%), the person is *makhulu* (forebeares) (12,5%) and for ornamentation/beautification (12,5%).

4.2.2.13 Touching the nose while speaking

Touching nose while speaking (see Figure12: Touching the Nose while Speaking in the Appendix, p. 214) is a non-verbal action amongst the Tshivenda people which has several meanings - as listed in the table below.

Table 4.32: Meanings for touching the nose while speaking

Respondents	No.	Meaning
Traditional leaders	6	Lying Lack of self-confidence Shy
Lecturers	6	Habit Exaggeration Thinking Shy Lack of self-confidence
Adults	6	Lying Shy
Traditional healers	6	Lying Habit
Youth	6	Lying Adour Shy Thinking
Educators	6	Lying Shy Thinking Lack of self-confidence
Elderly people	6	Lying Habit Shy
Pastors	6	Lying Thinking Shy

The lecturers, educators and the youth agreed that touching the nose while speaking indicates that one is thinking. This usually occurs in a classroom situation when a learner is expected to recite something; he/she will touch his/her nose before beginning. The above table also shows that most respondents agreed touching the nose while speaking is a non-verbal communicative action which informs us that the speaker may be telling lies. However, some respondents suggested that touching the nose while speaking could indicate shyness. However, Traditional Healer D4 argued that touching the nose could occur because a person is used to doing so (a habit).

Table 4.32, above, lists several meanings that are associated with touching the nose while speaking. In the following table the important meanings are given in terms of frequency and percentage.

Table 4.33: Important meanings for touching the nose while speaking

Meaning	Frequency	Percentage
Lying	7	87,5%
Shy	7	87,5%
Thinking	4	50%
Lack of self-confidence	3	37,5%
Habit	3	37,5%
Exaggeration	1	12,5%
Odour	1	12,5%

Table 4.33, above, shows that majority of the respondents agreed that the most important meanings that people associate with touching the nose while speaking are: lying (87,5%), shyness (87,5%) and an indication of thinking (50%). The meanings least associated with touching the nose while speaking are: a sign of lack self-confidence (37,5%), a habit (37,5%), exaggeration (12,5%) and bad odour (12,5%).

4.2.2.14 Wrapping the deceased in a blanket or animal skin

In the Tshivenda culture wrapping the deceased with blanket or animal skin is interpreted in various ways - as indicated in Table 4.34, below.

Table 4.34: Meanings for wrapping the deceased in a blanket or animal skin

Respondents	No.	Meaning
Traditional leaders	6	Power Dignity Respect
Lecturers	6	Dignity
Adults	6	Honour
Traditional healers	6	Dignity Honour

Youth	6	Respect
Educators	6	Respect
Elderly People	6	Forgetting a person totally Prevent the deceased from coming back Thank you Respect Power
Pastors	6	Respect Heathen Manner

Old woman (C3) said the reason people wrap the deceased in a blanket is that they were accustomed to see the person in a specific blanket. Therefore, if it remains behind, the family will not stop mourning the person. She (C3) added that in the Tshivenda culture there is a belief that witches may turn the spirit of a dead person into a zombie (*dukwane*). So, if a person has a new blanket that person must be buried with his/her own blanket otherwise he/she will return to look for the blanket. Another respondent (A1) suggested that this could be a way of appreciating the deceased and in support of this he (A1) continued by saying that there was a certain grave where a new car was placed on top of it; the idea was that the deceased had died before he could buy the car. The belief is that the deceased will rest in peace, and will not become a ghost. Other respondents regarded it as a way of showing dignity. According to Ndou (1993:57),

The Vhavenda upholds a dualist idea of a person, it is their earnest belief that the dead man cannot be destroyed. When he dies, it is the soul which disappears. The body is not regarded as a person anymore.

This means that it is the Vhavenda's belief that a corpse must be treated with care because it is only the soul which disappears. Furthermore, the deceased must not be buried naked. People must see that he has caring people and there is a Tshivenda proverb to support this: *mmbwa i na muṅe i vhone nga tshiangaladzi* (a dog that has a master is known as much by its collar). The Pastors disagreed with others because they regard it as a heathen practice and an evil way of doing things.

Traditional Healer D5 maintained that in the Tshivenda culture the animal skin is reserved for those in power, such as the king, which is why the singer, Mundalamo, composed a song related to the king that goes: *Ndi amba vho-Tshikundamalema, mahosi a Venda a ambara mikumba ya nngwe* (I speak about Tshikundamalema, Vh Venda chief wear the tiger skin). Schapera (1956:143) states that it is only those who belong to the royal families who wear leopard or lion skin as cloaks.

Table 4.34 lists several meanings that are associated with wrapping the deceased in a blanket or animal skin. In the following table the important meanings are given in terms of frequency and percentage.

Table 4.35: Important meanings for wrapping the deceased in a blanket or animal skin

Meaning	Frequency	Percentage
Respect	5	62,5%
Dignity	3	37,5%
Power	2	25%
Honour	2	25%
Thank you	1	12,5%
Heathen	1	12,5%
Prevent the deceased from coming back	1	12,5%

The above table represents the important reasons respondents gave for wrapping the deceased in a blanket or animal skin, including: respect (62,5%), dignity (37,5%), honour (25%), power (25%), a means of saying thank you (12,5%), that one is heathen (12,5%) and to prevent the deceased from returning.

4.2.3 Theme 3: Posture

Knapp and Hall (2006:8) define posture as non-verbal signals that indicate the degree of attention or involvement; the degree of status relative to the other interactive partner/s; or the degree of liking for the other interactive partner/s. They further suggest that posture is a composite of the positions of all the joints of the body at any given moment. Each person tends to have a characteristic repertoire of bodily movements, but postures provide some information about how tense or relaxed a person is and may indicate

something about self-image, self-confidence and his/her emotional state (Whitaker, 1993:10).

4.2.3.1 Hands on hips

There are many meanings that respondents gave for hands on hips (see Figure19: Hands on hips in the Appendix, p. 221).

Table 4.36: Meanings for hands on hips

Respondents	No.	Meaning
Traditional leaders	6	Confidence
Lecturers	6	Confidence Readiness Availability Tiredness
Adults	6	Confidence Availability Tiredness Amazing
Traditional healers	6	Confidence Availability Tiredness Amazing
Youth	6	Confidence Readiness Availability Tiredness Amazing
Educators	6	Confidence Readiness Availability Tiredness
Elderly people	6	Confidence Availability Tiredness
Pastors	6	Confidence Readiness Availability Amazing

What is prominent in Table 4.36, above, is that all the respondents gave almost the same answers. This assists in validating the information provided as the respondents gave their answers without consulting one another.

The majority of the respondents indicated that hands on hips suggest confidence. One respondent (F1) said that this posture is practiced at pre-school where children are trained to model and put their hands on their hips. Some respondents mentioned that hands on hips communicate readiness; they explain that this usually occurs when one is ready to do a certain task. Hands on hips also communicate tiredness and surprise which mostly happens when something painful is experienced, like an accident that involves ones relatives.

Table 4.36 lists several meanings that the respondents associate with hands on hips. In Table 4.37, below, the important meanings are given in terms of frequency and percentage.

Table 4.37: Important meanings for hands on hips

Meaning	Frequency	Percentage
Confidence	8	100%
Availability	7	87,5%
Tiredness	6	75%
Readiness	4	50%
Amazing	4	50%

Table 4.37, above, shows that the majority of the respondents agreed that the most important meanings that are associated with hands on hips are: indicating confidence (100%), being available (87,5%), tiredness (75%), readiness (50%)and that one is amazing (50%).

4.2.3.2 Walking fast

Walking fast is deemed to be a regular occurrence. According to the respondents, in the Tshivenda culture walking fast may have various interpretations.

Table 4.38: Meanings for walking fast

Respondents	No.	Meaning
Traditional leaders	6	Emergency Angry Fear
Lecturers	6	Emergency Angry Fear
Adults	6	Emergency Habit Angry Moody (Fight) Fear To be too clever
Traditional healers	6	Emergency Angry Moody (Fight) Fear
Educators	6	Emergency Angry Habit Moody (Fight) Fear
Elderly people	6	Emergency Habit Angry Fear Moody (Fight)
Pastors	6	Too much clever Fear/ running way from something

Walking fast is a universal human activity that is not confined to the Tshivenda culture. Various meanings that are associated with walking fast could also be applicable to other cultures in the world. The respondents gave their interpretations for walking fast. Pastor H3 was of the opinion that walking fast is determined by circumstances; one may walk fast because one is in a hurry. The participants further suggested that walking fast reveals the character, status and mood of a person. Some said that walking fast communicates the character of someone who is very clever.

Table 4.36 lists several meanings that are associated with walking fast. In the following table the important meanings are given in terms of frequency and percentage.

Table 4.39: Important meanings for walking fast

Meaning	Frequency	Percentage
Emergency	7	87,5%
Angry	7	87,5%
Fear	7	87,5%
Moody (fight)	5	62,5%
Habit	4	50%
To be too clever	2	25%

In the above table walking fast means that one is angry (87,5%); there is an emergency (87,5%); it suggests fear (87,5%); being in a mood (62,5%); a habit (50%) and that one is very clever (25%).

4.2.3.3 Walking slowly

Although walking slowly is part of human nature, the Tshivenda respondents interpreted the action in various ways - as indicated in the Table4.38, below.

Table 4.40: Meanings for walking slowly

Respondents	No.	Meaning
Traditional leaders	6	Confidence Status Disappointment Laziness Not well Rudeness
Lecturers	6	Deeper problem Unwillingness Avoidance
Adults	6	Deeper problem Unwillingness
Traditional healers	6	Deeper problem Habit Not in a hurry Confidence

Youth	6	Deeper problem Not in a hurry Unwillingness Confidence
Educators	6	Rudeness Deeper problem Unwillingness Habit
Elderly people	6	Rudeness Deeper problem Not in a hurry Habit Not willing
Pastors	6	Not in a hurry Confidence Avoid suspicion Deeper problem

Various respondents associate walking slowly with visitors who are expected to be well-behave; they tend to walk slowly to avoid being regarded as uncultured and arrogant. Visitors in the Tshivenda culture are expected to be polite at all times.

Pastor H4 indicated that walking slowly communicates that one is not in a hurry. The pastor went on to say that a person tends to walk slowly to avoid suspicion if he/she has done something wrong; generally, when a person makes a mistake and in order not to be associated with it he/she escapes by walking slowly. Pastor H1 suggested that walking slowly may be evidence of something worrying a person, such as a deep problem which he/she is unable to resolve. In some instances, it may be interpreted as a sign of rudeness. For example, where a child is given a certain task and he/she is reluctant to do it but cannot refuse to do it, his/her true feelings may be expressed by walking slowly. Also in case where the specific time of a certain event is known and a person is reluctant to be a part of the gathering, he/she may opt to walk slowly in order for one to miss attending it.

Table 4.40 lists several features that the respondents associated with walking slowly. The following table, Table 4.41 gives the important meanings for walking slowly in terms of frequency and percentage.

Table 4.41: Important meanings for walking slowly

Meaning	Frequency	Percentage
Deep problem	6	75%
Confidence	4	50%
Unwillingness	4	50%
Not in hurry	3	37,5%
Habit	2	25%
Disappointment	1	12,5%
Laziness	1	12,5%

Table 4.41, above, shows that the majority of the respondents agreed that the most important meanings that people attribute to walking slowly are: the person has a deep problem (75%); a sign of confidence (50%); and unwilling to do something (50%). The meanings least associated with walking slowly are: one is not in hurry (37,55%); the person habitually walks slowly (25%), disappointment (12,5%); and laziness (12,5%).

4.2.3.4 Man walking ahead of his wife

It is customary that in the Tshivenda culture for men to walk ahead of women. Respondents seemed to agree on what this activity represents - as reflected in Table 4.42, below.

Table 4.42: Meanings for man walking ahead of his wife

Respondents	No.	Meaning
Traditional leader	6	Give direction Leader
Lecturers	6	Give direction Protection Leader Lazy
Adults	6	Give direction Protection Leader

Traditional healers	6	Protection Leader
Youth	6	Knowing direction
Educators	6	Leader Protection
Elderly people	6	Protection
Pastors	6	Leader Protection

According to Lecturer B1, when a husband walks ahead of his wife, it communicates the idea that he is the leader; the one who knows the direction. It is also believed that by constantly talking to the women they will be undermined by them. The lecturer (B1) indicated that in the past men had little or no time to share thoughts and opinions with their wives. The wives were the followers; they would follow their husbands wherever they led them. Wessmann (1908:73) confirms this when he says:

The whole family walks along in Indian file, headed by the father, carrying his blanket on a stick across his shoulder. He is followed by the bigger children, and the rear is brought up by the pack-donkey, that is the wife. On her back, wrapped in a skin, she carries the youngest baby. On her head is a large round basket, containing dishes, cooking pots, which represent the whole property of the family. On top of all may be a straw mat; and in her hand she carries a pumpkin (calabash) bottle with water, from which she gives the children an occasional drink on the road.

Another respondent (F1) added that if a couple come across a lion, the man must be the one to face the lion and protect his wife. He (F1) went on to say that in the past men abused their women; he walked ahead to ensure that he carried very few items. Women were there to produce babies and to work.

Table 4.42, above, lists several meanings that are associated with a man walking ahead of his wife. In Table 4.41, below, the main meanings are given in terms of frequency and percentage.

