

Talking Visuals in Social Media: Linguistic Study of Facebook among a Selected Group of Kenyan Internet Users.

Florence Muthoni Mwithi

Department of Literary and Communication Studies, Laikipia University, KENYA.

Author email: flowalolii@gmail.com

Abstract

This paper investigates how Facebook users in Kenya lean on pictures to amplify meaning in their online posts. This argument on visuals, and their utility on social media is important to the current study as visuals form part of the analysis and it will be important to examine what realities they represent apart from the written texts. The article located itself within the frameworks of Computer Mediated Discourse Analysis (CMDA) and used questionnaires to obtain data. Pictorial presentation of information has been a common practice in the 21st century Kenya. A text on the Internet may be multimodal; having written speech and visual texts. These visual texts are used with various motives like entertainment, passing information, advocacy, and advertisement. It becomes extremely important to recognize that visuals and other forms of semiosis (making meaning) are as important as words in the construction of reality. A pictorial will often offer a different version of reality from that of verbal text. This study concluded that the number of photos by females was almost double the ones for males, meaning as far as this study is concerned, this motivation factor of photo uploads is more in females than in males.

Key terms: talking visuals, social media, internet users

How to cite this article in APA (6th Edition)

Mwithi, F. M. (2020). Talking Visuals in Social Media: Linguistic Study of Facebook among a Selected Group of Kenyan Internet Users. *Editon Cons. J. Media Commun. Stud.*, 2(1), 138-150. Doi: [10.51317/ecjmcs.v2i1.191](https://doi.org/10.51317/ecjmcs.v2i1.191)

INTRODUCTION

This paper explores the motivations for use of visuals in Facebook posts among the selected group of FB users in Kenya. Media is consumed for a wide range of purposes and individuals utilize different media channels to achieve different goals. A text on the Internet may be multimodal; having written speech and visual texts. These visual texts are used with various motives like entertainment, passing information, advocacy, advertisement etc. Janks (2010:63) argues that it is important to recognize that visuals and other forms of semiosis (making meaning) are as important as words in the construction of reality. She continues to say that, a visual will often offer a different version of reality from that of verbal text. This argument on visuals is important to the current study as visuals form part of the analysis and it will be important to examine what realities they represent apart from the written texts.

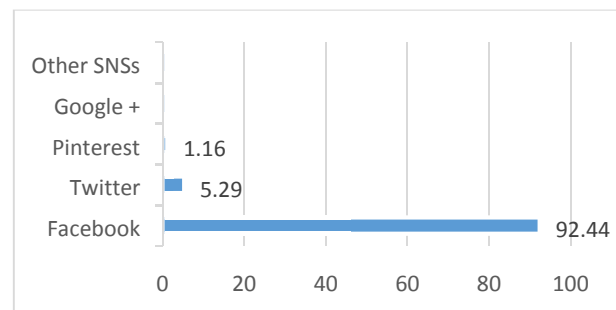
This paper sets out to explore the reasons why Facebook users in Kenya are attuned to use visual texts in their online interactions with others. In order to this, a motives scale was adapted from the Internet Motives Scale (IMS) of Papacharissi and Rubin (2000). The motives include passing time, information seeking, and convenience, and entertainment, self-expression, forming new relationships, education and marketing among others. This discussion begins with presentation of the motivations for use of visuals in FB posts obtained from findings from the online questionnaire then proceeds to explore how these motives are performed through a discussion of the emerging themes in the posts.

LITERATURE REVIEW

Facebook in Kenya has gained a lot popularity when compared to other forms of CMC available to the Kenyan populace. FB is the most used social network in Kenya at 92.44 percent according to Kiribati mobile social media usage statistics. Twitter ranks second with 5.29 percent,

Pinterest ranks third with 1.16 percent, Google+ ranks fourth with 0.42 percent and the remaining social networks hold 0.6 percent. Mobile internet Figure 2.1 that follows paints the picture very well.