Table 4.43: Important meanings for man walking ahead of his wife

Meaning	Frequency	Percentage
Leader	6	75%
Protection	6	75%
Give direction	4	50%
Laziness	1	12%

The above table reflects the important meanings that the respondents associate with man walking ahead of his wife. They are: a leader (75%); protection (75%); giving direction (50%); and laziness (12,5%).

4.2.4 Theme 4: Facial Expression

Scherer and Ekman (1992:452) state that facial expressions are a form of non-verbal communication that humans use as a primary means of conveying social information. On the other hand, Knapp and Hall (2006:10) regard facial expression as non-verbal communication in human interaction.

There are many types of facial expressions which the study scrutinized; and these appear below where respondents interpreted them in different ways.

4.2.4.1 Winking

This type of facial expression depicts various meanings in Tshivenda; the most common associations were discussed by different respondents and are given in the table below.

Table 4.44: Meanings for winking

Respondents	No.	Meaning
Traditional leaders	6	Reprimand Disapproval Alert Sharing secret
Lecturers	6	Reprimand Jealous Disapproval Surprise Time up
Adults	6	Disapproval Alert Reprimand Hatred
Traditional healers	6	Disapproval Alert Reprimand
Youth	6	Disapproval Reprimand Alert Jealous Hatred Anger
Educators	6	Reprimand Jealous Disapproval Alert
Elderly people	6	Reprimand Alert Disapproval
Pastors	6	Reprimand Alert Disapproval

The above table contains two meanings which every respondent referred to that are associated with winking at someone in the Tshivenda culture: disapproval and reprimand. Although all the respondents indicated that the eye is used to see, it is also used to convey non-verbal messages by winking at somebody; it is determined by the situation within which one finds oneself. It can be a warning; this usually occurs when people

discuss something they do not want other people to know about. If someone arrives unexpectedly, to avoid conflict a wink between the speakers communicates that now is the wrong time to talk; don't continue. In the Tshivenda culture there is an idiom, *hu na makole* (there is clouds), which is used as an unobtrusive warning against being overheard.

Traditional Leader A3 said that when they wanted to bury the headman or the headman's younger brother people would wink at each other. If one is not aware of this non-verbal language, you will not understand what is happening. He (A3) further indicated that when people want to kill (*milisa tshivhindi*) a person, they do not utter a word but wink at each other.

Winking also occurs when a baby does something which is not approved of by the mother. The mother will wink at the naughty child and look down and the baby will know that what he/she is doing is wrong. The same respondent (A3) added that winking at someone may be because of jealousy when someone who is despised achieves something great. Mostly, those who consider themselves to be superior wink at each other when the person joins them. Gelfand (1973:91) believes that jealousy can be defined as a person's bad will which causes him to dislike what another person has.

Youth E5 suggested that winking is a way to communicate that one is not happy and hates certain manners. This is usually practiced by children when they are angry. Adult C6 said that when a person wrongs another person and if the one who is wronged despises the wrongdoer then she will wink at her to provoke her; if she is also angry they may fight. She (C4) added that this is also used by the adults to express disapproval of something and to prevent others from noticing their wrongdoing. In the Tshivenda culture there is a proverb which says: *u sola muthu ndi u mu ofha* (to criticize a man behind his back shows that one fears him). This may also happen with the arrival of a person who is known to be a liar and cannot be trusted; people try to avoid him. When he approaches people will immediately wink at each other and stop talking or change the subject which shows that they do not trust him.

It seems that this type of non-verbal communication is not understood by children. Adult C6 referred to an embarrassing incident when she escorted the pastor to visit a certain family. The mother of the house prepared tea for the visitors and while they were drinking their tea, a child entered the room and asked, *Vha khou nwa tie? Yo itiwa nga mudagasi. i do vha fhisa* (Are you drinking tea? It has been prepared using electricity. It will burn you). The mother winked at her child; the child went out; came back in again; and asked another question, *Vha kho tou fhedza yothe?* (Are you drinking it all)? The mother winked at her child again, but to no avail as the child responded, *Vha kho nnyitani?* (What are you doing to me?). All this simply shows that this type of non-verbal communication is not commonly understood by, and effective among, children.

Table 4.44, above, lists several meanings that are associated with winking. In the following table the important meanings for winking are given in terms of frequency and percentage.

Table 4.45: Important meanings for winking

Meaning	Frequency	Percentage
Reprimand	8	100%
Disapproval	8	100%
Alert	7	87,5%
Jealous	3	37,5%
Hatred	2	25%
Sharing secret	1	12,5%
Time up	1	12,5%

The above table contains the important meanings that the respondents cited concerning winking. They are: a means of reprimanding (100%); disapproval (100%); alerting someone (87, 5%); jealousy (37, 5%); hatred (25%); sharing a secret (12, 5%); and time up (12, 5%).

4.2.4.2 Making eye contact

According to Frost *et al.* (1994:60), “eyes can communicate a great deal by means of gaze: where it is directed and for how long it is held. Eye contact appears to be one of the first behaviour that infants develop. Within a few days of birth, infants seem to recognize the care givers eyes, and this is enough for the infants to produce a smile.” Similarly, in the Tshivenda culture eye contact has several meanings for making eye contact - as listed in the table below.

Table 4.46: Meanings for making eye contact

Respondents	No.	Meaning
Traditional leaders	6	Aggression Respect Disrespect Poor upbringing Cheeky I don't understand Battle of wills Interest Need privacy Attraction Attentiveness
Lecturers	6	Aggression Paying attention Respect Disrespect I don't understand Battle of wills Carnal desire Compare with Wondering
Adults	6	Aggression Respect Disrespect Poor upbringing Cheeky I don't understand Listening Reprimand
Traditional healers	6	Shocked Respect Disrespect Poor upbringing Cheeky I don't understand

		Listening Attraction Aggression Battle of wills
Youth	6	Game Paying attention Aggression Respect Disrespect I don't understand Attentiveness Disapprove
Educators	6	Listening Respect Disrespect Aggression Attraction Interest Battle of wills Shocked
Elderly people	6	Reprimand Respect Disrespect Poor upbringing Cheeky Attraction Shocked Aggression I don't understand Disapprove Battle of wills
Pastors	6	Disapprove Respect Disrespect Paying attention Aggression Cheeky Battle of wills Attraction Interest Poor upbringing Alert

Most of the respondents believe that making eye contact depicts respect in Western culture. However, the same cannot be said for the Tshivenda culture where, according to the respondents, making eye contact is associated with disrespect. For instance, when a husband speaks to his wife, she should look down as a sign of respect. The same applies to children who are not allowed to maintain direct eye contact when an elderly person speaks.

Adult C1 was of the opinion that when a child keeps direct eye contact with an elderly person, especially when eating or communicating something which is of no concern, it is a sign of poor upbringing and being cheeky. Another respondent (F5) who is a teacher said that little or no eye contact during conversation, as a cultural issue, is problematic in the classroom situation because it is not easy to have a conversation with a learner who has no eye contact with the teacher; it may mean that the learner is not interested.

Youth E6 stated that making direct eye contact could be used to play a game where players compete in terms of who is able to keep direct eye contact longest; the one who manages to outstare the others is regarded as the winner. Respondents agreed that making direct eye contact might, simply, be a battle of wills, but that it also indicated shock, a lack of understanding and attraction. For example, when a man is attracted to a woman he will make and keep direct eye contact with her for a long time.

Pastor H5 maintained that making direct eye contact was not only to be associated with negative qualities as it was also used to alert a person when he/she was about to make a mistake or about to speak publicly about something private. He went on to say that when a man wants to talk to his wife (*muṭanuni*) who is in large group of people, he may just look at her. The wife will then leave the group within a very short space of time to talk to her husband.

Table 4.46 lists several meanings that are associated with making eye contact. In the following table the main meanings for making eye contact suggested by the respondents are given in terms of frequency and percentage.

Table 4.47: Important meanings for making eye contact

Meaning	Frequency	Percentage
Aggression	8	100%
Respect	8	100%
Disrespect	8	100%
Battle of wills	6	75%
I don't understand	6	75%
Attraction	5	62,5%
Cheeky	5	62,5%
Poor upbringing	4	50%
Listening	3	37,5%
Reprimand	2	25%
Game	1	12,5%

Table 4.47, above, shows that the majority of the respondents agreed that the most important meanings that people associate with making eye contact are: an indication of aggression (100%); showing respect (100%); disrespect (100%); a battle of wills (75%); does not understand (75%); attraction (62,5%); being cheeky (62,5%); and poor upbringing (50%). The meanings least associated with making eye contact were: a person is listening (37,5%), being reprimanded (25%) and playing a game (12,5%).

4.2.4.3 Looking down

Looking down (see Figure 13: Looking down in the Appendix, p. 215) is another non-verbal form of communication that the Vhavenḡa utilize to convey several meanings - as given in the table below.

Table 4.48: Meanings for looking down

Respondents	No.	Meaning
Traditional leaders	6	Shy Refuse Disapprove Rude Patience
Lecturers	6	Refuse To put shame on someone Pain Criticism Rude
Adults	6	Disapproval Shy Rude Respect Angry
Traditional healers	6	Shy Disapproval Respect Defeat
Youth	6	Shy Thinking Respect Angry Hard to give answer
Educators	6	Criticism Feel guilty To put shame on someone Thinking Angry Rude Shame on someone Respect
Elderly people	6	Shy Angry Disapproval Respect Rude
Pastors	6	Shy Respect Disapproval Thinking

According to the above table, the majority of the respondents believe that looking down is a sign of respect in the Tshivenda culture, such as when elderly people speak the young should look down as it is an indication that the child is well-mannered. However, some respondents suggested that the opposite is true in Western culture where looking down is associated with negative behaviour, such as rudeness and disapproval. Hornby (2010:1293) believes that being rude shows a lack of respect for other people and their feelings.

The lecturers and educators maintained that looking down was a sign of having done something shameful. Furthermore, as far as the respondents were concerned, looking down in the Tshivenda culture is associated with shyness, stubborn refusal and criticism. For example, when a person arrived at a meeting, he/she may look down as a sign of shyness to face the audience.

One youth (E4) said that one may look down when it is difficult to give an answer. She (E4) cited her own experience when she was having an affair with a certain man. Her aunt discovered her secret and told her father who wanted to hear the truth “from the horse’s mouth.” She said that she cast her eyes down because she found it hard to answer her father. Some respondents indicated that looking down may occur when one is angry and trying to hold back tears. The traditional leaders saw looking down as an indication of patience. According to Brown (1997:1063), patience is the capability of carrying pain, suffering, provocation or other evils.

Table 4.48 lists several meanings that are associated with looking down. The following table, Table 4.49, contains the important meanings, given in terms frequency and percentage.

Table 4.49: Important meanings for looking down

Meaning	Frequency	Percentage
Shyness	6	75%
Respect	6	75%
Disapproval	5	62,5%
Rudeness	4	50%
Anger	4	50%
To shame someone	3	37,5%
Thinking	3	37,5%
Refusal	2	25%
Hard to answer	1	12,5%

Table 4.49, above, shows that majority of the respondents agreed that the most important meaning that people associate with looking down are: people being shy (75%); showing respect (75%); disapproval (62,5%); rudeness (50%); and anger (50%). The meanings least associated with looking down are: shaming someone (37,5%); thinking (37,5%); refusing to comply (25%); and that it is hard to give an answer (12,5%).

4.2.4.4 Yawning

Yawning (see Figure14: Yawning in the Appendix, p218) is also a facial physical phenomenon which seems to occur involuntarily. All the respondents cited various meanings that are associated with yawning - as shown in Table 4.48 below.

Table 4.50: Meanings for yawning

Respondents	No.	Meaning
Traditional leaders	6	Disapproval Hunger Tiredness Sleepiness
Lecturers	6	Loneliness Disapproval Tiredness Boredom Hunger Overloading a person with new knowledge
Adults	6	Tiredness Boredom Hunger Habit
Traditional healers	6	Sleepiness Boredom Hunger Disapproval
Youth	6	Sleepiness Tiredness Boredom Loneliness Hunger
Educators	6	Overloading a person with new knowledge Tiredness Sleepiness Boredom Hunger Disapproval
Elderly people	6	Tiredness Sleepiness Boredom Hunger
Pastors	6	Tiredness Boredom Sleepiness Hunger Overloading a person with new knowledge

The majority of the respondents were of the opinion that yawning is a sign of being tired, boredom, sleepiness and hunger. The educators, lecturers and pastors expressed the view that yawning takes place when a speaker overloads the audience with new knowledge. The youths said that they yawn often when they are lonely while the educators, traditional healers and traditional leaders felt that yawning is a sign of disapproval. One respondent (F6) added that if the speaker tells lies where the audience knows the truth, they may yawn to communicate the idea that they think the speaker is wasting their time.

Table 4.50 lists several meanings mentioned by the respondents that are associated with yawning. The important ones are given in the Table below in terms of frequency and percentage.

Table: 4.51: Important meanings for yawning

Meaning	Frequency	Percentage
Hunger	8	100%
Tiredness	7	87,5%
Boredom	7	87,5%
Sleepiness	6	75%
Disapproval	4	50%
Overloading a person with new knowledge	3	37,5%
Habit	1	12,5%

Table 4.51 above shows that majority of the respondents agreed that the most important meanings that are associated with yawning are: hunger (100%), tiredness (87,5%), boredom ((87,5%), sleepiness (75%) and disapproval (50%). The meanings least associated with yawning are: that one is overloaded with new knowledge (37,5%), loneliness (25%) and that one yawn out of habit (12,5%).

4.2.4.5 Slumbering

Slumbering is also a physical feature that all people occasionally experience. Table 4.52, below, contains a list of meanings for slumbering in the Tshivenda culture.

Table 4.52: Meanings for slumbering

Respondents	No.	Meaning
Traditional leaders	6	Hunger Tiredness Habit Boredom Unfamiliarity Feeling excluded
Lecturers	6	Hunger Tiredness Boredom Unfamiliarity Feeling excluded Dominance of boss
Adults	6	Hunger Tiredness Habit Boredom Unfamiliarity
Traditional healers	6	Hunger Tiredness Boredom Unfamiliarity Habit
Youth	6	Tired Satisfied Bored Hunger Pregnancy
Educators	6	Hunger Tiredness Boredom Unfamiliarity Feeling excluded Dominance of boss
Elderly people	6	Hunger Tiredness Boredom Habit
Pastors	6	Feeling excluded Hunger Tiredness Bored

Table 4.50 indicates that the majority of the respondents agreed that slumbering communicates many meanings, including tiredness, hunger and boredom. Some respondents regard it as a habit. Hornby (2010:671) defines a habit as a thing that you do often and almost without thinking, especially something that is hard to stop doing. One respondent (F2) cited his uncle who used to slumber most of the time; when he found himself without anything to do, he slumbered - even in meetings and in the church.

According to other respondents, slumbering communicates the idea of feeling excluded and being unfamiliar with events at hand. The educators and lecturers suggested that this may happen in a situation where there is a dominant boss and others have no opportunity to put forward their points of view. The youth, on the other hand, regard slumbering as a sign of someone who is satisfied. They added that in a classroom situation a girl who is always slumbering is likely to be pregnant. This has not been scientifically proven, but it is something that they believe to be true.

Table 4.52 lists several meanings that are associated with slumbering. In the next table, Table 4.53, the important meanings are given in terms of frequency and percentage.

Table 4.53: Important meanings for slumbering

Meaning	Frequency	Percentage
Hunger	8	100%
Tiredness	8	100%
Boredom	8	100%
Unfamiliarity	5	62,5%
Habit	4	50%
Feeling excluded	4	50%
Dominance of boss	2	25%
Satisfied	1	12,5%

Table 4.53, above, shows that the majority of the respondents agreed that the most important meanings associated with slumbering are: hunger (100%), tiredness (100%), boredom (100%), unfamiliarity (62,5%), feeling excluded (50%) a habit (50%). The meanings least associated with slumbering are: having a dominant boss (25%) and that one is satisfied (12,5%).

4.2.4.6 Spitting saliva

There are various meanings that the Tshivenda culture attributes to spitting saliva - as listed in the table below.

Table 4.54: Meanings for spitting saliva

Respondents	No.	Meaning
Traditional leaders	6	Informed about death Disapproval Nature Anger Habit
Lecturers	6	Hate certain moral Habit Nature Disrespect
Adults	6	Habit Disapproval Anger Informed about death
Traditional healers	6	Hate certain moral or behavior Sickness Habit Anger Informed about death
Youth	6	Habit Disrespect Symptom of pregnancy Stink
Educators	6	Habit Disapproval Nature Disrespect
Elderly people	6	Habit Hatred Disapproval Disrespect Anger
Pastors	6	Anger Nature Disapproval

The above table contains the respondents' view that spitting saliva signifies a strong disapproval of someone's conduct or behaviour. Moreover, some respondents associate it with anger, hatred and disrespect. One respondent (F4) narrated her experience when she was not on good terms with her mother-in-law because she wanted to move to another village with her husband whereas her mother-in-law wanted them to stay in the same village. On the day of moving she went to her mother-in-law to say goodbye but the mother-in-law responded by spitting saliva to express her strong disapproval of what her family was doing.

Some respondents believe that those who use snuff are prone to spitting saliva. It is a habit that develops among snuff-using older people because the snuff breaks the lower labial frenum which covers the mucous membrane which causes an overflow of saliva in the mouth.

Although spitting is used to get rid of any unwanted matter from the mouth, Poyatos (2002:129) is of the opinion that "spitting can be clearly subject to varying social norms and personal sensitiveness across cultures." In the Tshivenda culture spitting at someone is a great insult and physical conflict often ensues from such an action. For example, in case where people are verbally insulting each other, one of them may spit to humiliate and provoke the other person.

Furthermore, Adult C6 indicated that, in the Tshivenda culture, after hearing of the death of someone who is known to the listener he/she must spit saliva (*u pfa maṭudzi*). This is to communicate that nobody shall die again who is related to the family.

Table 4.54 lists several meanings for spitting saliva. In the next table, Table 4.55, the important meanings are given in terms of frequency and percentage.

Table 4.55: Important meanings for spitting saliva

Meaning	Frequency	Percentage
Habit	7	87,5%
Disrespect	4	50%
Anger	4	50%
Disapproval	4	50%
Hate certain moral or behavior	3	37,5%
Informed about death	3	37,5%
Sickness	1	12,5%

The table above contains the important meanings that the respondents associate with spitting saliva. They are: it is a habit (87,5%); a show of disrespect (50%); a sign of anger (50%); disapproval (50%), action on being informed about a death (37,5%); a disapproval of certain moral behaviour (37,5%); an indication of sickness (12,5%).

4.2.4.6.1 Disadvantages of spitting saliva

There are various disadvantages of spitting saliva. The disadvantages mentioned by the respondents are included in the following table.

Table 4.56: Disadvantages of spitting saliva

Respondents	No.	Meaning
Traditional leaders	6	Causes unnecessary conflict
Lecturers	6	Spreads diseases One may fail to communicate with people of different status
Adults	6	Causes conflict
Traditional healers	6	
Youth	6	Spreads diseases Causes unnecessary conflicts
Educators	6	Spreads diseases Isolation Exclusion from social group
Elderly people	6	Causes conflict
Pastors	6	One may fail to communicate with people of different status Causes conflict.

The majority of the respondents indicated that spitting saliva may cause a misunderstanding which may lead to unnecessary conflict. Another respondent (B4) gave a practical example of her grandmother who, if one spits saliva in her presence, may decide not to eat food because she interprets this non-verbal message to mean that she smells. Educator F3 indicated that spiting saliva may lead to isolation and exclusion from society as no one would want to make friends with the perpetrators as spitting saliva could spread disease among people.

4.2.4.7 Rubbing eyes

Table 4.57, below, reflects various meanings that are associated with rubbing eyes (see Figure15: Rubbing Eyes in the Appendix, p. 217).

Table 4.57: Meanings for Rubbing Eyes

Respondents	No.	Meaning
Traditional leader	6	Disbelief Tiredness Sleep Get something in one's eyes Shy
Lecturers	6	Frustration Sleep Lies Tiredness Get something in one's eye Shy Pain
Adults	6	Pain Shy Tiredness Sleep
Traditional healers	6	Pain Shy Get something in one's eye Tiredness Tiredness
Youth	6	Shy Pain Get something in one's eye Tiredness

Educators	6	Lack of self confidence Pain Shy Lies Tiredness Frustration
Elderly people	6	Pain Disbelief Shy Tiredness Get something in one's eye
Pastors	6	Tiredness Pain Shy Get something in one's eye

According to the table, above, the majority of the respondents felt everything that has to do with rubbing eyes is associated with tiredness, pain, shyness and sleep. Of more specific interest is the view that when ladies accept love proposals from men, they respond by rubbing eyes. The educators and lecturers argued that what is considered to be shyness in the Tshivenda culture may be, mostly, associated with lies and frustration.

Table 4.57 lists several meanings that are associated with rubbing eyes. In the following table, Table 4.58, the important meanings are given in terms of frequency and percentage.

Table 4.58: Important meanings for rubbing eyes

Meaning	Frequency	Percentage
Tiredness	8	100%
Shy	8	100%
Pain	7	87,5%
Get something into ones eye	6	75%
Sleep	3	37,5%
Frustration	2	25%
Lies	2	25%
Lack of self confidence	1	12,5%

The above table contains the important meanings that respondents gave for rubbing eyes. They are: an indication that one is tired (100%); shyness (100%), feeling pain (87,5%), something in one's eye (75%), the need for sleep (37,5%), being frustrated (25%), telling a lie (25%) and the sign of a lack of self-confidence (12,5%).

4.2.4.8 Head nodding

Head nodding is common in amongst the Tshivenda and its meaning can be interpreted in various ways - as Table 4.59, below, shows.

Table 4.59: Meanings for head nodding

Respondents	No.	Meaning
Traditional leaders	6	Agreement Listening Habit Submission
Lectures	6	Agreement Attentive listening Impatience Thoughtfulness Interest
Adults	6	Agreement Attentive listening Habit
Traditional healers	6	Agreement Habit Attentive listening
Youth	6	Agreement Attentive listening
Educators	6	Agreement Habit Attentive listening Interest
Elderly people	6	Agreement Attentive listening
Pastors	6	Agreement Attentive listening Encouragement

The evidence in Table 4.57 demonstrates that the majority of the respondents regard head nodding as a non-verbal form of communication that expresses agreement. Traditional leaders view head nodding as a way to show submission to a superior which is usually done by the *Tshileli* (favoured man at court, who eats with the chief). The lecturers and educators see head nodding during conversation as a way of showing interest and thoughtfulness and the pastors regard head nodding while preaching as a symbol of encouragement.

Table 4.59 lists several meanings that are associated with head nodding. In Table 4.60 the important meanings associated with head nodding are shown in terms of frequency and percentage.

Table 4.60: Important meanings for head nodding

Meaning	Frequency	Percentage
Agreement	8	100%
Attentive listening	7	87,5%
Habit	4	50%
Interest	2	25%
Submissive	1	12,5%
Encouragement	1	12,5%

Table 4.60, above, shows that the majority of the respondents agreed that the most important meaning associated with head nodding are: an indication of agreement (100%), attentive listening (87,5%) and a habit (50%). The meanings least associated with head nodding are: an indication of interest (25%), submission (12,5%) and encouragement (12,5%).

4.2.4.9 Pasted smile

A pasted smile (see Figure16: Pasted smile in the Appendix, p.218), is a smile which does not signify enjoyment; it involves the smiling lips only (Duchenne, 1990:201). In the Tshivenda culture respondents associate a pasted smile with several meanings which are given in Table 4.61 below:

Table 4.61: Meanings for pasted smile

Respondents	No.	Meaning
Traditional leaders	6	Displeasure Fear
Lecturers	6	Faked smile Displeasure Forced agreement of some sort
Adults	6	Dislike
Traditional healers	6	Secrecy Dislike
Youth	6	Secrecy or withheld feeling Dislike Distrust
Educators	6	Secrecy or withheld feeling Dislike Distrust Rejection signal
Elderly people	6	Dislike Fear
Pastors	6	Secrecy or withheld feeling Dislike Distrust

The above table shows that people who experience negative emotions may smile to hide their feelings if the context dictates that it is not appropriate to express those emotions. In the Tshivenda culture there is a proverb related to a person who smiles while hiding his/her true feelings. It is said that this is a false-hearted person and that person is called *nnda ndumela shevhoni* (the louse, the biter in the karos).

The traditional leaders and elderly people all agreed that one can smile to communicate fear. Ekman (1981:273) describes the pasted smile as “concealment of effect or the substitution of unfelt emotion for felt emotion; that is why its configuration resembles much more that of anxiety.” For example, a person can be crying while half smiling in terror. A pasted smile may also communicate dislike. It is common in situations where one is expected to accept an offer against one's will. It is, therefore, a way of expressing displeasure.

Table 4.61 contains several meanings that the respondents associate with a pasted smile. In the following table the important meanings for a pasted smile are listed in terms of frequency and percentage.

Table 4.62: Important meanings for pasted smile

Meaning	Frequency	Percentage
Dislike	6	75%
Secrecy or withheld feeling	4	50%
Distrust	3	37,5%
Displeasure	2	25%
Fear	2	25%
Forced agreement of some sort	1	12,5%
Faked smile	1	12,5%
Rejection signal	1	12,5%

The above table contains the important meanings that the respondents gave for a pasted smile; they are: an indication of dislike (75%), secrecy (50%), distrust (37,5%), displeasure (25%), fear (25%), forced agreement of some sort (12,5%) and rejection.

4.2.4.10 Smiling with head tilted, looking up

There are various meanings that the Tshivenda culture attributes to smiling with head tilted, looking up as the table below indicates.

Table 4.63: Meanings for smiling with head tilted, looking up

Respondents	No.	Meaning
Traditional leaders	6	Love
Lecturers	6	Teasing Love Agreement
Adults	6	Shyness Welcome
Traditional healers	6	Shyness
Youth	6	Teasing Shyness Love
Educators	6	Teasing Shyness Agreement
Elderly people	6	Shyness Love
Pastors	6	Shyness

In Table 4.63, above, the educators and lecturers suggested that people smile to express agreement in respect to what is being said or done. It is mostly displayed by those who are inferior when they seek a favour from those in authority or of a higher status. In the Tshivenda culture it is described as *ñwethu* (smile to show teeth slightly). Some respondents believe that this smile communicates satisfaction and an enjoyable environment in the presence of loved ones. It seems that this type of smile makes one feel welcome. Ekman and Frank (1996:2) discuss the psychological effect of a smile in the following extract:

“Smile and you will feel better” is an instruction most parents have issued to their children at some point in their lives. Parents make this suggestion because they know that the smile is the facial expression for the positive emotions, such as amusement, sensory pleasure, relief, and pride in achievement, that make life worth living. Yet the smile can be enigmatic; although it is the expression for the positive or negative felt emotion.