Fig.1.1 Most Commonly Accessed Social Networks by Kenyans



Source: Adopted from Kiribati Mobile Social Media Usage Statistics - 2015

Figure 1.1 shows the high prevalence of Facebook in Kenya when compared with other SNSs. The high prevalence of Facebook alone warrants some investigation. LinkedIn a professional SNS has not gathered much users and usage despite the importance and significance it wields. This perhaps points to the motivations for the use of Facebook as a social network site, majorly for social interactions. People seem so much concerned with social ties more than any other thing it is therefore no wonder that FB ranks as the most commonly accessed SNS in Kenya.

According to a report published by Gathegi (2014), roughly 69.6 percent of the population in Kenya engage daily in internet activities. Facebook dominates Kenya's social media with five million users. Far behind them is LinkedIn with 1.5million users (for professionals), Twitter with 650,000 users and Google+ with 350,000 users. LinkedIn is actually the worst hit in dormancy; it has the highest number of inactive users, closely followed by

Google+ and Twitter, which currently suffers a huge 65 percent dormancy rate in Kenya; 19 percent of Kenyans on Twitter have not tweeted in 2014.

There is also a rise in the use of mobile applications, which, the report reveals, has overtaken web-based applications. Twitter for Android is the most popular mobile applications with the social media network's growth peaking between 2012 and 2013; about 100 thousand new users signed up during this period. This peak was reportedly spurred by the 2013 general elections, which saw numerous politicians get online and campaign via social media. A text on the Internet may be multimodal; having written speech and visual texts. These visual texts are used with various motives like entertainment, passing information, advocacy, advertisement etc. Janks (2010:63) argues that it is important to recognize that visuals and other forms of semiosis (making meaning) are as important as words in the construction of reality. She continues to say that, a visual will often offer a different version of reality from that of verbal text. This argument on visuals is important to the current study as visuals form part of the analysis and it will be important to examine what realities they represent apart from the written texts.

In Kenya, just like the rest of the world, the greatest motivation is keeping in touch with friends. Of course, the inherent inbuilt features of Facebook like reminders of friends' birthdays or events motivate people to Facebook. The proliferation and affordable smart phones in Kenya, be it from Safaricom shops or any other major distributors, has enabled many a Kenyans own such

gadgets which otherwise were out of reach and which come with the Facebook and other SNSs feature installed or which can easily be downloaded. The rates for calling and data bundles has significantly come down, because of the stiff competition amongst the several service providers. The numerous offers and promotions especially on data usage and bundles is a great motivator to use the SNSs more often as they are cheap and affordable. The online questionnaire for finding out the motives for use in the current study was fashioned using the list of factors for motivation from previous research on motivations. (Flaherty, Pearce, and Rubin (1998); Papacharissi and Rubin (2000); the Pew Research Center for the People and Sheldon, (2008b). The Internet motive scale (IMS) of Papacharissi and Rubin (2000) was adapted and modified for this paper.

RESULTS

The Use of Visuals among a Selected Group of Kenyan Internet Users

An online questionnaire was sent to the eight participants, which guided them on how they should respond to the twenty-one identified motives for the use of visuals in Facebook posts. Participants needed to check one response on a scale of 1-5 on the degree to which each factor motivated their individual use of Facebook. The findings of the questionnaires are given in Table 1. This table shows which motives highly influenced the use of FB and which least motivated the users to use visuals in FB posts.