Other respondents maintained that smiling while the head is tilted communicates the idea of shyness.

4.2.4.11 Hand clamped over mouth

According to the respondents, hand clamped over mouth (see Figure17: Hand clamped over mouth in the Appendix, p. 219) expresses a variety meanings in the Tshivenda culture which are given below in Table 4.64, below.

Table 4.64: Meanings for hand clamped over mouth

Respondents	No.	Meaning
Traditional leaders	6	Withholding information Attempt to stifle a sneeze Lying Shyness
Lecturers	6	Suppression Shock Embarrassment Tactical reasons Shyness
Adults	6	Suppression Shock Embarrassment Tactical reasons Shyness
Traditional healers	6	Suppression Attempt to stifle a sneeze Shock Embarrassment Tactical reasons Shyness
Youth	6	Suppression Shock Embarrassment Tactical reasons Shyness
Educators	6	Suppression Shock Embarrassment Shyness
Elderly people	6	Suppression Attempt to stifle a sneeze Shock Embarrassment Tactical reasons Shyness
Pastors	6	Suppression Shock Embarrassment Shyness

The majority of the respondents believe that when the hand is clamped over the mouth it expresses shock on the part of the speaker or listeners. According to South African Concise Oxford Dictionary (2009:1082), shock is a sudden upsetting or surprising event

or experience. In addition, this activity may depict embarrassment, shyness and lying - amongst many other things.

Table 4.64 lists several meanings that are associated with hand clamped over mouth. In the following table the important meanings for hand clamped over mouth are given in terms of frequency and percentage.

Table 4.65: Important meanings for hand clamped over mouth

Meaning	Frequency	Percentage
Shyness	8	100%
Suppression	7	87,5%
Shock	7	87,5%
Embarrassment	7	87,5%
Tactical reasons	5	62,5%
Attempt to stifle a sneeze	3	37,5%
Withholding information	1	12,5%

Table 4.65, above, shows that the majority of the respondents agreed that the most important meanings associated with hand clamped over mouth are: shyness (100%), shock (87,5%), something being suppressed (87,5%), embarrassment (87,5%) for tactical reasons (62,5%), attempting to stifle a sneeze (37,5%) and withholding information (12,5%).

4.2.4.12 Nail biting

Table 4.66, below, contains various meanings that respondents associate with nail biting (see Figure 18: Nail biting in the Appendix, p. 220).

Table 4.66: Meanings for Nail Biting

Respondents	No.	Meaning
Traditional leaders	6	Frustration Fear
Lecturers	6	Frustration Suppression Fear Comforting habit
Adults	6	Safety Shyness
Traditional healers	6	Fear
Youth	6	Bored Shyness Safety Frustrated
Educators	6	Hygiene Fear Shyness
Elderly people	6	Fear
Pastors	6	Shyness

As reflected in Table 4.66, the majority of the respondents pointed out that nail biting communicates fear which often happens when one passes among strangers. Traditional leaders, lecturers and the youth suggested that biting nails is a symbol of frustration. One youth (E6) said this may happen when the teacher asks questions to which learners do not know the answer.

4.2.5 Theme 5: Touching

According to Adler, Rosenfeld and Towne (1989:149), touching is the earliest way that people made contact with others and it is essential to the body's healthy development. The respondents provided a number of meanings associated with touching - reflected in Table 4.67, below.

Table 4.67: Meanings for touching

Respondents	No.	Meaning
Traditional leaders	6	Disrespect Loss of respect Love Fight
Lecturers	6	Love Disrespect Loss of respect Fight
Adults	6	Disrespect Loss of respect Love Fight
Traditional healers	6	Disrespect Loss of respect Love Fight
Youth	6	Disrespect Love Fight
Educators	6	Disrespect Loss of respect Love Fight
Elderly people	6	Disrespect Loss of respect Love Fight
Pastors	6	Disrespect Love

As can be seen in the above table, many respondents were of the opinion that the Tshivenda culture does not encourage touching. When people of opposite sex are seen holding hands, the assumption is that they have a romantic interest in each other. It is also regarded as taboo to do so.

Showing affection in public is frowned upon. Both the man and woman would be severely criticized for having unbecoming manners. The man, especially, would be deemed to be too soft and lack a manly character. It would be thought that the man is under the spell of the woman: *O !iswa gaputshete* (he has been fed medicine that makes it easy for the woman to control him). Similarly, parents avoid touching in the presence of their children because they are afraid of losing the respect of their children. Another meaning provided by respondents is that if parents do touch in front of their children they may attempt to copy them which is considered to be a negative influence on the children.

It is also regarded as disrespectful if a married man pats someone else's wife or an unmarried woman; his action communicates she belongs to him and for the married woman it suggests that he is saying he knows her sexually. This type of behaviour is totally discouraged in the Tshivenda culture as both the man and the woman would be accused of having loose morals - he might be called *ravhasadzi* (one who likes women too much) and the woman would be *phiranawe* (one who falls in love with every man she meets). Some respondents indicated that touching someone with the forefinger on the head shows disrespect and is provocative.

Many respondents said that in the Tshivenda culture women touch their children to show love and comfort and to encourage and motivate them. This happens mostly when the child is crying; the mother will embrace the child to comfort him/her. The relationship between parents and their children is normally a very affectionate one. Mönnig (1967:217) remarks that "the bond between a mother and her children is usually closer than that with the father." Fathers tend to refrain from this activity or are rather careful when it comes to touching their daughters.

Table 4.67 lists several meanings that are associated with touching. In the following table the important meanings are given in terms of frequency and percentage.

Table 4.68: Important meanings for touching

Meaning	Frequency	Percentage
Disrespect	8	100%
Love	8	100%
Fight	7	87,5%
Loss of respect	6	75%

The above table shows the important meanings the respondents associate with touching; they are: an indication of love (100%), being disrespectful (100%), fighting (87,5%) and loss of respect (75%).

4.2.5.1 Comparison between traditional and modern touching

Despite the negative connotations that touching seems to have in the Tshivenda culture, today the rate of touching seems to be increasing in terms of handshakes, pats on the back, touching colleagues and embracing. This behaviour frequently occurs during greetings when people arrive and departure and it can also occur in a variety of circumstances and during conversations. Those who know each other start by shaking hands; hit each other with their chests; and then pat their backs.

Some greet each other with the palms of their hands and hook their thumbs. Members of the opposite sex walk around holding hands and even children of the opposite sex hold hands in the presence of their parents. When they are emotional, it is accepted nowadays for women to touch each other. All this seems to have been adopted from the Western culture as they touch each other when they are happy, when they are angry and when they are sad.

4.2.6 Theme 6: Proxemics

The word proxemics is a derivative of the word proximity and “refers to how different groups of people use and perceive their social and personal space” (www.allfreeessays.com:01). Hornby (2010:1182) sees proxemics as “the state of being near somebody or something in distance or time while Amoaka, Langa, Yoshie and Nakajima (2011:1) believe that it is “the analysis of the non-verbal communication between people via the management of their personal spaces gives an idea on the

nature of their relationship.” They further state that “persons within a group tend to maintain the distances between each other within a certain range that maximizes their degree of comfort.”

The majority of the respondents reported that in the Tshivenda culture, speakers maintain some distance between themselves and the people to whom they are speaking. One respondent (A6) related how, at a *khroni* where public discussions are held and cases heard, people sit in a circle. The headman is in the centre of the circle. Another respondent (A5) maintained that it depended on the community as in some communities the headman sits next to the secretary and the rest are 3 to 5 meters away. The concept of personal space is very important in the Tshivenda culture and most people try to respect the space of others when interacting with them.

The respondents said that when you hear someone saying: *ro kanda vhathu* (we have stepped upon people) another will reply: *vha kandwa vha tshi vhone* (they are tramped upon even if we see them). This serves as an apology that the speaker has been forced to enter a space where he is not supposed to be. Furthermore, when a man approaches the river where he knows that women wash their clothes he will shout loudly at a distance and say, *ri a nwa* (we drink). The reason behind this call is that if there is a woman who is bathing she should clothe herself.

4.2.6.1 Moving closer (sitting or standing) to someone

Moving closer (sitting or standing) to someone is a non-verbal action which has various meanings - as illustrated in Table 4.69, below.

Table 4.69: Meanings for moving closer (sitting or standing) to someone

Respondents	No.	Meaning
Traditional leader	6	Interest Similar rank Concern Aggression Deafness
Lecturers	6	Interest Similar rank Concern Aggression Deafness
Adults	6	Interest Similar rank Affection
Traditional healers	6	Interest Similar rank Affection
Youth	6	Aggression Affection Interest Similar rank Deafness Gossip Privacy
Educators	6	Interest Similar rank Concern Aggression
Elderly people	6	Interest Similar rank Affection
Pastors	6	Interest Similar rank Affection Concern

The traditional leaders believe that standing or sitting next to a person is a sign of trust. Those who sit or stand next to the headman are the sub-headmen and they are those who eat with the chief. Similarly, when the headman attends a certain function he is surrounded by those who he trusts to protect him in any situation. When he wants to answer the call of nature those who are close to him will accompany him. Some

respondents were of the opinion that degrees of status are also communicated in terms of space.

An example given by an educator (F6) is that in a classroom situation learners who normally occupy the front chairs in class are bright; those who usually occupy the back seats seem to have difficulty in learning. Similarly, those who are in management positions share the same space. It is the same at gatherings where people of different status are arranged according to rank. Those who are superior will be placed in the VIP space. According to Mbiti (1989:77), in African life this issue concerning superiority can be observed in that everybody occupies the space that befits him/her. This is also practiced in some churches where pastors will sit next to each other; youths and Sunday school children also have their demarcated space. Williams (1997:96) suggests that “distance also tells us about the relationship between people in terms of status. Those who are similar in rank or position maintain closer proximity than those who have unequal relationship.”

Almost all the respondents maintained that people draw closer to communicate interest, concern and affection. According to Mehrabian (1972) in Baringer and McCroskey (2000:178), immediacy behaviors are the communication behaviors that enhance closeness to and non-verbal interaction with another.” They add: “The immediacy principle states that people are drawn toward persons and things they like, evaluate highly, and prefer.” However, the youths suggested that standing very close to someone in order to speak shows that what is being said is private or gossip.

Table 4.69 lists several meanings that are associated with moving closer (sitting or standing) to someone. In the following table the important meanings for moving closer (sitting or standing) to someone are given in terms of frequency and percentage.

Table 4.70: Important meanings for moving closer (sitting or standing) to someone

Meaning	Frequency	Percentage
Interest	8	100%
Similar rank	8	100%
Affection	5	62,5%
Concern	4	50%
Aggression	3	37,5%
Gossip	1	12,5%
Privacy	1	12,5%

Table 4.70, above, shows that majority of the respondents agreed that the most important meanings that people associate with moving closer (sitting or standing) to someone are: showing an interest (100%), being of similar rank (100%), affection (62,5%) and concern (50%). The meanings least associated with moving closer (sitting or standing) to someone are: gossiping (12,5%) and the need for privacy (12,5%).

4.2.6.2 Moving away from the speaker

Moving away from the speaker has several connotations as shown in Table 4.71 below.

Table 4.71: Moving away from the speaker

Respondents	No.	Meaning
Traditional leader	6	Fear Dislike Disapproval Considerately allowing the other person more space
Lecturers	6	Lack of sympathy Fear Dislike Disapproval Considerately allowing the other person more space
Adults	6	Fear Dislike
Traditional healers	6	Dislike
Youth	6	Lack of sympathy Fear Dislike Considerately allowing the other person more space

Educators	6	Lack of sympathy Fear Dislike Disapproval Considerately allowing the other person more space
Elderly people	6	Fear Dislike
Pastors	6	Lack of interest Fear Dislike Disapproval Considerately allowing the other person more space

The above table indicates that the non-verbal action of moving away from the speaker has various meanings. It may communicate a lack of interest in a conversation, fear, dislike, disapproval and consideration in allowing another person more space. The respondents cited the example of two lovers who do not their parents approval for their relationship; when they walk, they keep at a distance from one another so that people are not aware of their relationship. They fear that if their parents discover their relationship there will be problems.

When older people want to discuss something privately, the children will move away to create a conducive space for conversation. If the children do not move away, they are regarded as *khundavhalai* (recalcitrant young people). On the other hand, one may move away to communicate a dislike of a person. Baringer and McCroskey (2000:178) believe: “the immediacy principle states that people avoid or move away from things they dislike, evaluate negatively, or do not prefer.”

Table 4.71 lists several meanings that are associated with moving away from the speaker. In the following table the important meanings associated with moving away from the speaker are given in terms of frequency and percentage.

Table 4.72: Important meanings for moving away from the speaker

Meaning	Frequency	Percentage
Dislike	8	100%
Fear	7	87,5%
Considerately allowing the other person more space	5	62,5%
Disapproval	4	50%
Lack of sympathy	3	37,5%
Lack of interest	1	12,5%

Table 4.72, above, shows that majority of the respondents agreed that the most important meaning that people associate with moving away from the speaker are: dislike for a person (100%), fear (87,5%), considerately allowing another person more space (62,5%) and disapproval (50%). The meanings least associated with moving away from the speaker are: a lack of sympathy (37,5%) and a lack of interest (12,5%).

4.2.7 Other Themes

This section discuss assorted other themes that did not fit under the six themes identified above and, yet, are worth mentioning.