Table 1 Summaries of Motives for the Use of Visuals in FB from Online Questionnaire

Motive	Highest score	Lowest score
1.It is entertaining	Agree 50%	Disagree 25%
2.I have nothing to do	Strongly disagreed 87%	Disagree 12.5%
3.To pass time when I am bored	Disagree 50%	Agree 37.5%
5.To get away from what I am doing	Disagree /Agree 37%	Undecided/Strongly disagree 12.5%

6. Check my wall after I receive an e-mail	Agree 50%	Strongly agree 12.5%
7. To check other people's updates	Strongly agreed/Agreed 37%	Strongly disagreed/Disagreed 12.5%
8. To view other people's photos	Agreed/Disagreed 37.5%	Strongly agreed/Strongly disagreed 12.5%
9. Find new friends	Disagree 37.5%	Undecided/agree/Strongly agreed 12.5%
10. To see which people I know have joined FB	Disagree 37%	Agree 12.5%
11. Join a group that fits my interest	Strongly disagree 62.5%	Agree/Undecided 12.5%
12. To interact with others through FB groups	Strongly agree/agree 37.5%	Disagree/Strongly agree 12.5%
13. To send messages to my friends	Agree 37.5%	Undecided 12.5%
14. To stay in touch with friends	Strongly agree 50%	Undecided 12.5%
15. Update my status	Agree 37.5%	Disagree 12.5%
16. To post my photos	Agree 50%	Disagree 12.5%
17. To get through to someone who is hard to reach	Agree 50%	Undecided 12.5%
18. To look for information	Agree/Strongly agree 37.5%	Undecided 12.5%
19. To advertise my goods and services	Agree 50%	Strongly disagree 12.5%
20. To champion a cause	Strongly agree 50%	Agreed/Undecided/Strongly Disagree/Disagree 12.5%
21. Educational purposes	Agree 37%	Undecided 12.5%

Source: Online questionnaires of the eight participants

From a quick look at table 1.1, one can see that the highest percentage score was 87.5 per cent for the item, 'I have nothing to do'. Majority of the participants disagreed strongly that the item 'I have nothing to do' motivated them to use FB visuals. What this means is that FB visuals is purposeful in its use. Users do not just use it out of lack of a better thing to do. This finding is in agreement with Sheldon's (2008b) research, which recorded 11.2 percent of the total variance. This was a small value when compared to other factors. On the contrary, previous research (Flaherty, et al., 1998) found this item particularly salient.

It is safe to conclude that motivation factors do change over time. Also among the least scored factors are: 'finding new friends, find which people I know have joined FB, joining groups'. Just like in Sheldon (2010) and Song et al., (2004) these factors are weak, meaning that users use FB to interact with acquaintances first and not to create friends. This point supports the approach that the current research took of viewing Facebook as a Social Network Site rather than a Social Networking Site.

The second thing that can be observed from Table 2 is that 'entertainment, staying in touch with friends, posting my

photos, checking my wall after I receive an e-mail, business and championing a cause’ are all strong motivations for FB visual use. Each of these received a 50 percent score therefore indicating that they offer strong gratification for the users in FB use thereby prompting users to use FB. These findings are in agreement with previous research that also records them as salient factors (Flaherty, et al., 1998; Song, et al., 2004 and Sheldon, 2008b). Text 1 to 7 are examples of posts made by the participants for the sole purpose of entertainment, staying in touch with friends, championing a cause and information seeking. Upon

analysis, the 21 motives are categorized into three according to the highest, medial and lowest scores as was given by the participants. This information is presented in Table 2. The rationale for this was to enable the researcher delineate the strongest motives from the least. This will therefore serve as the yardstick for the inclusion or exclusion of any of the 21 motive items in the final discussion. The items that make it in the inclusion cluster are grouped into 3 broad categories of factors that are subjected to discussion.

Table 2 Summaries of Motives for use of Facebook Visuals According to the highest, Medial and Lowest Score

Highest score	Medial score	Lowest score
It is entertaining	To get away from what I am doing	I have nothing to do
Check my wall after I receive an email	To check other people’s updates	To pass time when I am bored
Stay in touch with friends	View other people’s photos	Join a group that fits my interest
Post photos	Find new friends	
Get through to someone who is hard to reach	To see which people I know have joined Facebook	
Advertise my goods and services	To interact with others on FB groups	
Champion a cause	Send messages to my friends	
	Update status	
	Look for information	
	Educational purposes	

Source: Online questionnaires of the eight participants

The highest and average scored motives were taken as the sum of factors that would lead a participant to use FB visuals. Thus, the lowest scored items were excluded in the

discussions. The motives from the first and second group were lumped together and categorized to end up with the following three set of motives as summarized in Table 3.