4.2.7.1 Time

The respondents suggested that In the Tshivenda culture time is not observed in terms of Western norms where the watch is strictly used. Time is categorized as follows: morning, sunrise, early afternoon, afternoon, twilight (*lufhimavhaeni*), midnight and dawn (*maṭambandou*). When the headman is called (*u takusa musanda*) he never arrives at the expected time. He will delay his departure and send people ahead to ensure that there is no danger. Another reason for the delay is to mislead enemies who may decide to lie in wait for him.

The same applies when a person decides to pay a visit; he will never tell people of his day of departure and arrival; the reason behind is that if people know about his journey they will cause him some misfortune. For the husband who works far from home, the reason may be to discover whether there is another man in a relationship with his wife.

There are, however, some instances where ordinary people should observe time, like being invited to join a work party (*davha*) where neighbours are invited and rewarded with beer. The invited person should arrive on time so that the others do not finish the beer in his absence.

4.2.7.1.1 Coming to a house early in the morning

In the Tshivenda culture coming to a house early in the morning has various meanings - as indicated in the table below.

Table 4.73: Meanings for coming to a house early in the morning

Respondents	No.	Meaning
Traditional leaders	6	Problem Death
Lecturers	6	Problem Covets the food of others
Adults	6	Problem Covets the food of others Carnal desire
Traditional healers	6	Problem Death
Youth	6	Problem
Educators	6	Problem Death Emergency
Elderly people	6	Problem Covets the food of others Carnal desire
Pastors	6	Problem Death

Table 4.73 shows that the respondents regard coming to a house early as an indication of a problem. Usually, in the Tshivenda culture when a person visits the sub-headman in charge of the area early in the morning, after the greetings, the sub-headman will say *khezwi vho tou buba nga matsheloni, hu khou dina mini?* (why is it that you come early, what is the problem?). Reasons for coming to a house early may include informing people about a death. In the Tshivenda culture the belief is that if there is a death of

someone related to the family, they must know about it within a very short space of time, otherwise something evil will happen. They will say: *u do tshimbila na maṭudzi* (her walk will be full of bad luck).

Adult C5 maintained that coming early is normally practised by those who covet other people's food. He (C5) added that those who drink home-made beer arrive early hoping that when food is cooked they will also be included. If it happens once, there is nothing wrong with it. However, it is unacceptable when it happens often and becomes a habit. According to the same respondent, coming to a house early is a sign of disrespect, especially where the family is headed by a single parent. A man who has an interest in the single woman may visit her early to see if there is another man sleeping in the house.

Traditional Leader A1 said that when old women come early in a group it is an indication of a death. They visit the bereaved family to express their condolences (*u i mela*).

Table 4.73 lists several meanings that are associated with coming to a house early in the morning. In the following table the important meanings are given in terms of frequency and percentage.

Table 4.74: Important Meanings for Coming to a House Early in the Morning

Meaning	Frequency	Percentage
Problem	8	100%
Covets the food of others	4	50%
Death	4	50%
Carnal desire	3	37,5%
Emergency	1	12,5%

Table 4.74, above, shows that majority of the respondents agreed that the most important meaning that people associate with coming to a house early in the morning are: there is a problem (100%), one covets the food of others (50%) and experiencing death (50%). The meanings least associated with coming to a house early in the morning are: carnal desire (37,5%) and emergency (12,5%).

4.2.7.1.2 Evening

The respondents gave the meanings contained in the following table, Table 4.75, for evening.

Table 4.75: Meanings for evening

Respondents	No.	Meaning
Traditional leader	6	Socialization Super Fairy tale
Lecturers	6	Super Socialization
Adults	6	Socialization Super Fairy tale
Traditional healers	6	Super Socialization Fairy tale
Youth	6	Super
Educators	6	Fairy tale Supper
Elderly people	6	Fairy tale Socialization Super
Pastors	6	Super Socialization Fairy tale

Table 4.75 lists meanings that traditional leaders, lecturers, adults, traditional healers, the youth, educators, elderly people and pastors give to the evening.

The majority of respondents agreed that the evening is a time for fairy tales and folklore. According to the participants, in the past children were told that it was not allowed to tell fairy tales and folklore during the day as they would develop horns. The reason behind this is that the day time is to herd livestock and to plough. In other words, people were encouraged to work as hard as possible during the day and to relax in the evening. However, things have changed drastically; nowadays, people hardly listen to folklore. Instead, they spend much of their time watching television and the youth spend much of their time reading.

Table 4.75 lists several meanings that are associated with the evening. In the following table the important meanings for evening are given in terms of frequency and percentage.

Table 4.76: Important meanings for evening

Meaning	Frequency	Percentage
Supper	8	100%
Socializing	6	75%
Fairy tales/Folklore	6	75%

Table 4.76, above, shows that majority of the respondents agreed that the most important meanings that people associate with evening are: time for supper (100%), time to socialize (75%) and time for fairy tales (75%).

4.2.7.1.3 Twilight (lufhima vhaeni)

The table below lists the meanings given by the respondents for twilight in the Tshivenda culture.

Table 4.77: Meanings for twilight

Respondents	No.	Meaning
Traditional leaders	6	Visitors
Lecturers	6	Visitors
Adults	6	Visitors
Traditional healers	6	Privacy
Youth	6	Visitors
Educators	6	Visitors
Elderly people	6	Visitors
Pastors	6	Unexpected visitors

The evidence in the above table shows that the majority of the respondents agreed that twilight is a time for visitors. One elderly person (G6) said that in the past it was taboo for bridegrooms (*vhakwasha*) to arrive at a family during the day. They arrived in the twilight and hid behind the house. They would cough until someone realized that there was someone outside. She (G6) added that it is not allowed for the *who makhulu* (parents-in-law) to meet face-to-face with the *mukwasha* (bridegroom). That is the reason they pay *masintshavhe* (don't run away from me) so that they may sit together. Furthermore, according to the respondents, twilight is the time for *magaraba* (man returning home from work in town). They prefer this time because they are afraid to be seen by those who are labeled as witches. Regarding the twilight, one of the traditional healers said that it is the time to be visited by VIPs and those who call themselves Christians. They receive their medical treatment in the twilight. This is also the time when no one will recognize them as they do not want to be seen consulting traditional healers; some people regard such healers as uncouth.

4.2.7.2 Food

The following tables contain meanings that the respondents associated with serving food.

4.2.7.2.1 Giving thick porridge (of maize flour) with cooked and dried vegetables

Table 4.78: Meanings for giving thick porridge made of maize flour with cooked and dried vegetables

Respondents	No.	Meaning
Traditional leaders	6	Not welcome To make one take ones leave Ignore person in unfriendly fashion Poverty
Lecturers	6	Popular Unaccepted Method employed to make another move away Poverty Ignore person in unfriendly fashion

Adults	6	Not respected Used to person Poverty To make one take ones leave
Traditional healers	6	Disrespect Used to person Poverty Ignore person in unfriendly fashion
Youth	6	Hatred Poverty Ignore person in unfriendly manner To make one take ones leave
Educators	6	Poverty Popular Not welcome To make one take ones leave
Elderly people	6	Poverty Popular Not welcome To make one take ones leave
Pastors	6	Poverty Popular To make one take ones leave

According to the majority of the respondents, giving someone thick porridge and cooked and dried vegetables is associated with poverty, hatred, popularity and encouraging one to take ones leave. Most respondents quoted a proverb: *O furaho ha onesi* (meaning one who has eaten enough does not take leave because he will soon be back again). Some of the respondents argued that what is considered to be hatred, unwelcoming and making one take ones leave in the Tshivenda culture is mostly associated with poverty. This is contrary to what happens when one is offered fine porridge as seen in the section below.

Table 4.78 lists several meanings that are associated with giving thick porridge made from maize flour with cooked and dried vegetables. In the following table the important meanings for this practice are given in terms of frequency and percentage.

Table 4.79: Important meanings for giving thick porridge made of maize flour with cooked and dried vegetables

Meaning	Frequency	Percentage
To make one take ones leave	6	75%
Poverty	6	75%
Not welcome	5	62,5%
Popular	4	50%
Ignore a person in unfriendly fashion	3	37,5%
Not respected	2	25%
Hatred	1	12,5%

Table 4.79, above, shows that majority of the respondents agreed that the most important meaning that people associate with giving thick porridge made from maize flour with cooked and dried vegetables are: to make one take ones leave (87,5%), a sign of poverty (87,5%), not being welcome (62,5%) and being popular. The meanings least associated with giving thick porridge made of maize flour with cooked and dried vegetables are: not respected (25%) and hated (12,5%).

4.2.7.2.2 Giving fairly fine flour of pounded maize with meat

Table 4.80: Meanings for giving fairly fine flour of pounded maize with meat

Respondents	No.	Meaning
Traditional leaders	6	Honour Like Welcome Take pride Presence of a bridegroom Presence of honored person
Lecturers	6	Honour Welcome Take pride Presence of honored Presence of a bridegroom
Adults	6	Honour Welcome Take pride Cause one to move away Presence of honored person Presence of a bridegroom

Traditional healers	6	Honour Welcome Take pride Cause one to move away Presence of honored person Presence of a bridegroom
Youth	6	Honour Riches Welcome Take pride Presence of honored person Like
Educators	6	Honour Welcome Show off Presence of honored person Presence of a bridegroom
Elderly people	6	Honour Take pride Welcome Cause one to move away Presence of honored person Presence of a bridegroom
Pastors	6	Honour Welcome Take pride Like Presence of honored person Presence of a bridegroom

As far as this table is concerned, few respondents believed that people give palatable food to make one move away. There is a proverb to support this which says, *U sunda vhaeni nga thophi* (making guest depart by giving him the nicest food). This is done with the intention that the guest cannot ask for anything better.

The majority of the respondents felt that people need to show that they really welcome, like and honour a visitor by giving him or her *vhutete* (porridge) with meat. There is a Venda proverb which say, *mahondo manzhi a tshila nga tsinga dza vhaeni* (many rats survive on the veins of visitors). This means that many people enjoy tasty food when they are visitors. In addition, another respondent (C2) said: *mukwasha ha li matari sa mbudzi* (the bridegroom does not eat leaves like a goat) which suggests that visitors must be given the best food available.

The respondent (C2) further stated that people need to take pride in their family and communicate non-verbally with the *vhakwasha* (bridegrooms) that the child is not from a poor family; therefore, they must handle the bride with care. There is another proverb which supports this: *muṭa u ḽiwaho ḽama, u vhoneḽa nga marambo* (the family in which meat is eaten can be distinguished by bones lying around). In other words, if you are well off you cannot hide it. Most respondents agreed that Tshivenda-speakers should continue with their culture of showing honour through the giving of food. However, this presents some challenges.

Table 4.80 lists several features that are associated with giving fairly fine flour of pounded maize with meat. In the following table the important meanings for giving fairly fine flour of pounded maize with meat are given in terms of frequency and percentage.

Table 4.81: Important meanings for giving fairly fine flour of pounded maize with meat

Meaning	Frequency	Percentage
Honour	8	100%
Welcome	7	87,5%
Take pride	7	87,5%
Presence of honored person	7	87,5%
Presence of a bridegroom	6	75%
Like	4	50%
Cause one to move away	3	37,5%
Riches	1	12,5%

Table 4.81, above, indicates that the majority of the respondents agreed that the most important meanings that people associate with giving fairly fine flour of pounded maize with meat are: honour (100%), a sign of welcome (87,5%), presence of honoured person(87,5%), pride (87,5%), presence of a bridegroom (75%) and sign of liking (50%). The meanings least associated with giving fairly fine flour of pounded maize with meat are: causes one to move away (25%) and indicates that one is rich (12,5%).

4.3 SUMMARY

This chapter focused on the presentation and analysis of the data. Data was collected from the respondents, including traditional leaders, lecturers, adults, traditional healers, the youth, educators, elderly people and pastors; documents and; systematic observation. The analysis was based on themes and their connotations. In other words, as a qualitative study, the researcher analysed data by organizing it in classified themes, namely: Silence, Kinesics, Posture, Facial Expression, Touch, Proxemics and others.