Table 3 Motives for Facebook use: Strong Gratification Sought

Factor 1: FB for Entertainment	Factor 2: FB for Social Grooming	Factor 3: FB for Passing and seeking Information
--------------------------------	----------------------------------	--

It is entertaining to get away from what I am doing to view other people's updates to view other people's photos to post my photos	Check my wall after I receive an e-mail to send messages to my friends to stay in touch with my friends to update my status to get through to someone who is hard to reach	To look for information to advertise my goods and services to champion a cause Educational purposes
--	--	---

Source: Online Questionnaire of the eight participants

FB Posts and Visuals for Entertainment

Entertainment gratification refers to engagement in Facebook for leisure and amusement needs and include posting of photos. The finding on entertainment motive support what Tewksbury and Althaus (2000) suggested: that entertainment and passing time – gratifications typically associated with television and newspaper use – prove to be significant predictors of using Facebook. Entertainment gratification is associated with various things for different people. Anything that is funny, creative, unexpected and lively appeals to many as entertainment. Entertainment mostly is fiction and even when it is reality; it is presented in a creative way. FB offers numerous instances of entertainment from uploaded videos, funny pictures, anecdotes and posts made by the users. For the current study, it was found out that entertainment was a strong motivating factor for the use of FB. The content that provided entertainment ranged from trending issues like politics, sports, current events in the country, politics and relationships. A good example of the trending topics include the following:

Text 1

M1: <....is this maendeleo ya wanaume guy married?> (is this guy in men in development married?)
M1: <HZ SUCH A SISSY. With the red card n all> (He is such a sissy. With the red card and all)
5-8 M1:.....
9 M1: <Ai hii story ya Nyeri inanza kubore!> (Expression of disgust, this Nyeri story has started to be a bore!)

Text 1 comes about as a reaction to the trending news in the media at the time. The situation was the rising cases of husbands being battered by their wives in Nyeri. As a result this became the trending topic and as such, the 'maendeleo ya wanaume' (development for men) group (an organization in Kenya that defends the rights of men) were up in arms defending men against being battered by women. The discussion at the National sphere found itself on social media and consequently, the updates on Facebook walls of the respondents included commentaries on the same. When the attention was too much on the issue M1 posted that, the 'Nyeri story' was starting to be a bore. Still on the same 'Nyeri issue', F1 posted thus:

Text 2

4 F1:<Man: hi beautiful
Woman: hey
Man: what's your name?
Woman: Rose
Man: wow! Beautiful name. Where do you come from Rose?
Woman: *blushing* I'm from Nyeri Man:*runs away* >
F1 takes on the same issue of Nyeri women beating their men, but instead of being overly serious on it, she is comical. Nevertheless, F1 manages to show how unpopular and unlikable the Nyeri women have become because of their bad reputation. The current topic in most people's mouths as well as on FB. This does not escape the attention of the participants in this research who chose to talk about it, albeit in their own different fashion. Consider how F2 comments on the same:

Text 3

F2:

F2: <Lucy obako ni wa Nyeri?? Curiosity is killing me>
(is Lucy Kibaki from Nyeri? Curiosity is killing me)

F2: < I swear ths is just serious. Crazy coincidence if she is. Hope ur good>

(I swear this is just serious. Crazy coincidence if she is. Hope you are good)

One needs to be Kenyan or at least be conversant with the goings on in these posts. In order to understand the inferences and connections being made by F2 about the late Lucy Kibaki (former first lady) and the Nyeri women. The context surrounding F2’s post is that the former first lady had been allegedly volatile, physically and verbally confrontational with journalists and even politicians whom she differed with. The fact that she hails from Nyeri, stereotypes her as a ruthless woman very like her other Nyeri women folk that are also labelled abusive.

M4 similarly posts funny photos that are in connection with the Nyeri women.

Text 4

1 M4:

Visual 1



1 M4: <MKISIKIA BESHTI YENYU AMEENDA NYERI>

(If you hear that your friend has gone to Nyeri (implicature that is got from the photo of people holding their hands on

their heads with eyes closed is that they’re praying. Therefore, if you hear of a friend who has gone to Nyeri, pray for them).

Visual 1



The two photos uploaded by M4 are a hilarious representation of that particular trending topic. There is a stereotype concerning women from Nyeri owing to the negative publicity they receive not only on mainstream media but on social media too. It is presumed that Nyeri women are aggressive and violent and mete out physical abuse on their husbands who they claim are drunk on illicit brews thereby becoming irresponsible husbands. From the photo, instead of being welcomed by a beautiful picture of the town, a woman beating up a drunk man invites one to the town. The picture apart from evoking laughter is loaded with meaning. The man is subdued by the woman and perhaps is being punished for his excessive drinking. Indeed the reason given by the Nyeri women in their defence is that alcohol has affected their husbands to a point that they have become “useless” both at home and at their work places. The second photo is also funny in the sense that it is a call to pray for anyone who has gone to Nyeri because of what calamity awaits them there. There is yet another trending topic at the time of carrying out the research that played out on the FB stage. Year 2014 was

the period that the Kenya Power and Lighting company (KPLC) was rolling out a new way of paying for electricity. The pre-paid tokens were being introduced into many households but there was talk that it was more expensive than the traditional method of payment; where you pay for the units you have consumed. As much as this was the talk in society, in FB some people found the platform to air out their grievances; take for instance M3 who is outraged in his post.

Text 5

1 M3: < I STAND TO BE CORRECTED, BUT I THINK THIS KPLC PREPAID TOKEN IS A RAW DEAL.ITS NOT USER FRIENDLY AT ALL STIMA INAENDA WAPI NA SIUZI CHIPS!!>

(Where does electricity go to, yet I do not sell chips)

M3 uses capitalization to voice his very strong displeasure with KPLC for their prepaid token, which he views as a total rip off. M3 says that he does not sell chips, therefore does not understand how his prepaid tokens are used up. The stereotype here is that the business of cooking and selling chips consumes high volumes of electricity. At that point, in the country the discussion centred on the new method of payment of electricity (prepaid tokens), that KPLC had introduced. Many people had suspicions about the method and felt that it was a rip off. Just like many new things, people were opposed to it and that displeasure found itself on FB. Most other things that people do not like or are opposed to often become trending topics on social media for extended periods. Other trending topics covered by the posts include ‘football’, the ‘laptop project for primary school children’, ‘alco.blow menace’ and the ‘mututho laws’. The following posts cover these topics:

Text 6

1 M3: <Kesho am man u on loan.....sob sob sob so saad to b on the losers side>

(Tomorrow I am on loan for Manchester United... ..expression of crying (sob) so sad (emphasized by elongating the word) to be on the losers side)

2... ..

M3:< Poa... it rllly hurts me am on the losing end tonyt bt am man u damu

2day>

(it is okay, it really hurts me to be on the losing end tonight but I am a

Manchester united fun by blood today)

F2: <Man TATU united, he he he leo heko chelstar ivyo ndio kunaendanga wase wa man useless kaeni chini kitako muone vile game huchezwa CHELSEA oyeeeeeeeeeeee!!!!!!>

(Manchester united, expression of laughter, well done Chel star (Chelsea), that is how it goes, people of man useless, sit down

(derogatorily) and observe how the game is played)

F2:< Aaaaaahhh shruup >

(Expression of disgust, shut up)

.....