The meanings of non-verbal actions (communication) in the Tshivenda culture - as revealed in the findings of this study - are summarized in Table 4.82 which follows:

Table 4.82: Meanings of Non-Verbal Actions (Communication) in the Tshivenda Culture

Theme 1	Theme 2	Theme 3	Theme 4	Theme 5	Theme 6	Theme 7
Silence	Kinesics	Posture	Facial Expression	Heptics	Proximics	Other
<u>Advantages</u> -Respect -Conflict avoidance -Good manners -Trustworthiness -Good listening skills <u>Dis-advantages</u> -Foolishness -Witchcraft -Hatred	<u>Kneeling down</u> -Respect -Kindness Maintenance of culture -Requests -Invitation <u>Advantages</u> -Peace -Revival of culture <u>Disadvantages</u> -Crime -Abandoned culture -Dust <u>Hand supporting chin or side of face</u> -Depression -Loneliness -Sickness <u>Hands in pockets</u> -Disrespect -Pride <u>Lay on back</u> -Tiredness -Darken the teats <u>Lay on stomach</u> -Satisfaction -Stomach disorder <u>Crossed arms</u> -Defensive -Habit <u>Hands</u>	<u>Walking fast</u> -Moody -Hurry -Fear <u>Walking slowly</u> -Status -Rudeness -Visitors <u>Man walking ahead of his wife</u> -Protection -Leader -Give direction	<u>Wink at</u> -Reprimand -Alert Disapproval <u>Eye contact</u> -Disrespect -Attentiveness -Listening <u>Looking down</u> -Shy -Defeat -Rude <u>Yawn</u> -Hunger -Tiredness -Boredom <u>Slumbering</u> -Feeling excluded -Tiredness -Habit <u>Spitting saliva</u> Disapproval -Nature -Informed about death <u>Rubbing eyes</u> -Tiredness -Disbelief -Sleep -Shy <u>Head nodding</u> -Agreement -Interest -Listening Encourage	-Disrespect -Love -Fight	<u>Moving closer (sitting or standing) to someone</u> -Interest -Similar rank -Privacy <u>Moving away from the speaker</u> -Dislike -Fear -Disapproval	<u>Time Coming to a house early in the morning</u> -Death -Problem <u>Evening</u> -Fairy tale -Super <u>Twilight</u> -Visitors Giving thick porridge with cooked and dried vegetables -Not welcome -Poverty -Used to person <u>Giving fairly fine flour of pounded maize with meat</u> -Honour -Take pride -Welcome

	<u>rubbing together</u> -Apologetic -Inferiority <u>Putting hat on</u> -Dignity -Protection -Status <u>Handling stick/rod</u> -Security -To swing -Leadership <u>Carrying a hand hoe</u> -Ready to plough -No death <u>Planting a tree,</u> <u>pouring sand, water,</u> <u>snuff and seed in the grave</u> -Give up -Harvest in abundance - Provision of shadow <u>Wear copper bangles</u> -Protection -Pain in wrist <u>Wrapping the deceased with blanket or animal skin</u> -Honour -Dignity		ment <u>Pasted smile</u> -Secrecy Displeasure <u>Smiling while head tilted,</u> <u>looking up</u> -Love -Shyness <u>Hand clamped over mouth</u> -Lying Suppression Embarrassment <u>Nail biting</u> -Frustration -Fear -Bored <u>Hands on hips</u> -Confidence -Tiredness -Amazing			
--	--	--	---	--	--	--

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

5.1 INTRODUCTION

The previous chapter, **Chapter Four**, described the collected data and its analysis. This final chapter focuses on conclusions reached concerning the entire study and makes recommendations. The aim of this final chapter is to provide a succinct summary of the chapters; reach conclusions and make recommendations.

5.2 SUMMARY OF THE STUDY

This study examined the role and the various forms and their meanings of non-verbal communication in the Tshivenda culture.

5.2.1 Chapter One: Outline of the Study

Chapter One outlined and introduced the background to the study; the research problem; the literature review; its aims and objectives; the research questions; the significance of the study; and theoretical framework. In terms of the background, a short description of non-verbal communication was given. The uniqueness of non-verbal communication to a culture was discussed. The aims and objectives were to establish what non-verbal communication is and to determine meanings associated with it in the Tshivenda culture. The research questions were identified and they were used to explore the extent to which non-verbal communication can be observed in Tshivenda.

Theories relevant to this study were selected and examined. They are: the neuro-cultural theory which covers seven fundamental emotions, including happiness, sadness, anger, fear, disgust, contempt and surprise. This theory contributes greatly to understanding different societies. The regulatory focus theory suggests that different non-verbal signals may be used to increase effective communication while the theory on kinesics focuses on the skill which people have to give meaning to all body movement. The research problem suggested that non-verbal communication, unlike sign language, is not learnt or taught in a formal setting.

5.2.2 Chapter Two: Literature Review

The relevant literature related to the research problem was reviewed in **Chapter Two**. The areas that were identified as being particularly relevant to the study included language, communication, socio-linguistics, verbal communication, the functions of non-verbal communication and its various types.

The literature related to language reveals that it is one of the ways people communicate their social behaviour. It was evident that language and communication go hand-in-hand. We communicate on a daily basis by talking, keeping silent, frowning and sending and reading emails. Both communication and language are seen to be culturally based and society communicates verbally and non-verbally.

The literature suggests that verbal and non-verbal communication is inextricably intertwined; non-verbal behaviour serves to complement, substitute, accent, contradict, repeat and regulate verbal messages. Much of what was reviewed in terms of non-verbal communication underlined the belief that all human behaviour and actions are part of communication. It was also found that behaviour is attached to its culture. For example, direct eye contact in Western culture is equated to respect whereas in the Tshivenda culture direct eye contact is not allowed as it shows disrespect. One is expected to look down when speaking to an adult or when encountering a traditional leader. Therefore, non-verbal communication is important in all spoken languages.

5.2.3 Chapter Three: Methodology and Data Gathering

Chapter Three described the methods that were used to collect the relevant data for the study. Both quantitative and qualitative approaches were used. However, the qualitative approach was used more extensively than the quantitative approach as the qualitative method enabled the researcher to delve deeply into how and why numerous types of non-verbal communication are used in Tshivenda.

A random sampling technique was chosen to assist the researcher in obtaining the required information from a distinct group of participants who were knowledgeable about, and had relevant information and experience of, the role of non-verbal communication in

Tshivenda. The method used for collecting data was by means of interviews with open-ended questions which are not formulated before the interviews took place. The interviewees in this study included traditional leaders, lecturers, elderly people, traditional healers, educators, adults, youth and pastors. The researcher also reviewed documents and used photographs to illustrate various identified forms of non-verbal communication. In this qualitative study, the data collected was recorded in writing and observations were also noted. During periods of observation, the researcher looked at the setting; for example, the way of doing things in the graveyard, both by the commoners and royals. Questions were asked while the researcher observed the non-verbal communication actions. Photographs were taken for illustration purposes.

5.2.4 Chapter Four: Presentation and Discussion of Data

Chapter Four focused on how the data was analysed. In the research, the analysis of the data was guided by the research questions. The researcher reduced the data to make it more manageable; to display; and to draw conclusions. In order to get the sense of the whole and to familiarise herself with the data, the researcher engaged in a careful and continuous reading of all the transcriptions. As she read through the data, topics were identified and labelled (McMillan and Schumacher, 1993:388).

In the processing of the data the meanings for non-verbal actions were opened up and identified and, then, linked together in terms of the identified themes. Each sub-category in each theme was identified in terms of occupation, number and meaning. The researcher assembled the material for each theme in one place and began a preliminary analysis; themes that were identified and discussed included silence, kinesics, posture, facial expressions, heptics, proxemics and time. The researcher concluded the analysis by writing the report. The findings in this chapter revealed that although the Tshivenda culture shares common non-verbal communication gestures with other cultures and languages, it also reflects its own peculiar features in this regard.

5.2.5 Chapter Five: Conclusion

Chapter Five, the final chapter of this study, provides a summary of the previous chapters; comments on the findings and makes recommendations. It also suggests areas of non-verbal communication in the Tshivenda culture that other researchers could investigate in the future.

5.3 FINDINGS AND RECOMMENDATIONS

Non-verbal communication and culture are inextricably intertwined; in order to understand a specific type of non-verbal communication a researcher should be familiar with the source culture. If this is not the case, misunderstanding and miscommunication is likely to occur. The findings and recommendations that are given below are based on the themes that came under scrutiny in **Chapter Four**.

5.3.1 Findings and recommendations for Silence

The study has revealed that Tshivenda mainly prefers silence as it is deemed to be virtuous. The adage silence is golden is applied in this instance because silence brings about positive results in people's daily activities such as: respect, honour, satisfaction, dignity - to mention just a few. However, the study cautions that using silence indiscriminately has a tendency to produce unintended results. For instance, it may lead to more oppression of women as the Tshivenda culture advises women to keep quiet, even if the situation is unbearable. The study has revealed that silence has both advantages and disadvantages.

It is recommended that silence should be maintained in terms of time and place. One should not be too talkative as it causes unnecessary conflict between speakers. However, in the context where people are competing for jobs and other necessities of life, it is prudent for them to express their feelings verbally. There is the stereotype that Tshivenda-speaking people are not outspoken and are submissive and this stereotype should be rejected for the myth that it is. Tshivenda-speaking people must not accept this myth as it endangers docility which is unnecessary. Otherwise, how would one know

that some people is dissatisfied with the *status quo* if they do not voice their true feelings? In the Tshivenda culture there are proverbs that encourage people to speak, such as: *mafhungo a naka u ambiwa* meaning *that* it is better to discuss the matter than to keep quite; *zwo ambwaho a zwi tshinyali* (what has been discussed will not lead to tension and difficulty). In other words, people must not suffer in silence. They should be made aware that the merit of silence depends on the context.

More importantly, it is recommended that the Department of Education should include non-verbal communication in the Tshivenda culture as part of the curriculum from Grade R up to tertiary level. African languages, in particular, use non-verbal communication and, therefore, people should learn about various types of non-verbal communication and its associated meanings.

5.3.2 Findings and recommendations for Kinesics

The study has shown that kneeling is an important part of kinesics in the Tshivenda culture. This practice still occurs today in the lives of the Vhavenda. Having considered the pros and cons of this posture, it is recommended that kneeling down should continue to be practiced as it brings about peace between people. However, it must be done voluntarily, not enforced, and those who are beneficiaries of such practice, should not regard it as their right - regardless of the context. There are instances where kneeling down is currently deemed inappropriate. For instance, kneeling down in schools and the work environment may not be right because men and women are regarded as equal whereas the Tshivenda culture expects women to kneeling more frequently. The attire that women wear these days, such as trousers, does not allow women to kneel down in the dirt and mud.

Cultures are dynamic and, therefore, some non-verbal communication actions that are impractical should be improved; for example, greeting humbly by putting the palms of the hands together when lying on one's side could be modified so that it could be healthy and more conducive to modern conditions. In this instance, bowing could still achieve the same communicative results.

The study also indicates that people are encouraged to put a hat on as it protects them from the heat and it shows respect which is why the Tshivenda call it *murunzi* derived from *tshirunzi* (dignified status) because it brings about respect. In fact, it shows that the speakers are civilised people in the true sense of the word. People, especially the youth, should be taught when and where to put on a hat. Furthermore, the findings of the study suggest that to put a hat on in the graveyard should be abolished as there is a clash of cultures. In the past Tshivenda-speaking people did not use hats, as such; it seems to be a Western culture imposition. Whereas commoners are supposed to wear a hat in the graveyard, royalty are not supposed to do so. This causes confusion as one is never sure who is a commoner and who is not. Those who keep guard in the graveyards use this to oppress others in the sense that those who do not wear a hat, especially women, are refused entry to the graveyard. This is gender discrimination that Tshivenda would do well to discard. It is sad that people from other places who are not familiar with the belief of putting on a hat are denied the opportunity to witness the burial of their loved ones. They spend money and time to attend the funeral but end up being refused access to the graveyard. Therefore, it is recommended that wearing a hat should not be used as criterion for allowing or denying people entrance to the graveyard.

Planting a tree, pouring sand, water, snuff and seed into a grave depends on one's belief. Therefore, it is recommended that people should understand, appreciate and accept each other's beliefs. Those who do not believe in planting a tree, pouring sand, water, snuff and seed in the grave should accept those who do without casting aspersions, and vice versa.

According to the findings, some Tshivenda-speaking people like to wear copper bangles. In fact, those who wear them do so because of religious reasons, such as those preached by traditional doctors and healers. It is recommended that people should be able to wear their copper bangles freely, without fear or intimidation. Employers should not discriminate against such people as it is their right to wear this type of ornamentation. To discriminate against them would be a violation of the Constitution of the country.

The study has shown that handling or using a stick/rod by chiefs is a common phenomenon among the Vhavenda. It is recommended that this practice should continue as the traditional leader should not use a finger to point to a person, which is deemed to be rude, offensive and impolite in the Tshivenda culture. However, one should not use the stick to beat others as often happens during labour strikes in South Africa.

The youth like to put their hands in their pockets while speaking to adults which appear to generate negative feelings among the adults. It is recommended that no one, but especially the youth, should engage in this practice as it shows disrespect. The youth should be taught ways to respect whoever they interact with and this should be part of life orientation at school.

5.3.3 Findings and recommendations for posture

In the past, men used to walk ahead of women in order to protect them. However, nowadays this is done to belittle women. Men do so to show their superiority, especially considering that they hardly carry anything whereas women carry heavy loads, including babies and bags. This unfair practice does not deserve to be preserved in terms of the democratic dispensation of South Africa.

The findings of the study suggest that a man walking ahead of his wife is not a good practice if it is done with pride. In the past men used to walk ahead of their wives as a type of non-verbal action that communicated: "I am the one who knows the direction, yours is to follow me". Walking in front of someone should not be an issue - as long as there is no oppression of one by another. Husbands and wives should walk abreast, if possible which would indicate love and unity.

5.3.4 Findings and recommendations for facial expressions

Eye contact is one facet of facial expressions that emerged in the findings of the study. They indicated that the Tshivenda culture does not encourage direct eye contact while Western culture encourages it. In Western culture making eye contact suggests honesty, whereas in the Tshivenda culture it is recommended that one should avoid eye contact to show respect. In terms of this conflict of cultures it is recommended that people should acknowledge the non-verbal actions of their culture as well as those of other cultures and behave accordingly.

Specific types of culture behaviour should be documented to alert teachers to them as they work with children from different backgrounds. Teachers should know what the cultural implications are when they ask questions and observe that some of their learners look down. This should not be automatically misinterpreted as insolence, stupidity or ignorance; some children may be highly gifted and their actions are a result of their culture which teaches them to behave like that to show respect for their seniors. This is also relevant to other professionals, such as nurses, doctors, magistrates, social workers and police, etc. Knowledge is power and the aforementioned people would be empowered to assist their charges and patients in the correct way.

5.3.5 Findings and recommendations for heptics (touch language)

The finds have shown that touching between people is sometimes inevitable, but that this needs to be done properly. For instance, touching happens regularly when people play games, conduct greetings and dance. However, with touching between lovers, it is recommended that boys and girls should avoid doing so in public in front of adults as it shows disrespect and a lack of manners. Another reason for discouraging touching is that it may promote teenage pregnancy.

5.3.6 Findings and recommendations for Proxemics (The use of space for communication)

The findings of the study suggest that all people have a need of space and, therefore, people should be taught to observe the correct distance in terms of their cultures between the sender and the receiver of the message. The Tshivenda culture does not encourage people to be too close to each other.

Currently, in our democracy where there are many different cultures and there are people with different beliefs and life styles. Therefore, a failure to know about the importance of distance may cause offence. In Western culture distance has various meanings; for example, the public zone refers to a distance above three metres between the sender and the receiver. A speaker communicating with a group of business people should maintain a distance of three metres between himself/herself and the audience. The social zone is a distance between one and two metres between a sender and receiver. This zone operates during a casual conversation between people getting acquainted. The

personal zone refers to a distance of between half and one metre between the sender and receiver. It is applied by workers who work together. The intimate zone comprises a distance of between zero and half a metre. This zone is applied in situations involving friends, lovers and family members who share a comfortable or close relationship (Chettiar, De Beer and Reddy, 2011:61). Contrary to the above, in African and especially in Tshivenda culture the distance between the sender and the receiver may not be important, except that people should not be too close to each other without any formal introduction. The implication, though, is that proxemics should be taught in schools as people from Western culture will be offended when this distance - in terms of formality - is not observed.

5.3.7 Findings and recommendations for time

The findings show that Tshivenda culture does not measure time according to a watch. In fact, every culture has a different attitude to time and places different values on time. In spite of these differences and due to the times in which we live where time is regarded as money, people should be taught to respect time; there should be no procrastination. It is recommended that in the Tshivenda culture people should redefine time to avoid using it only in terms of, for example, morning, evening and twilight. If one asks what time church services start, one should be more specific than just saying in the morning; It is also recommended that people should make appointments for a specific time before visiting others.

Finally, people should be taught to work as hard as possible because time waits for no man. Nothing worthwhile on this earth comes about without hard work. There is virtue in hard work which can be seen in countries, such as Germany and Japan, that have achieved immense successes socially and politically because of hard work. It does not mean that people should not have time for relaxation; a good balance should be struck between leisure and hard work.

5.4 CONCLUSION

From the above discussion, it is clear that the study has elicited findings from an analysis of types of non-verbal communication in Tshivenda and the meanings that are associated with them. It has been shown that speakers need to be aware of such actions in order to communicate effectively at all times. However, there are other aspects that have not covered, such as infant and initiation school non-verbal communication which could be examined in a further study. In addition, other studies could be undertaken to compare types of non-verbal communication in Tshivenda with those found in other African languages, such as isiZulu, Sesotho, Xitsonga.

BIBLIOGRAPHY

- Abercrombie, D. 2011. *Introduction to Qualitative Research: Data Analysis Techniques. Professional Nurse. Vol. 14, No.8, pp. 531-533.*
- Adler, R.B, Rosenfeld, L.B. and Towne, N. 1989.*Interplay: The Process of Interpersonal Communication.* USA: The Dryden Press.
- Amoaka, T., Laga, H., Yoshie, M. and Nakajima, M. 2011. *Personal Space-based Simulation of non-verbal Communications, Journal Home Page.*2011. Pp. 1-17.
- Anderson, P.A. and Bowman, L. 1994. *Positions of power: Nonverbal Cues of Status and Dominance in Original Communication. Paper Presented at The Annual Convention of the International Communication Association, Honolulu, H.I.*
- Barker, L.L. and Gaut, D.R. 2002. *Communication.* New York: A Pearson Education Company.
- Barker, L.L. and Gaut, D.R. 1996. *Communication, 7th Edition.* Massachusetts: Allyn Bacon.
- Baringer, D.K. & McCroskey, J.C. 2000. *Communication Education. National Communication Association, 49(2):178-186.*
- Benson, S. 1979. *The Independence of Venda (Economic Research Co-operation and Development) and the Institute for Development Studies.* Johannesburg: Rand Afrikaans University.
- Berko, R.M., Wolvin, A.D. and Wolvin, D.K. 1998. *Communicating: A Social and Career Focus.* New York: Houghton Mifflin.
- Bernard, H.R. 1988. *Research Methods in Cultural Anthropology.* California: Sage Publishers.
- Blacking, J. 1967. *Venda Children Songs. A Study in Ethnomusicalogical Analysis.* Johannesburg: Witwatersrand University Press.

- Bless, C. and Smith, C. 2001. *Fundamental of Social Research Methods*. Lansdowne: Juta.
- Bogdan, R.C. & Biklen, S.K. 1982. *Qualitative Research for Education: An Introduction to Theory and Methods*. London: Allyn & Bacon Inc.
- Bogdan, R.C. & Taylor, S.J. 1978. *Introduction to Qualitative Research Methods*. New York: John Wisley & Sons Inc.
- Bridgemohan, R.R. 2001. *Parent Involvement in Early Childhood Development in Kwazulu Natal. Unpublished Doctoral Thesis*. Pretoria. University of South Africa.
- Brown, C.E., Dovideo, J.F., Ellyson, S.L., Heltman, K. & Keating, C.F. 1988. Power Displays between Women and Men in Discussions of Gender-Linked Tasks. A Multichannel Study. *Journal of Personality and Social Psychology*. 55 (4):580-587.
- Burgoon, J.K., Buller D.B. *et.al.*1996. *Non-verbal Communication*. New York: Mc-Graw Hill.
- Burgoon, J.L. and Hale, J.L. 1988. *Nonverbal Expectancy Violations: Model Elaboration and Application to Immediacy Behaviours: Communication Monographs*, 55:58-79.
- Burgoon, M., Heston, J.K. and McCroskey, J. 1974. *Small Group Communication: A Functional Approach*. New York. USA.
- Burns, R. B. 2000. *Introduction to Research Methods* .London: Sage.
- Carli, L.L. 2001. Gender and Social Influence: The Society for the Psychological Study of Social Issues. *Journal of Social Issues*, 57(4): 725-741.
- Carroll, J.M. and Russell, J.A. 1996. Do Facial Expression Signal Specific Emotions? Judging from the Face in Context: Attitude and Social Cognition. *Journal of Personality and Social Psychology*, 17: 124-129.

- Charles, A.C. Clydem, N. and Donna M. 1997. *Death and Dying Life and Living*. New York: Cole Publishing Company.
- Chauke, O.R. 2004. *The Xitsonga Songs: A Sociolinguistic Study*. Unpublished PhD Dissertation. Turfloop University of the North.
- Chettiar, L., De Beer, M. and Reddy, M.M. 2007. *Marketing Communication*. Sanston: Heinemann.
- Cilliers, P. and Louw, M. 2003. *Interpersonal Communication*. Cape Town: Heinemann Educational Publishers.
- Clarke, A. 1999. *Qualitative Research: Data Analysis Techniques. Professional Nurse*. Vol. 14, No. 8, pp. 531-533.
- Cleary, S. 2003. *The Communication Hand Book: A Study Guide to Effective Communication*. Cape Town: Juta.
- Cleary, S. 2008. *Communication. A Hands on Approach*. Cape Town: Juta.
- Cleary, S. 1990. *The Communication Handbook*. Kenwyn: Juta.
- Cohen, L., Marion, L. and Morrison, K. 2007. *Research Methods in Education*. New York: Routledge.
- Comptons Encyclopaedia. 1987. *Comptons Learning Company*.
- Concise Oxford Dictionary*. 2009.
- Creswell, J.W. 2013. *Qualitative Enquiry and Research Design*. London: Sage.
- Darwin, C. 1998. *The Expression of Emotion in Man and Animals*. New York: Oxford University Press.
- De Beer, M. and Reddy, M.M. 2007. *Marketing communication*. Sandton: Heinemann.
- Demir, M. 2011. *Nonverbal Communication in Politics*. CS Canada: Turkey.

- Denzin, N.K. and Lincoln, Y.S. 1998. *Collecting and Interpreting Qualitative Materials*. London: Sage Publishers.
- De Vos, A.S. 1991. *Research at Grass Roots*. Pretoria: Van Schaik Publishers.
- Donaldson, W., Smith, L. & O'Connor, M. 2007. *Marketing Communication*. Pearson: Cape Town.
- Driscoll, M.P. 2005. *Psychology of Learning for Instruction*. Boston. Allyn & Bacon.
- Duck, S. & McMahan D.T. 2009. *A Relational Perspective*. London: Sage.
- Eckert, P. & McConnell, G.S. 2003. *Language and Gender*. New York: Cambridge University Press.
- Eicher, B. 1993. *Dress and Ethnicity. Change Across Space and Time*. Oxford: Berg Publishers.
- Ekman, P. & Friesen, W. 1969. *The Repertoire of Nonverbal Behaviour: Categories Origins, Usage, and Coding. Semiotica, 1:49-98*.
- Ekman, P. & Friesen, W. 1975. *Unmasking The Face. Semiotica, 1:49-99*.
- Ekman, P. & Rosenberg, E.L. 1997. *What the Face Reveals: Basic and Applied Studies of Spontaneous Expression Using the Facial Action Coding System (FACS)*. New York: Oxford University Press.
- Erasmus-Kritzing, L.E., Bowler, A. & Goliath, D. 2009. *Effective Communication: Getting the Message Across in Business*. Pretoria. Van Schaik Publishers.
- Euvrard, G., Findlay, H. & Normand, N. 2013. *Life Orientation*. Cape Town. Maskew Miller Longman (Pty) Ltd.
- Frost, R., Vos, H. & Dreyer, M. 1994. *Communication Dynamics*. Johannesburg: Lexicon Publishers.
- Frudland, A.J. 1994. *Human Facial Expression: An Evolutionary View*. San Diego CA: Academic Press.

- Gall, M.D., Gall, J.P. & Borg, W.R. 2010. *Applying Educational Research*. USA: Pearson.
- Gamble, T.K. & Gamble, M. 1997. *Communication Works*. New York: McGraw-Hill Companies.
- Gelfand, M. 1973. *The Genuine Shona: Survival Values of an African Culture*. Rhodesia: Mbambo Press.
- Gerber, K. & Du Plessis, N. 2009. *Marketing Communication*. South Africa: Pearson.
- Giri, V.N. 2009. *Encyclopedia of Human Relationships*. London: Sage Publishers.
- Gudykunst, W. & Nishida, T. 1986. *The Influence of Cultural Variability on Perceptions of Communication Behavior Associated with Relationship Terms: Human Communication Research*, 13 (2): 147-166.
- Gultig, J., Hoadley, U. & Jansen, J. 2004. *Curriculum from Plans to Practices*. Cape Town: Oxford University Press.
- Hartley, P. 2007. *Interpersonal Communication*. New York: Routledge.
- Herbert, R.K. 1992. *Language and Society in Africa*. Cape Town: Credo Press.
- Hide, R.A. 1972. *Non-verbal Communication*. New York: Cambridge.
- Holloway, I. 1997. *Basic Concepts for Qualitative Research*. London: Hartnolls Ltd.
- Hong-li, P. 2011. *Effects of Non-verbal communication on College English Classroom Teaching. US-China Foreign Language*, 9(8): 505-516.
- Hornby, A.S. 2012. *Oxford Learners Dictionary of Current English*. Cape Town: Oxford University Press.
- Hornby, A.S. 1998. *South African Concise Oxford Dictionary*. Cape Town: Oxford University press.
- Huebsch, J.C. 2000. *Communication*. Durban: Butterworths.

- Hybels, S. & Weaver II, R.L. 1998. *Communicating Effectively*. New York: McGraw Hill.
- Imai, G. 1990. *Gestures: Body Language and Nonverbal Communication*.
Massachusetts: Allyn Bacon.
- NKJV. 2013. *Holy Bible (ps, 23:4, Eccl, 12:7)*. USA: Struik Christian Bibles.
- Knapp, M.L. and Hall, J.A. 2006. *Nonverbal Communication in Human Interaction*.
Orlando: Canada: Thomson Wardsworth.
- Kritzinger, L.E, Swart, M. & Mona, V. *Advanced Communication Skills*. Pretoria:
Afritec or Creda Communications.
- Kruger, A.G. & Van Schalkwyk, O.J. 1997. *Classroom Management*. Pretoria: Van
Schaik.
- Kruger, J.S, Lubbe, G.T.A. & Steyn, H.C. 1996. *Control Search for Meaning*.
Pretoria: Via Afrika.
- Kumar, R. 1996. *Research Methodology - A Step-by-Step Guide for Beginners*.
London: Sage Publishers.
- Larazabal, J.S. and Perez-Mirinda, L.A. 2004. *Emotional and Conversational
Nonverbal Signals: Language, Knowledge and Representation*. Nederlands:
Kluwer Academic Publishers.
- Leedy, P.D. 1993. *Practical Research-Planning and Design*. New York: McMillan.
- Leedy, P.D. & Omrod, J.E. 2005. *Practical Research: Planning and Design*. 7th
Edition. New York: McMillan.
- Lincoln, Y. & Guba, E. 1985. *Naturalistic Inquiry, Beverly Hills*. Cape Town: Sage.
- Lisetti, C.L. and Schiano, D.J. 2000. *Automatic Facial Expression Interpretation: Where
Human-Computer Interaction, Artificial Intelligence and Cognitive Science
Intersect. Pragmatics and Cognition*, 8(1): 185-235.