F2 :<Kwa kwa kwa kwa!!!woiiiiii pole sana ugua pole u guys should know people na sio ati tafadhali CHELSEA ni team ya wazito punguzeni mushene>

(expression of crying, expression of sympathy, very sorry, get well soon, ‘ you guys should know people’ (is a common expression said by Nancy Barasa (former deputy Chief Justice) meaning do not ruffle powerful people you are not familiar with) and not apologies. CHELSEA is a team of heavy weights, reduce your gossip.)

Text 6 is written with the background of Manchester united having lost a game and Chelsea on a winning streak. M3 is a fan of Manchester united while F2 is a Chelsea fan. M2 post shows his solidarity with his team even as they lose. His emotions of sadness are displayed from his post. As can be observed, football generates heated emotions. In her posts, F2 gets happy, disgusted as well as sad following results of various football matches. In her posts she even becomes insulting to her opponents by calling

them “wasee wa man useless” (meaning guys of man useless, alluding to Manchester united (being useless) and their dismal performance) There is no civility in her language as can be observed by her choice of expression. She chooses an expression that was once made by the former Deputy Chief Justice, “know people”, to humiliate a security guard who had insisted on frisking her at a mall. By telling Manchester united fans ‘to know people’, she was telling them to acknowledge the superiority of her team and accord them the respect due to them. On the same football topic, M2 writes the following posts:

Text 7

1 M2: <so after arsene wenga (fala) had promised that they’d start FIRING (sijui kama ilikuwa 84mm) from the 1st whistle what hapnd? Ama they hired they’re guns out to AC MILAN!! WALIFYATULIWA 1,2,3,4. SEMA4. (so after arsene wenger (fool) had promised that they would start firing (I do not know whether it was 84mm) from the 1st whistle what happened, or they hired their guns out to AC MILAN!! THEY WERE SHOT AT

1,2,3,4, SAY 4.)

1 M2: <ile kitu man u wanaweza funga saa hii... ni mdomo tu>

(The thing that Manchester United can close now... is their mouths only).

Visual 2



M2 posts in anger when Arsene Wenger fails to deliver the results he had promised. He gets angry and insulting. He calls the coach ‘fala’- Sheng word for fool He goes ahead to describe their defeat by using very strong sentiments, which are carried through his choice of words: “WALIFYATULIWA 1,2,3,4. SEMA 4.” – They were shot at 1,2,3,4. Say 4”. To emphasis his point, he deliberately goes through the goals individually as if he is actually counting, one by one and choses to capitalize his choice of words for equal measure. His words conjure up images of a firing squad, firing at a victim slowly, deliberately with precision. M2 posted with anguish and disappointment and as if to punish the coach and show that he does not deserve the respect, he writes the name Arsene Wenger beginning with small letters. M2 also throws a jab at Manchester fans by intimating from by use of visual 12, that there is nothing else they can do, but just shut up. Kenyan Football is also liked in equal measure. A good example is F2’s like for AFC leopards as exemplified earlier on.

Another topic discussed in the posts is the menace of ‘alcoblow’- a gadget that the traffic police in Kenya introduced to measure the levels of alcohol a driver has in his body as a deterrent measure on drunk driving. Kenyans have reacted positively as well as negatively to the use of this gadget. As it were, the discussion of the same finds itself on FB but the way the discussions are rendered is in an entertaining way, like in the posts that follow.

Text 8

M1: < ALCOBLOW NI WEWE NA WATU WENYU!!!

(Alcoblow is you and your people!!!)

Visual 3



1M1: <My designated driver.....goodbye alcoblow..>

Visual 4



M1: <nanengi muisisye muikamilwe ni kyai....jwina chaiblow> (Also be careful so that you do not get drunk by tea... .that tea blow)

M1 makes fun of the seriousness of the 'alcoblow' in visual 13, by posting a photo of motorists who have modified their car to fly so that they are not caught by traffic policemen. The phrase "alcoblow ni wewe na watu wenyu" is capitalized to emphasize the mockery of the alcoblow. The phrase "..... ni wewe na watu wenu" is a Kiswahili phrase that is a colloquial mockery expression that one uses to distance himself from whatever he does not wish associated with him. By having a photo of a child as his designated driver in visual 3, M1 is making a the joke out of the suggestion made by police officers about having a

designated driver if one knows he is going to drink and wishes to use his car. The joke is carried further through his use of a child trying to drive. The point he is making is that, it is much safer to be driven by a child (if he could) than being driven by a drunk driver. As if the joke is not enough, M1 continues in Kamba to caution people who are afraid of being nabbed by the alcoblow that they should also be wary of the 'tea-blow' (as if there was one!). Still on alcohol, M1 posts a photo that is supposed to ridicule "Mututho's law" (These are laws made by Mr. Mututho (the then head of the anti-narcotics board) against excessive consumption of alcohol and set drinking hours.

Text 9

1 M1: <Someone tell Mututho simwogopi>

(Someone should tell Mututho that I do not fear him)

Visual 5



M1 is creative and entertaining in visual 5. The fact that a child is 'saying that she does not fear Mututho' is amusing. It is humorous because of the irony; first, the child is a tiny girl who is defiantly sending a message to Mututho; if a small girl does not fear Mututho, who does? This perhaps is indicative of the general apathy towards the new rules prohibiting the sale of alcohol during the day. Mututho's tough laws on alcohol drinking are not popular with the users of alcohol and as such, there is negative talk directed

towards him. It is no surprise that some FB users mock him. On the ‘laptop project’ that was a campaign promise made by the President to school children, M1 thinks it might be a long wait to see its realization and to ridicule the idea which many think may never be fulfilled, he posts the next photo which has children apparently taking alcohol with a caption that reads ‘as we wait for the laptops’.

Text 10

M1: < *Tukingonja laptop* >
(as we wait for laptops)

Visual 6



It is important to recognise that photographic images are not a neutral representation of the world, but constructed realities. It is highly unlikely that one would find children sited so comfortably sipping beer as if it is a natural thing for them to do. Janks (2010: 81) argues that digital technologies make it easy to ‘photoshop’ images on screen. In all likelihood Visual 6 is a ‘photoshop’, which very aptly captures the reality that M1 wishes to construct. The idea is; just the same, way it would be impossible to find children taking alcohol liberally like the two in the photo, so it is for the promise of supplying laptops to schoolchildren an impossibility.

M2: < *Pia wewe umekujia laptop?* >
(have you also come for the laptop?)

Visual 7



M2’s visual 7, is of bewildered children in a class wondering why the caucasian child has come to class. The stereotype here is that caucasians are rich and therefore able to afford and own laptops. This is the reason why the other children in the class seem to be baffled by having a caucasian come to school to receive a free laptop like the rest of them. The question the rest of the children are asking the caucasian boy is if he too has also come to class to receive a laptop. The laptops had been promised to children attending public schools. Another stereotype here is that caucasian children do not attend public schools, they attend private schools (which fit their otherwise imagined high economic status) therefore, the implication of the photo therefore is that even children who do not attend public schools will attend just to benefit from the laptop project. This is an anticipated consequence of the laptop promise that M1 portrays in his photo. Certainly, there are many posts that are made for entertainment purposes and which cause the participants want to log on FB, the following samples just a few of them.