- Lustig, M.W. & Koester, J. 1999. *Intercultural Competence. Interpersonal Communication Across Cultures*. New York: Longman.
- Malandro, L.A., Barker, L.L. and Barker, D.A. 1989. *Nonverbal Communication*. New York: Random House.
- Manning, E. 2007. *Longman Active Study Dictionary*. China: Pearson.
- Marshall, C. & Rossman, G. B. 1999. *Designing Qualitative Research*. London: Sage Publishers.
- Mbiti, J. 1989. *African Religions and Philosophy*. London: Heinemann.
- McMillan, J.H. & Schumacher, S. 1993. *Research in Education: A Conceptual Introduction*. New York: Harper Collins.
- McMillan, J.H. & Schumacher, S. 2010. *Research in Education: Evidence-Based Inquiry*. New Jersey: Pearson.
- Mehrabian, A. 1972. *Nonverbal Communication*. New York: Aldine.
- Monette, D.R., Sullivan, T.J., Thomas, S. & Cornell, D. 1998. *Applied Social Research Tool for the Human Services*. 4th Edition. London: Harcourt Brace College Publishers.
- Mönnig, H. O. 1967. *The Pedi*. Pretoria: Van Schaik.
- Montgomery, M. 1993: *An Introduction to Language and Society*. New York: Routledge.
- Mortensen, D.C. 1972. *Communication: The Study of Human Interactions*. New York: Martins Press.
- Mouton, J. 1998. *Understanding Social Research*. Pretoria: Van Schaik Publishers.
- Muller, F.C. 1969. 500 Year. *A History of South Africa*. Pretoria: Academia.

- Myers, G.E. & Myers, M.T. 1988. *The Dynamics of Human Communication*. New York: McGraw Hill Book Company.
- Nachmias, D. & Nachmias, C. 1987. *Research Methods in the Social Sciences 3rd Edition*. New York: St. Martins Press.
- Ndou, R.M. 1993. *The Vhavenda Concept of Life here after a Comparison between the Traditional Vhavenda Religion and the Christian Tradition*. Unpublished M.A. Dissertation. University of South Africa.
- Nenungwi, T. G. 2005. *Thalutshedzo ya Lufu kha Vhavenda Maduvhani ano*. Hons Dissertation. Thohoyandou: University of Venda.
- Nethengwe, G.T. 2001. *Female Linguistic Etiquette with Special Reference to the Tshivenda Female Language within the Vhavenda Speaking Community*. M.A. Dissertation. Thohoyandou. University of Venda.
- Neuman, W.L. 1997. *Social Research Methods. Qualitative and Quantitative Approaches*. Tokyo: Allyn & Bacon.
- Niesswiadomy, R. 1993. *Foundation of Nursing Research*. Norwalk: Appleton & Lange.
- Oakes, O. 1999. *Readers Digest Illustrated History of South Africa. The Real Story*. Cape Town: Readers Digest Association.
- Orpen, C. 1987. The Role of Qualitative Research in Management. *South African Journal of Business Management*. Vol. 18., No.4. pp. 250-254.
- Patton, M.Q. 2002. *Qualitative Research and Evaluation Methods*. Newbury Park. CA: Sage Publications.
- Phaswana, N.E. 2000. *Languages of Use by The South African National Government: Unpublished Doctoral Thesis*. Michigan: Michigan State University.
- Phophi, L. 2010. *A Comparison of the Significance of the Tshivenda and Xitsonga Dress Codes: A Sociolinguistic Approach*. Sovenga: University of Limpopo.
- Poulos, G. 1990. *A Linguistic Analysis of Venda*. Pretoria: Via Africa.

- Poyatos, F. 2002. *Nonverbal Communication Across Discipline: Cultural Sensory Interaction*. Amsterdam, Philadelphia: John Benjamins.
- Rausepp, E. 1993. *Body Language Speaks Louder than Words*. *Machine Design*. 65 (19): 85-88.
- Ruggiero, V.R. 2006. *The Art of Thinking: A Guide to Critical and Creative Thought*. New York: Pearson.
- Ryle, G. 1963. *The Theory of Meaning*. In (ed) C.E. Caton *Philosophy and Ordinary Language*. Urbana: University of Illinois: Chicago Press.
- Salzmann, Z. 1993: *Language Culture and Society. An Introduction to Linguistic Anthropology*. Oxford: Westview Press.
- Samovar, L. A., Porter, R.E. & Stefani, L.A. 1998. *Communication Between Cultures*. Belmont, CA: Wadsworth Publishing Company.
- Saunders, M.P.L. & Thornhill, A. 2003. *Research Methods for Business Students*. London: Prentice Hall.
- Schapera, L. 1956. *The Speaking Tribes of South Africa. An Ethnological Survey*. Cape Town: Maskew Miller.
- Schwella, E. 1995. *The Constitution and a New Public Administration*. Cape Town: Juta & Co Ltd.
- Scherer, K.R. & Ekman, P. 1992. *Hand Book of Methods in Nonverbal Behaviour Research*. USA: Cambridge University Press.
- Simpson and Weiner E.S. 1989: *The Oxford English Dictionary*. Oxford: Clarendon Press.
- Stayt, H.A. 1968. *The Vhavenda*. London: Frank Cass & Company.
- Steinberg, S. 2009. *An Introduction to Communication Studies*. Cape Town: Juta.

- Stewart, B.K. 1986. *Communication*. Cape Town: Mambo Press.
- Strauss, A. & Corbin, J. 1990. *Basics of Qualitative Research. Grounded Theory Procedures and Techniques*. London: Sage Publishers.
- Strydom, H. & Delport, C. S.L. 2005. *Sampling and Picot Study in Qualitative Research*. Pretoria: Van Schaik Publishers.
- Sullivan, T., Hartley, J., Saunders D. and Fiske, J. 1992: *Key Concepts in Communication*. London: Routledge.
- Tesch, R. 1990. *Qualitative Research: Analysis, Types and Software Tools*. New York: The Farmer Press.
- Tian, Y., Kanade, T. and Cohn, J.F. 2001. *Facial Expression Analysis*, 23 (2) 97-115.
- Tubbs, S.L. & Moss, S. 1994. *Communication*. Singapore: McGraw-Hill Book Company.
- Tyrell, B. 1979. *Tribal People of South Africa*. Cape Town: Gothic Printing Company.
- Verderber, R.F. and Verderber, K.S. 2008: *Communication*. Belmont: Thompson Wodsworth.
- Wade, F. & Hallett, M. 2008. *Language; Business Studies Hands-on Training Future Managers*. Mowbray: Future Managers Publishers.
- Wardhaugh, R. 1998. *An Introduction to Socio-Linguistics*. Oxford: Blackwell Publishers.
- Whitaker, P. 1993. *Practical Communication Skills in Schools*. Longman: Norwich.
- White, C.J. 2002. *Research Methods and Techniques*. New York: Harper Collins College.
- White, C.J. 2005. *Research: A Practical Guide*. Pretoria: Ithuthuko Investments Publishers.

Williams, D. 1997. *Communication Skills in Practice: A Practical Guide for Health Professionals*. Kalahari: Kingsley Publishers.

Williams, G. 1992. *Sociolinguistics: A Sociological Critique*. London: Routledge.

Wolcott, H.T. 2010. *Ethnography Lessons. A Printer Walnut Creek*.CA: Left Coast Press.

Wolfe, M.C. 2003. *The World of Fashion Merchandising*. The Goodheart. Willeox Company.

Woolfork, A. 2010. *Educational Psychology*. London: Pearson.

Zeuschner, R. 1992. *Communicating Today*. Briston: Allyn and Bacon.

Sources from the Internet

Agwuele, A. 2015. Body Talk and Cultural Identity in the African World.
<http://www.equinoxpub.com/home/body-talk-cultural-identity-african-world>. Accessed 19 February 2016.

Coolidge C. 2013. 20 Quotes on Silence: [online]. Available at:
<http://www.psychologytoday.com/bbg/here-there-and-everywhere/201312/20-quotes>. Accessed 28 April 2015.

<http://www.paulekman.com>"www.paulekman.com, 2012. Accessed 19 October 2012.

<http://www.southafrica.info/limpopo.htm>"www.southafrica.info/limpopo.html. Accessed 25 October 2012.

n.d.<http://www.slideshare.net/tayyabsheikhg/types-of-communication-17110305>

n.d.<http://www.skillsyouneed.com/ips/nonverbalcommunication.html>.

n.d. <http://www.ask.com>.

n.d.<http://www.ewhow.com/info-8583078-similarities-cultures-nonverbal-communication>.

n.d.<http://en.m.wikipedia.org/wiki/paralanguage>.

n.d.<http://www.andrews.edu-tidwell/bsad560/nonverbal.html>.

n.d. <http://en.m.wikipedia.org/wiki/kinesis>.

n.d. <http://psychology.about.com/od/nonverbalcommunication/tp/nonverbaltips.html>.

n.d. <http://www.skillsyouneed.com/ps/personal-appearance.html>.

INTERVIEW GUIDE

The medium of communication will be English and Tshivenda in order to communicate with the respondents in the language with which they are familiar.

1. As a Tshivenda-speaking person, do you think it is necessary to consider non-verbal communication in a discourse situation? Explain in detail.
2. Can you identify the types of non-verbal communication that are unique to Tshivenda?
3. In your opinion, what are the advantages and disadvantages of non-verbal communication in Tshivenda?
4. Are there any types of non-verbal communication in Tshivenda that you think are likely to be misinterpreted by an audience? Substantiate your answer.
5. What should one do in order to avoid miscommunication caused by misinterpreting non-verbal communication?
6. Do gender, social class and age play a role in non-verbal communication in Tshivenda? Elaborate.
7. In your opinion, which is more valuable between non-verbal communication and verbal communication in Tshivenda?
8. Are there specific instances where only non-verbal communication is preferred in Tshivenda? Substantiate your answer.
9. How does one acquire non-verbal communication skills in Tshivenda?

Figure 1.1: Kneeling down



Figure 1.2: Hand supporting chin or side of face



Figure 1.3: Hands in pockets



Figure 1.4: Lay on back



Figure 1.5: Lay on stomach



Figure 1.6: Crossed arms



Figure 1.7: Rubbing hands together



Figure 1.8: Putting hat on



Figure 1.9: Handling stick/rod



Figure 1.10: Caring a hand hoe



Figure 1.11: Wearing copper bangles

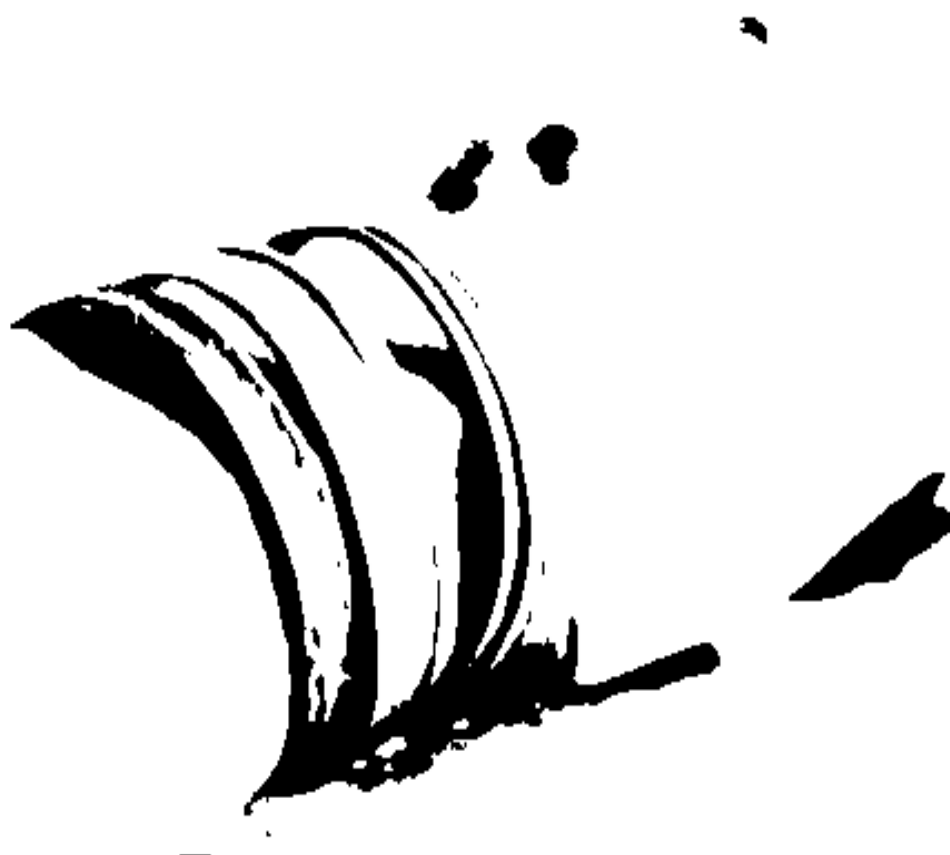


Figure 1.12: Touching the nose while speaking



Figure 1.13: Looking down



Figure 1.14: Yawn



Figure 1.15: Rubbing eye



Figure 1.16: Pasted smile



Figure 1.17: Hand clamped over mouth



Figure 1.18: Biting nail



Figure 1.19: Hands on hips