Text 11

1 M2: < *Sigara 5 na chenji irudi, sigara 5 na chenji irudi x 20* >
(five cigarretes and come back with change, five cigarretes and come back with change, repeat twenty times)

Visual 8



1 M4: <AKI MUNGU PLEASE TULIPWE BEFORE CHRISTMAS> (Please God let us paid before Christmas)

Visual 9



.....Ameeeen

1 M1: <sawaenda bank sasa....that's faith (ok..... now go to the bank...that is faith)

1 M4: <Police: Knock! Knock! Knock! ME: who is it? Police: Police officer. ME: what do u want? Police: we jus want to talk to u. ME: How many r u? Police: we r only two. ME: please just talk to each other.>

(Police: knock!Knock!Knock! ME: who is it? Police: Police officer. ME: what do you want? Police: we just want to talk to you. ME: How many area u? Police: we are only two. ME: please just talk to each other)

The posts in text 12 are purely to derive pleasure and amusement and such sources of entertainment certainly

give one the impetus to log on to FB. The first photo is reminiscent of how as children go running when sent and go repeating what they have been sent so that they do not forget. Users can identify with that child because they probably did the same in their childhood, perhaps even played with the same local toy the boy has as he runs to the shop. The next photo by M4 is perhaps a true sentiment shared by many people at about the festivities. People wish they could be paid early so that they start their celebrations. Instead of just posting this desire, M4, gets humorous in his depiction of the wishes of so many people at that time. The last post in Text 48 is a joke that M4 makes just to create humour.

CONCLUSION AND RECOMMENDATION

Conclusion: Although this paper has only analysed 9 visuals, in total there were 1183 photos uploaded by the group, of these, 740 photos were uploaded by the females and 443 by the male. The number of photos by females was almost double the ones for males, meaning as far as this study is concerned, this motivation factor of photo uploads is more in females than in males. Of interest also is that there seems to be a relationship in the number of friends one has, and the number of photos one posts. The more number of friends one has, the more the motivation to post photos. A good case in point is M1 with 1653 friends who had uploaded 100 photos, M4 with 1514 friends uploaded 283 photos, F3 with 1019 friends uploaded 243 photos and F4 with 992 friends uploaded 256 photos. The female participant F2 who had the least number of friends (435) managed to upload more photos (135) than the male participant who had 1653 friends (100 photos).

Recommendation: This paper has noted that research on Facebook and indeed any other SNS should be included much more than it has been as it is a topic worthy of rigorous academic endeavors that could address a myriad of social and academic phenomena. The Facebook profile page amounts to a blank canvas on which each user has

free reign to construct a public or semipublic image of himself or herself. Studying the process by which this image is created provides a valuable new perspective on identity formation, and examining the interpersonal

interactions on Facebook provides an unprecedented opportunity to study a wide variety of social phenomenon in a naturalistic setting.

References

- Flaherty, L. M., Pearce, K. J., & Rubin, R. B. (1998). Internet and Face-to-Face Communication: Not functional Alternatives. *Communication Quarterly*, 46(3), 250–268.
- Gathegi J. (2014) Social Media Networking Literacy: Rebalancing Sharing, Privacy, and Legal Observance. In: Kurbanoglu S., Špiranec S., Grassian E., Mizrachi D., Catts R. (eds) Information Literacy. Lifelong Learning and Digital Citizenship in the 21st Century. ECIL 2014. Communications in Computer and Information Science, vol 492. Springer, Cham. https://doi.org/10.1007/978-3-319-14136-7_11
- Janks, H. (2010). *Literacy and Power*. Routledge Taylor & Francis Group. New York and London.
- Papacharissi, Z., & Rubin, A. M. (2000). Predictors of Internet use. *Journal of Broadcasting & Electronic Media*, 44(2), 175–196.
- Parks, M. R., & Floyd, K. (1996). Making friends in cyberspace. *Journal of Computer-Mediated Communication*, 46(1), 80–97.
- Sheldon, P. (2008b). The Relationship between Unwillingness to Communicate and Students' Facebook Use. *Journal of Media Psychology*, 20, 67–75.
- Song, I., LaRose, R., Eastin, M. S., & Lin, C. A. (2004). Internet gratifications and internet addiction: On the uses and abuses of new media. *Cyber Psychology & Behaviour*, 7, 384– 393.
- Tewksbury, D., & Althaus, S. L. (2000). An examination of Motivations for Using the Worldwide Web. *Communication Research Reports*, 17, 127–138.